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COMMENTARY

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ON

THE PSALMS,

BY

E. W. HENGSTENBERG,

DR. AND PROFESSOR OF THEOLOGY IN BERLIN.

VOLUME II.

111836

TRANSLATED

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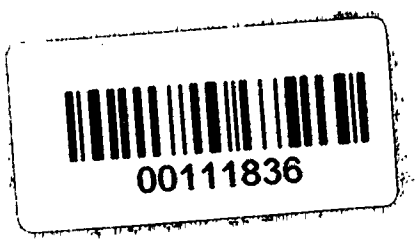

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ADVERTISEMENT.

Of this Second Volume of Hengstenberg on the Psalms, the first part, reaching to the close of Ps. lix., has been translated by Mr. FAIRBAIRN, and the remainder by Mr. THOMSON. There is little more remaining of the original work, than will be required for the half of another volume, the author having as yet only brought it down to the end of Ps. cxix. But the Subscribers to the translation may rest assured, that when the continuation appears, no time will be lost in having another, and, it is hoped, the concluding volume, put into their hands. The Translators again repeat, as their former intimation appears, in some quarters, not to have been attended to, that the Hebrew points are used in the translation where they are used in the original, and those, who choose to complain of their not being constantly employed, should, in fairness, direct their complaint against the author. The Translators have only further to add, that they are not to be understood as concurring in the peculiar view adopted by the author in regard to some of the Messianic Psalms, (in particular, Ps. xvi. xxii. and lxix.), by their not expressing any formal dissent. The same remark may be made in reference to some incidental expressions, such as that at p. 439, line 37, 38, of Vol. ii. The author has signified his intention

handle, in a few treatises, to be appended to the Commenta-

ome of the more difficult points connected with the inter-

ation of the Psalms; and it is not improbable that the view

estion will be there more fully opened up and explained.

y deem it, therefore proper, in the meantime, to remain silent: and possibly may do so to the last, even should they be unable to concur in the author's sentiments, unless these should appear to them to be inconsistent with correct views on the inspiration of Scripture.

ERRATA IN VOL. II.

In page 275, 3d line from foot, *for* support of the Psalmist, *read* contents of the Psalm.

279, line 16, *delete from* correspondence *to* title, and read: agreement as to the occasion on which the Psalm was composed. Such, however, has been the passion for scepticism and arbitrary interpretation, that even here a monument in its favour must be erected.

279, last line, *for* in former times, *read* already.

282, 12, *for* the, *read* this.
14, *for* they, *read* to.

287, 31, *for* How the Spirit, &c., *read* The Psalmist virtually introduces the verse thus: *As the Spirit of God said by Balaam, In God shall we do valiantly.*

288, 9, *for* five, *read* four.

304, 9, *for* readily, *read* really.

314, 22, for *thou*, read *who*.

339, 32. The following note seems needed to explain Hengstenberg's brief allusion: Though Jehovah was in itself the higher, the more peculiar appellation, yet when a spirit of idolatry spread among the people, and they came to look upon their God as only one of the gods of the nations, so that Jehovah, the peculiar God of Israel, came to be = *a* God, then Jehovah really imported less than Elohim.

337, last line, *for* augment, *read* argument.

393, 39, *for* connected with, *read* annexed to.

427, 28, *for* דויח, *read* דויח.

439, 26, *for* people's, *read* peoples.

THE

BOOK OF PSALMS.

PSALM XXXV.

THE Psalmist vehemently complains of malicious and ungodly enemies, prays the Lord for deliverance, giving promise of thanksgivings, if his prayer was granted. The Psalm falls into three strophes, in each of which the three elements of complaint, prayer, and promise of thanksgiving, are contained, and which are especially remarkable on this account, that each of these runs out into the vow of thanksgiving, ver. 1—10; ver. 11—18; ver. 19—28. The middle strophe, surrounded on each side by two decades, in which prayer predominates, is chiefly remarkable for an extended representation of the Psalmist's distress, and of the black ingratitude of his enemies, which calls aloud for the divine retribution.

The relations of David's time manifestly form the ground of this Psalm, which was composed, according to the superscription, by him. A special ground may be found for it, in 1 Sam. xxiv. 15, where a declaration of David to Saul is recorded, "The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand,"—which coincides with the first verse of our Psalm in very characteristic expressions. Still, we are not to suppose, on this account, that the Psalm possesses an individual character: what at first sight appears to carry this aspect, is soon perceived, by an experienced judgment, to be a mere individualizing. David speaks in the person of the righteous, with what view may the more easily be understood, since the truly Righteous One could appropriate this Psalm to himself, (John xv. 25, comp. with ver. 19 here,) an application, which led many of the older expositors to give the

Psalm a too direct and exclusive Messianic exposition, (comp. on the other hand, Introd. to Psalm xxii.) An accidental synchronism between this Psalm and the immediately preceding one, is indicated by the correspondence presented by ver. 5 and 6 to the other, the more remarkable, as these two Psalms are the only ones, in which the Angel of the Lord, in a general way, occurs. But in both he appears entirely in the same character and connection.

Ver. 1. *Contend, O Lord, with my contenders, consume those who consume me.* In the first member, the relation of the righteous to his enemies, appears under the image of a contest for what is right, in the second, under the image of a war. What is expressed in the first member as a wish, is in Isa. xlix. 25, converted into a promise, "I will contend with him that contendeth with thee." But the wish here also rises on the ground of the promise. To beg any thing from God, which he had not promised, were a piece of folly. לחם signifies, not to fight, but to eat, and את is not prepos. but marks the accus. The meaning of *fighting* first enters in Niphil, prop. to be eaten, then to be eaten by another. A destructive warfare against the enemies is not rarely represented as a consuming of these, comp. for example, Numb. xxiv. 8, "He eats up (consumes) the heathen, and their bones will he break." Calvin: "The sum is, that, overwhelmed with calumnies, and oppressed with cruelty, and finding no help in the world, he commends his life, as well as his good name, into the hand of God."

Ver. 2. *Take hold of shield and buckler, and stand up as my help.* The Lord is represented under the image of a hero, who equips himself for the deliverance of his oppressed friend. This representation has its ground in human weakness. As dangers palpable and manifest surround us, God's hidden and invisible power is not of itself fitted to keep us from all fear and anxiety. It must in a manner take to itself flesh and blood. It usually borrows its dress from the danger, which at the time is threatened. In opposition to the acts of lying and calumny, God is set up as patron or administrator, who takes charge of the affairs of his people. If danger is threatened from rude violence, he appears as a warrior, as in Deut. xxxii. 41, 42, who lays hold of weapons for the defence of his own. In this verse the Psalmist calls upon the Lord to take weapons of defence, in the next weapons of offence. מגן is the small shield, and צנה the great

one, as appears from 1 Kings x. 16, 17. בעזרתי prop. in my help, ב is that which marks in what property any thing appears or consists, Ew. Small Gr. § 521. *Help* is elsewhere also not rarely used by David for *helper*, comp. for example, Psalm xxvii. 9.

Ver. 3. *And take hold of the spear, and set a barrier against my persecutors; say to my soul: thy salvation am I.* רוק in Hiph. to empty, then to take out, namely, from the armoury. In the expression: set a barrier, prop. close up against my persecutor, the figure is borrowed from a host, which comes to the help of its confederates, when threatened with a surprisal by the enemy, and, by throwing itself between them and the enemy, cuts off from the latter a retreat. It appears, that we have here before us a military term of art, such as was quite suitable in the mouth of the warrior David, and as has already occurred in ver. 1 and 2. We are not to supply some definite noun, such as *way*. Close up, rather imports as much as, make a close. לקראת, against, in military connection, for example, Deut. i. 44, Jos. viii. 14, is carefully to be distinguished from לפני. Against my persecutors, in that thou dost oppose a barrier to them, dost therewith meet them. Many take סגר as a noun= σάγαρις, a kind of battle-axe. But this exposition forsakes the Hebrew usage, in which the verb סגר has the signification of closing up, the noun סגור that of barricade; it has against it the authority of all the old translations, and is also deserving of rejection from the very form, as nouns of the kind almost without exception have the ו. In the second member, the Psalmist is thought by many to wish for an audible communication. But, according to the connection, the speech is rather one embodied in fact. Comp. the first member and ver. 4. God has to speak comfort to the endangered and troubled soul of the Psalmist by the communication of help. The expression: to my soul, is used, as ver. 4 shows, because his soul found itself in danger, because his enemies consulted about taking his life.

Ver. 4. *Let them be confounded and put to shame, who seek after my soul, let them be turned back and brought to confusion, who devise my hurt.* That the fut. are to be taken optatively, that the Psalmist does not express hope and confidence, but as in verse 1—3, prays, appears from the יהי in ver. 6. Ver. 5. *Let them be as chaff before the wind, and let the angel of the Lord thrust them.* Comp. in regard to the angel of the Lord,

Ps. xxxiv. 7. דחה signifies only to thrust, knock down, never to drive, or to drive away. On their eager flight the angel of the Lord lays hold of them and throws them to the ground so that they can never rise up again. Comp. on Ps. xxxvi. 12. We are not to supply to דחה the suffix, but the participle enters into the place of the noun; prop. let the angel of the Lord be their pusher. Ver. 6. *Let their way be dark and slippery, and let the angel of the Lord persecute them.* The putting of the substantives *darkness and slipperiness,* for the adj. gives more strength. Whosoever is pursued by a powerful enemy upon a dark and slippery path, which necessarily retards the speed of his flight, he is given up to sure destruction. Ver. 7. *For without cause they have hid for me their pit-net, without cause they have made a pit for my soul.* The ground is here laid for the wish expressed in the preceding verse, guaranteeing the certainty of its fulfilment. The pit-net is a pit covered with a net. The image is derived from the hunting of wild beasts, which are caught in such pit-nets, covered over with twigs and earth. We are not exactly to supply שחת to חפרו, but to *dig,* stands for, to make a pit. Ver. 8. *Let destruction come upon him unawares, and his net, which he has concealed, let it catch him, for destruction let him fall therein.* The singular refers here, as in all similar cases, to the ideal person of the wicked. The expression; he knows not, stands often for, unexpectedly, suddenly. As they had surprised the righteous in the midst of his peace, so might perdition again overtake them in the midst of their security. שואה is prop. part. of the verb שאה, to rush together, and denotes, not destruction in the active sense, but the ruin. This signification is here also demanded by the last member, where בשואה marks the circumstances, under which the fall takes place. His falling into the net is a thing connected with the entire ruin, as is said in Ps. xxxvi. 12, "They fall and are not able to rise up again," Ps. xxxiv. 21, "Evil slays the wicked." The בשואה distinguishes the evil impending over the enemies from what had already befallen the Psalmist. Ver. 9. *So will my soul be joyful in the Lord; it shall rejoice in his salvation.*

Ver. 10. *All my bones shall say: Lord who is like thee, who deliverest the poor from him that is too strong for him, and the poor and needy from his spoiler.* The futures are not to be taken optat. as Luther: "My soul might rejoice," etc. Neither do

they contain the expression of the Psalmist's hope; but he seeks to make the Lord inclined to grant the desired help, by declaring that it would not be lavished on an ungrateful person, and that, like seed, the help afforded would yield a rich harvest of praise and thanksgivings. The *bones* mark the innermost nature.

The second strophe follows with preponderating lamentation. The design of the representation given of the malice of the enemies in ver. 11—16, discovers itself in the words in ver 17, "Lord, how long wilt thou look on, rescue my soul from their destructions, mine only one from the lions," for which a preparation and a motive were provided by the representation. After the prayer there follows again, in ver. 18, the promise of a thanksgiving, implying that the granting of what he sought would tend to the glorification of the name of God.

Ver. 11. *Malicious witnesses rise up, what I know not of, that do they inquire of me,* they wish me to express an acknowledgment of misdeeds of which I have been quite innocent. The verse is neither to be explained historically, nor to be taken figuratively, but contains an individualizing trait, such as very frequently occurs in the Psalms, which were sung of the person of the righteous. Ver. 12. *They rewarded me evil for good, bereavement of my soul.* We are not to render: Bereavement is to my soul; but the שכול is the accus. governed by: they rewarded. For according to the connection, the bereavement of the Psalmist comes here into consideration, only in so far as it was caused by his enemies. In the following verse, which is merely an expansion of this, he brings out the fact, that he had manifested as tender a love to those who were now his enemies, as is wont to be shewn to none but the nearest relatives. In testimony of their gratitude and praise for this, they transplant him into a condition, as if he were entirely alone upon the wide world. They themselves attack him with wild hatred, comp. ver. 15, 16, and deprive him also of the fellowship of all others. Ver. 13. *And I, when they were sick, put on sackcloth, hurt myself with fasting, and my prayer returned back to my own bosom.* The sickness here is not figurative, but an individualizing mark of the suffering. One must, in severe sufferings, discerning therein the righteous punishment of sin, find matter for repentance, and practise fasting as an exercise of repentance. (The form of expression ענה נפשו, to chastise his soul, to crucify his flesh, comp. the profound explanation in Isa. lviii, is

taken from the law, in which צוּם, indicating the form, is still not found.) Whoever acts thus at the sufferings of others, gives thereby a proof of the most tender fellowship and love, which destroys in a manner the distinction between I and thou, regards the suffering and the guilt of another as its own. Here also we are not to think of a figurative, but only an individualizing representation. The most tender fellowship has also, in certain circumstances, been realized under this form. The last words receive explanation from what is said in 1 Kings xviii. 42, upon the posture of Elias in prayer. He, who prays with his head bent down, appears to bring the prayer back, as it were, to the bosom from which it proceeded. Clauss: "We must think especially of the sitting or standing posture of mourners overwhelmed with great affliction; this is the natural bodily expression of a depressed state, afflictive both in itself and from its attendant pain." We reject the exposition of Luther and others: I prayed from the heart continually, prop. my prayer returned out of (?) my bosom; and also that of many Jews, revived by Sachs: My prayer might (?) turn into my bosom, receive its fulfilment in myself, so full of love was it. Ver. 14. *As if he were a friend, as if he were a brother, I went along; as one who mourns for his mother, was I in dirtiness bowed down.* The words: as a friend, as a brother to me, for: as I would have done to a friend, nay to a brother, is to be explained from the circumstance, that the comparison is often barely indicated. We are not to think in such cases of supplying something grammatically. The expression: I went about, refers, as the context shews, to the outward appearance. אֵבֶל is stat. constr. of adj. אָבֵל, mourning. קָדַר, to be dirty, which is arbitrarily limited by many to the clothing, refers to the whole appearance, to the countenance also unwashed, and covered with ashes, and indicates, so far as it points to the dress, not black clothing, but dirty, (from the sitting in dust and ashes.) שָׁחָה, to bow down, is not to be understood tropically, but according to the context, which speaks throughout of the external symptoms of pain, of the bodily stooping of mourners. In the whole verse we must keep in our eye the symbolical spirit of the East, especially of ancient times; when the feelings so readily draw after them their outward indication, the mourner sits in sackcloth and ashes, while he, who receives a joyful message, puts on fine clothing and anoints himself. On account of this common imitation of the

internal by the external, the latter only is very often expressed in poetry, where, in point of fact, the internal is meant. This, and not the other, is the more to be regarded here, as it is not a *historical,* but an *ideal* person that speaks; as is implied also in the matter of this and the preceding verse. If referred to a historical person, the representation has the character of something strained and unnatural.

Ver. 15. *And now at my trouble they rejoice, and gather themselves, gather themselves against me the abjects, whom I know not, they tear and are not silent.* The ver. forms the expansion of the "bereavement of my soul," in ver. 12. The Psalmist had shown to his enemies in their misfortune the most affectionate sympathy; their pain was his pain. But now, in *his* misfortune, his pain is their joy; they hasten in dense crowds to insult him, and throw him still deeper into misery, and this is the more sensibly felt by him, as in the company that thus assembled against him, there were found some of the most despicable of men. בצלעי prop. in my halting. The halting, as a state of bodily restraint and weakness, stands here for a mark of wretchedness, as in Ps. xxxviii. 17. נכים is the plural of נֶכֶה smitten, synonymous with נָכֶה, both alike from נכה, to be smitten. The smitten are men of the lowest grade, the poorest. This also discovers itself in the very next note: and I knew not, for whom I knew not, who from their peculiarly low condition, were shut out from the circle of my acquaintance. No one could have deviated from the correct exposition, if he had only attended to the remarkably exact parallel passage in Job xxx. 1, ss. Job there complains, that he had become the object of attacks and insults from those, whose fathers he would have disdained to set beside the dogs of his flock, who in their want and wretchedness sought such miserable support as the wilderness could afford them, who were the very quintessence of what was low and common. To the נכים here, corresponds there נבאו מן הארץ, they are beaten out of the land, in ver. 8. The current exposition: beating with the tongue, *i. e.* calumniating, comp. Jer. xviii. 18, is untenable, because against the signification of the root, (נכה first obtains in Hiph. an active signification,) and against the signification of the analogous formations, it takes the word in an active sense, and because it does not comport with the other

part of the description: whom I knew not. The latter ground also holds against Hitzig's exposition: fools, derived from נָךְ not occurring in Hebrew; which besides destroys the manifestly existing connection with the forms נָכָה, and נָכָא. We pass over other still more arbitrary expositions, as that of Luther: the halting plot against me *without my fault.* It may still be asked whether the beaten, those beaten with strokes, are the same who had been discoursed of in ver. 13 and 14; or more correctly, whether they belong to their number; or whether the Psalmist here, as Calvin supposes, joins to his earlier acquaintances, who recompensed him evil for good, the multitude of those who, at an earlier period, were quite unknown to him, glad at having an opportunity to vent their malice on him. The first supposition is the correct one. For the latter would not come within the aim of the Psalmist, who gives here a farther extension of the declaration: they recompensed me evil for good, on which he had grounded his prayer to the Lord for the punishment of his enemies. On the other hand, the words: whom I knew not, are not to be regarded as contradictory. For this is only a mark of the poorest condition, which would naturally have excluded these men from the Psalmist's circle, had not love and compassion impelled him to let himself down to them, and to act towards them a friendly and brotherly part.— קוּעַ, to tear, most expositors, without foundation, take in the sense of reviling. The image is taken from a garment, from which any one seeks to tear away a fragment. By their not being silent, is meant their constantly raving against him with words and deeds.

Ver. 16. *The vile, who mock for a cake, gnash against me with the teeth.* The expression, which in both members contains a separate clause, is very concise, the affection, which here is indignation, loving brevity. In the first member the verb is wanting, they act, or they conduct themselves; in the second member, the infin. absol. stands for the 3d pl. In the first member the Psalmist, in order to bring out more pointedly the worthlessness of his enemies, describes them as persons who only aimed, through their bitter hostilities, to ingratiate themselves with a great personage, the centre of the whole opposition, in order to obtain from him the means of allaying their hunger, of prolonging their miserable existence. With such creatures, David may have had enough to do in the time

of the Sauline persecution. בחנפי prop. in the vile, for as the vile, comp. Ew. Small Gr. § 521. Vile persons of the mockeries of the cake, are vile persons, to whom the mockeries of the cake belong. לעג is subst. mockery. An adj. לָעֵג, which most expositors suppose here, has no existence, not even in Isa. xxviii. 11. Mockeries of the cake are mockeries, which are so far connected with it that they are thrown out for its sake, in order to obtain it. The enemies appear, in perfect accordance with the description in the preceding verse, and that in Job xxx., as mean and base men, who sell their tongues to railleries for a piece of bread. Of "guests," and "parasites," and "roast-smell-flatterers," there is no mention. מעוג is not cake, as a sort of dainty bit, but the common cake of the ashes, which in the East stands in the room of bread. Neither are we to think of witty speeches which were uttered at the table, but of bitter mocking, which men indulge toward the object of their master's hatred, like hounds set on by him. This is clear, partly from the word itself, and partly from the parallel: They gnash, &c. The gnashing of the teeth, for which expositors, who mistake the sense, substitute "showing of the teeth," is always an expression of indignation, which the persons here referred to employ with all vehemence, in order to render themselves much endeared to their master. שניכמו as to their teeth, or with the same. Comp. on Psal. iii. 4.—Ver. 17. *Lord how long wilt thou look on? rescue my soul from their desolations, from the young lions my only one.* השיב stands in its common meaning. The soul is in a mournful, dangerous place, surrounded by their devastations and by lions. The Lord must bring it away from thence. The ἁπ. λεγ. שׁוֹאָה, desolations. For: my only one, see on Ps. xxii. 20.—Ver. 18. *So will I praise thee in the great congregation, and among much people will extoll thee.* Comp. on ver. 9 and 10, and on Ps. xxii. 22, 25.

We come now to the third strophe, ver. 19—28, chiefly made up of prayer, which has been solidly founded by the representation given in the second strophe of the Psalmist's relations. Ver. 19. *Let not them that are my enemies falsely rejoice over me, nor wink with the eye, who hate me without a cause.* Enemies with falsehood or lies, are such as forge lying accusations against the object of their malice, with the view of giving a fair colour to it. קרץ עין prop. to press the eye together, here of the winking to

one another with the eye, by which the enemies, who were sworn for the Psalmist's destruction, gave each other joy concerning it. This they do even now, because they reckoned themselves quite sure of their object, comp. ver. 21, but God might embitter their joy to them.—Ver. 20. *For they speak not peace, and against the quiet in the land they devise words of deceit.* The expression: they speak not peace, for: they abolish it, is used by way of contrast to what they ought to do, and points to the relations of Saul's time. Saul's distrust receives continually fresh nourishment from such tale-bearers. רגע quiet, peaceful.—Ver. 21. *And they open their mouth wide against me, and say, there, there, our eye sees,* namely, the wish of our soul, the misfortune of the righteous. Ver. 22. *Yea, thou seest, Lord; keep not silence, Lord be not far from me.* Ver. 20, 21, gave the reason for ver. 19. Let them not rejoice, for they, the wicked, deserve not thy help; but thy might, and their triumphing over the success of their plans, is for thee a call to interfere. And here a new prayer arises out of the reason given for the preceding prayer. The Psalmist places the seeing of God over against the malicious seeing of the enemy. Ver. 23. *Stir up thyself and awake to my judgment, my God and Lord, to my cause.* Ver. 24. *Judge me according to thy righteousness, O Lord, my God, and let them not rejoice over me.* Ver. 25. *Let them not say in their hearts: there, there, so would we have it! Let them not say: We have swallowed him up.* נפשנו, prop. our soul, for, our wish, because their soul went entirely out into the wish. Ver. 26. *Let them be ashamed and blush together, who rejoice at my hurt; let them be clothed with shame and dishonour, who magnify themselves against me.* Ver. 27. *Let them make jubilee and rejoice who wish my justification, and say continually: Great is the Lord who wills the peace of his servant.* Make jubilee, the Lord will give them occasion for it. צדק, in opposition to רעה, misfortune, in ver. 26, and parallel to the peace, marks not the righteous cause, but righteousness as the gift of God; *q. d.* they wish, that I may be actually justified by God. Ver. 28. *So will my tongue speak of thy righteousness, proclaim continually thy praise.* The expression: thy righteousness, has respect to: my righteousness, in ver. 27. God's righteousness and the Psalmist's justification stand in the closest connection with each other.

PSALM XXXVI.

In the conflict, which is so apt to arise against the people of God from the depth and magnitude of human corruption, the Psalmist addresses himself, "Be thou at peace, and rest in the God of thy life." After a superscription, which indicates, that he speaks not from himself and for himself, but in the name and service of God, and consequently for the church, he first describes in ver. 1—4, the conflict, as one that seems to prepare hopeless destruction for the righteous, and fills him with painful solicitude. He paints in strong features the intensity of human corruption. The heart of the wicked is free from all fear of God, and every thought of the avenging righteousness of God is choked. Hence, the words of his mouth are wickedness and deceit, and in his actions he gives scope to himself in every thing: nothing is too bad for him. This representation of the necessity and the danger is followed in ver. 5—9, by a representation of the consolation. God with his inexhaustible fulness of love, faithfulness, and righteousness, appears in opposition to man and his wickedness. This line of reflection is followed in ver. 10—12, by the prayer and the expression of confidence in its fulfilment: God's love and righteousness can and will unfold themselves in his dealings towards his own, in the support he administers to them, and the overthrow he brings upon the wicked.

If we draw the superscription into the compass of the Psalm, which we are here peculiarly warranted to do, the meditation will complete itself in the number ten, which again falls into two fives. The prayer and confidence rising on the ground of the Mosaic blessing, is ruled by the number three.

The Psalm is as to its subject nearly allied to Ps. xi. and xiv. with whose introduction that of this holds a close resemblance even in expression. Of any particular occasion we are not to think. The Psalmist speaks for the fearers of God, and in their name. Already does Luther remark in his summaries: this is a didactic Psalm.

In the superscription: *To the chief musician, of the servant of the Lord, David,* the designation of "servant of the Lord" is the more deserving of notice, as it occurs only once in the superscriptions besides, in Ps. xviii. where it bears a manifest

reference to the subject, and as it stands in unquestionable connection with the beginning of the Psalm. Like the corresponding words in 2 Sam. xxiii. 1. "The man who was raised up on high, the anointed of the God of Jacob," it points to the dignity of the person in so far as in that was given a security for the importance of the word: the servant of the Lord speaks not his own word, but God's, not of his own will, but as moved by the Holy Spirit, 2 Pet. i. 21. "The spirit of the Lord spake through him, and his word was upon his tongue," 2 Sam. xxiii. 2. The suggestion of impiety in the wicked, that God is nothing upon earth, is met by the suggestion of God in his servant, that God is every thing upon earth.

Ver. 1. "*The oracle of transgression to me, the wicked within my heart;*" *there is no fear of God before his eyes.* In the first member the Psalmist introduces the wicked as speaking. He would express the thought, that the wicked listens to the suggestions of sin as words of God. This thought he clothes in such a manner, that, by an ironical imitation of the introductory words in the writings of the prophets, in particular Balaam's in Numb. xxiv. 3, to which he also referred in 2 Sam. xxiii. 1, he makes the ungodly bring in a decree of his God, of wickedness. There should properly have followed the divine sentence, according to Ps. xiv. 1; "There is no God;" or Ps. x. 11. "God hath forgotten, he hideth his face, he will never see." But here the Psalmist leaves the reader to supply the substance of the speech from the second member; he seeks only to have it first distinctly impressed, that the wicked regards as oracles the suggestions of sin, what it dictates in regard to religion. נאם signifies, not a word in general, but a divine word, an oracle. פשע occupies here the place of Jehovah. The expression: to the wicked, corresponds to: of the servant of God, as the Psalmist had just designated himself; or to: the hearer of the divine word, etc. in Balaam. Here, as the prophets in their introductions, as Balaam and as David both here and in 2 Sam. xviii. 1, the wicked speaks of himself in the third person; while presently the Psalmist speaks in the first: in the middle of my heart, as also Balaam, and David in 2 Sam. xviii. But there is no difficulty in this; for: to the wicked, is in substance the same as: to me, the wicked. By this remark the quite erroneous reference of the expression: within my heart, to the Psalmist, is set aside; against which also the parallel passage in Ps. xiv. 1. "The fool

hath said in his heart, there is no God," and the similar expressions in Ps. x. 6, 11, are decisive. We thus also cut off all temptation to read לבו his heart, instead of לבי, by which, indeed, nothing is gained; for there should then be no indication of the wicked being introduced here as speaking, which is still plainly needed. After the example of Luther, who renders: it is spoken from the bottom of my heart of the ungodly, the meaning of this first member is entirely misapprehended by many expositors, for ex. by De Wette: A speech of the wickedness of transgression is to me in the heart. This exposition discovers itself to be false, in whatever direction we look. Its condemnation is already pronounced in De Wette's own remark: "The first half of the verse is a kind of announcement, though only of a part of the subject, and by a deficiency in the parallelism the second half passes on immediately to the subject." The real subject of the Psalm is not, "the wickedness of transgression," but, "If God is thy friend and thy cause, what can thine enemy, man, do of any consequence?" It is precisely in the first part, in which the Psalmist merely represents, what passes before his eyes, and what might easily be discerned without any divine revelation, that the נאם is not suitable. The parallelism is by this exposition completely destroyed, and the expression: there is no fear of God before his eyes, has a bald appearance, considered as a commencement, and sounds feeble. Further, this exposition takes פשע as the object of the speech: Speech of transgression. But the genitive, which follows the very frequently occurring נאם, without exception marks always the speaker, and, indeed, for the most part, the *heavenly* author of the declaration, the *human* only in Numb. xxiv. 3, Prov. xxx. 1, and 2 Sam. xxiii. 1, which bears respect to this. This reason of itself is perfectly decisive. In Isa. v. 1, also, in the phrase שירת דודי, to which De Wette refers as analogous, the genitive is that of the author; not concerning my beloved, but of my beloved; the song, which is consecrated to the beloved, which is sung to his honour, which has himself, speaking through the mouth of his prophet, for its author. Then, the exposition ungrammatically takes לרשע as a circumlocution for the genitive, which can only be put in this way, when the stat. constr. is inadmissible, as it would be here, if the meaning were: *a* transgression of the wicked, but which would not be suitable, comp. Ew. Small Gr. § 517. The expression: in the midst of

my heart, which is full of meaning in our exposition: in the inmost depth of the wicked, utters forth transgression its oracle, becomes by this exposition quite flat and insignificant, and is never found in such a connection. It is torn away from the already quoted parallel pass. Ps. xiv. 1, etc., which so obviously correspond, also torn from the *eyes* here, in ver. 1 and 2, and from the *mouth* in ver. 3. Finally, this exposition leaves entirely out of view the manifest reference to the superscription of the prophecies, and the parallel passage 2 Sam. xxiii. 1, as also the reference to the superscription here. The oracle of sin to the wicked stands opposed to the oracle of Jehovah to the servant of Jehovah, David, as it is communicated in this Psalm. It is hoped this lengthened statement of objections against the current exposition may serve the purpose of entirely setting it aside, the more so, as the faults hitherto cleaving to the others are removed by our construction. Whenever we perceive the ground-thought of the first member, and separate that from the clothing under which it is presented, there is seen to be a perfect parallel between the first and the second; the heart of the wicked is full of the God-denying suggestions of sin, before his eyes is no fear of God, *q. d.* the fear of God is not that, on which he directs his eye in his transactions, or by which he is moved in them, comp. Ps. xxvi. 3.

Ver. 2. *For he flatters himself in his eyes in reference to the finding of his sin, the hating.* The ground is here given, on account of which the fear of God exercises no determinate influence upon the actions of the wicked. He seeks through all sorts of illusions to stifle the conviction, that God's avenging righteousness will punish his impiety. הֶחֱלִיק, prop. to make smooth, elsewhere with the accus.: his tongue, or his words, to flatter, comp. on Ps. v. 9; here, as in Prov. xxix. 5, in the sense of *acting* smoothly, *blanditiis uti*, with אֶל of the person against whom the smooth acting is directed, who is flattered, as in the passage referred to in Prov., where the injurious, destructive nature of the action was to be marked, with עַל. The self-flatteries, in which the wicked indulges, cannot have respect properly to his *moral* condition; for, as Sacks justly remarks, though with a wrong application, "it is not the wicked as he falsely represents himself, the would-be-holy, that is here designated, but the plainly unrighteous." They have respect rather to his might and prudence, to his skill in sinning, by virtue of which

he succeeds in every effort, and believes himself to be beyond the vengeance of an angry God. He says with the ungodly in Isaiah, chap. xxviii. 15, "We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." The expression: in his eyes, refers to the other: before his eyes. Because he flatters himself in his eyes, through the arts of flattery and self-delusion builds himself up in a feeling of security, there is no fear of God before his eyes. The last words point to the territory, upon which the self-delusion and flattery are practised, to that in regard to which they are employed. In reference to the finding of his sin, the hating, means as much as, that God will not find his sins hateful, will not punish them. The form of expression מצא עון is to be explained from Gen. xliv. 16, when the sons of Jacob, after the cup was found in the mouth of Benjamin's sack, say, "God hath found out the iniquity of thy servants." According to this God finds out iniquity, when he visits and punishes it. The *hating* is here added to mark more definitely the quality of the finding, and so, to remove all dubiety. The correct view would not have been so often missed in expositions of this verse, if more regard had been paid to the ground-passage, Deut. xxix. 19, where it is said of the wicked, "And it cometh to pass, when he heareth the words of this curse, that *he bless himself* in his heart, saying, I shall have peace, though I walk in the imagination of my heart;" and also the parallel passages in the Psalms themselves, such as Ps. x. 6. Among those who concur with us in the reference of אליו to the evil-doer, several expound: in order to accomplish his sin, in order to hate, "in order through his transgression to gratify his hatred toward God, or man." So Luther: "that they may further their evil cause, and slander others." But מצא עון never occurs so; with the hating we miss the object, and to hate cannot stand for, gratifying hatred. Others expound: in consideration of the finding of his guilt, and the hating, *q. d.* he is so entangled in self-deceit, that he has not attained to the recognition of his sinfulness, and, therefore, he cannot hate and renounce it. But it is against this, that מצא עון never signifies: to come to the knowledge of sin; and still more, that through this exposition the whole character of the wicked, as he is represented in this Psalm, is violated: We have here to do with a bold sinner, who

is not concerned about finding fig leaves for his sins. Most refer the suff. in אליו to God: Koester: "for he flatters him with his eyes, hence he discovers his guilt, hates it;" Tholuck: "for they flatter God according to their opinion, in order to commit the more securely their evil deeds, and to give loose the reins to their hatred." But the character of the wicked is still by this construction grossly misconceived; with the words: in his eyes, we are by it manifestly embarrassed; Tholuck's mode of viewing the last word has already been disposed of, and that of Koester steps over into the second strophe from the first, and slaps the temptation upon the mouth before it has been put in words. In such a case we must cry out with Job, violence!

Ver. 3. *The words of his mouth are wickedness and deceit, he ceases to act wisely, to do good.* The *ceasing* is to be explained from a silent contrast: instead of ceasing, as he ought, to sin, comp. חדלו הרע in Isa. i. 16. השכיל signifies to act prudently, reasonably, comp. on Ps. xiv. 2, and להיטיב is not subordinate to it, but co-ordinate, just as in ver. 2, the second inf. with the first ל.

Ver. 4. *He thinks of mischief upon his bed, he sets himself in a way not good, he does not eschew evil.* The phrase: on his bed, points to the strength of the evil inclination. The passion so rages in him, that it deprives him of sleep. How may it overreach hapless innocence? The apparently weak expression: a way not good, and: he does not eschew evil, derives its strength from its silent contrast to that, which the ungodly is wont to do according to the law of God.

The Psalmist now turns himself to inquire in reference to the wicked, and what the righteous has to fear from him, upon what must I hope? And in direct contrast to the former, brings forward the Lord, and what the righteous has to expect from him. Calvin: "although a gloomy and frightful confusion shewed itself, which, like a vast abyss, was ready to swallow up the pious, David was still firmly convinced that the world is full of God's goodness and righteousness, and that heaven and earth are governed by him."

Ver. 5. *Lord, in the heaven is thy goodness, thy faithfulness even to the clouds.* בהשמים can only signify: in the heaven; and the current exposition up to the heaven, is to be rejected as arbitrary. But the expression: in the heaven, which imports:

even still in heaven, comprehends and pre-supposes what is in the other, compare Ps. lvii. 10, "For thy mercy is great unto the heavens, and thy truth unto the clouds." In the whole representation, the pillar of fire and smoke, emblem of the divine glory, rises from earth to heaven, so that the expression: in heaven, is only suitable when it comprehends: to the heaven. Quite naturally. For the Psalmist places the image of consolation against the image of terror on its own territory. Upon the earth rages the malice of the ungodly, the righteous are vexed; in opposition to the loftiness which strives in vain to reach to heaven, (compare Gen. xi. 4, "whose top may be in heaven," and Ps. lxxiii. 9, "They set their mouth in heaven,") the Psalmist puts the divine glory, which, giant-like, truly reaches from earth to heaven, so that man hopeless must yield to the might of God. The *love* and the *faithfulness* of God are specially named, as the properties which secure help to his people. Their greatness is regarded by the Psalmist as an impenetrable shield against all attacks even from the most intense and powerful malice. Jo. Arnd: "In all tribulations, let them be ever so high, so deep, so broad and long, God's truth and grace are still greater and higher."

Ver. 6. *Thy righteousness is like mountains of God, thy judgments are a great flood, man and beast thou helpest, O Lord.* With the love and faithfulness he here connects the righteousness of God. This comes here, as appears from the parallelism, not so far merely into consideration, as it involves the faithfulness of the promise, so that צדקה would be substantially= אמונה, but as the property which disposes God to recompense to every one according to his works, to give salvation to the righteous, to suspend misery over the wicked. If God is infinitely righteous, the upright may be of good courage, but the wicked should tremble, and the greater their wickedness, the more certain is their destruction. The most part regard the divine righteousness as compared to the mountains, on account of their firmness. So Luther: it stands as the mountains of God. Jo. Arnd: "It stands firm as the mountains of God, *i.e.* immoveable, strong, invincible, as the Lord God has made the world fast with mountains, so that no potentate has power to lift up the mighty mountains, and put others in their place. Even so, it is not possible to overthrow God's righteousness, it will assuredly exercise itself upon all men, when God judges the earth

in righteousness." But, looking at the parallel members, we would rather take the point of comparison to be their greatness and height. The mountains of God are certainly the highest mountains, not such, however, simply and exclusively, but in so far as they proclaim God's creative power. Although the whole of nature has been made by God yet that is pre-eminently attributed to him, which, elevated by its greatness and glory above all that resembles it, directs the thoughts especially to his glory. So in Ps. lxxx. 10, the cedars, as kings among the trees, are called cedars of God, (Gen. xiii. 10 does not belong to this; for the discourse there is not of a garden of God, but of *the* garden of Jehovah, the paradise which had been planted by the Lord, and according to chap. ii. 10, richly watered.) Here, "as the mountains of God," is plainly spoken with special emphasis: the object compared contains at the same time a pledge of the truth of what is likened to it. Of the righteousness of him who made the highest mountains, we must entertain no earthly and human thoughts. They would rise as witnesses against us, if we did so. *Judgments*, the rectoral transactions, by which God brings to nought the evil and assists the good, are the offspring of the divine righteousness. Jo. Arnd: "Such judgments of God are always being exercised upon the earth, if the matter is thoughtfully considered." According to most expositors, it is the incomprehensible and unfathomable nature of the divine judgments which is indicated. But the words cannot bear this sense. For תְּהוֹם never signifies *abyss, deep*, but always *flood*, and the context imperatively requires the idea of *immeasureableness*. Against the flood of human wickedness stands the great flood, the wide ocean, (of this תְּהוֹם רַבָּה is used in Gen. vii. 11, the only other place where it occurs,) of the divine judgments. In the last words: man and beast thou deliverest, O Lord, the Psalmist turns back to the divine love, with the representation of which he began, and the celebration of which he continues till ver. 9. On the "man" an unseasonable comparison is often made with Matth. v. 45, and the remark made, "righteous and unrighteous." The contrast here is the general one of man and beast; but if the Psalmist had wished to give a closer description of the men who enjoy the divine help and deliverance, he would have, according to ver. 10, named them as the upright, and such as know God. God's goodness towards the bad, which should move them to repentance, is excluded by the connection. It is such goodness only as might afford consolation in consequence

of the troubles arising out of the ascendancy of the wicked upon the earth. With what design the *beast* is here named may be understood from the saying of our Lord, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Jo. Arnd: God seeks to console us by this, and to strengthen our faith, seeing he much more cares for us." The somewhat singular expression: Thou deliverest, makes it probable that the Psalmist alludes to the great proof of God's preserving love in the deluge, in which, besides Noah, the whole animal creation was delivered, an allusion which is the more probable, as in Ps. xxix. 10; xxxii. 6, there is also reference made to the deluge, as תְּהוֹם רַבָּה points to that transaction, in which the judgments of God appeared as literally a great flood, and as another reference is found to Genesis in verse 8.

Ver. 7. *How glorious is thy goodness, O God, and children of men trust in the shadow of thy wings.* יָקָר prop. precious. John Arnd: "David rejoices in the goodness and grace of God, and compares them to a noble, precious, and costly treasure." The general name of God stands here, because it is the contrast between God and man that is expressed. God and man, what a distance! How great and glorious must the divine love be, which fills up the infinite gulph between the two, and provides that the weak and wretched mortal be the object of God's protection and tender care! comp. Ps. viii. The confiding trust comes here into consideration in so far as God affords ground and warrant for it. That the children of men can confide in God, must only be brought out in a general way. The species in the genus, who are not more definitely pointed out here, are the righteous. חָסָה with ב always signifies: to trust in, to take refuge under. Because the shadow yields defence from the heat, it not unfrequently stands as a figurative description of protection. The image of *wings*, only indicated here, is given at length in Deut. xxxii. 11, and Matt. xxiii. 37.

Ver. 8. *They drink of the fatness of thy house, and with the river of thy pleasures thou givest them drink.* It is here still farther brought out, what the divine goodness provides for the servants of God, notwithstanding all the machinations of the wicked. The riches of the divine grace and beneficence are represented in both members under the image of a copious drink, with which it supplies them. For that this grace is not repre-

sented in the first member, somewhat under the image of food, with which he satisfies them, is manifest from רוה, prop. are moistened, comp. Ps. xxiii. 5. The *fat* must accordingly be taken as a figurative designation of the glorious gifts of God; Vulgate: ab ubertate domus tuae, Luther, "of the rich goods of thy house," far more correctly than our recent expositors, who quite prosaically remark, that the fat is here spoken of as fit for drinking, rather than eating. The house of God is here neither, as several absurdly expound, the world, which is never so named, nor is it, as others suppose, a mere image of a divine storehouse, but it is here, as everywhere else, the national sanctuary, the tabernacle of the congregation, in which the servants of the Lord spiritually dwell with him, and where they are tenderly cared for by him as the good householder. Comp. on Ps. xv. 1; xxiii. 6; xxiv. 3; xxvii. 4, 5; lxv. 4. Michaelis, correctly as to the sense: ecclesiae tuae. For the house of God was the image of the church. In the second member there seems to be a reference to Gen. ii. 10, "And a river went out from Eden (delight) to water the garden," which is also alluded to in John iv. 18; Ez. xlvii.; Zech. xiv. 8—passages in which the thought, the whole earth shall partake of the blessings of the kingdom of God, is represented under the image of a stream, which, issuing from Jerusalem, refreshes the dry and barren region around. Comp. Christol. P. II. p. 367. In the stream, which of old watered the garden of Eden for the good of man, the Psalmist saw the type of that stream of bliss, with which God's love never ceases to refresh his people.

Ver. 9. *For with thee is the fountain of life, in thy light we see light.* The verse confirms the subject of the preceding one, and traces it up to its source. God is the fountain of life: in him has essential life, and whatever properly deserves this name, (comp. on the חי"ם on Ps. xvi. 11,) its origin, as already in Deut. xxx. 20, it was said of God to Israel, "He is thy life:" whosoever does not draw it from him, the one source of life, he is destitute of it, notwithstanding all the means which he may possess for his preservation and support; on the other hand, whoever has this fountain at command, the malice of the whole world cannot take life away from him; he will be kept in life, and will drink with satisfaction in the presence of his enemies, Ps. xxiii. 5. *Light* is here as commonly (comp. on Ps. xxvii. 1,) a figurative designation of salvation; the expression, "in

thy light we see light," simply means: through thy salvation we see salvation. Since salvation is only from God, the world can never bestow it by any means which it has at command; neither can it take this away, and in the face even of the greatest evils the righteous can say: If God is for me, it matters not who are against me. Although the words are verified also upon the spiritual territory, we must primarily, as in Job xxix. 3, think of an external salvation. This appears from the context, according to which, the discourse can only be of such things as were feared in consequence of human malice, also from the parallelism with the *life*, and the comp. with ver. 11. Those, who by the light understand the light of knowledge, violently detach the words from the connection, and destroy the structure of the Psalm.

The Psalmist has hitherto considered in a general way, human malice, and what the righteous have in their God. Now he comes more closely to the distress and assault, which this general consideration had occasioned. He brings the two sides of the contrast, which till now he had simply placed over against one another, into immediate contact and conflict with each other, entreats God that he would unfold his love and righteousness in his dealings with his own, and especially with *him*, and would deliver him from the wicked. At the close, he sees, in spirit, this prayer fulfilled, the wicked annihilated.

Ver. 10. *Continue thy goodness to those who know thee, and thy righteousness to the upright.* מָשַׁךְ, to draw, to draw into length, to prolong. The *knowledge* of God has love to him, and life in him for its foundation. The true and essential knowledge of God is to be found only in a sanctified state of mind, the gift of God. Comp. 1 Sam. ii. 12; Jer. xxii. 16; Tit. i. 16; 1 John ii. 3; iv. 8. The *righteousness* of God here also stands in no special reference to covenant faithfulness, but is to be understood as exercised in so far as he gives to any one what is his, comp. on ver. 5. On the *upright* see on Ps. xxxiii. 1.

Ver. 11. *Let not the foot of pride touch me, and the hand of the wicked pursue me not.* The foot coming upon any one, for: he will be trodden down, violently overborne and oppressed. The proud appear as personified *pride*. That we must not to the words: the hand of the wicked makes me not flee, supply: out of my land—that it is rather to be regarded as meaning: let me not quit the field before him, be obliged to retire into the distance, as David had to do in the times of Saul and Ab-

salom, (comp. Ps. xi. 1,) is manifest from the parallelism and the contrast in ver. 12. The Psalmist sees there the enemies lying helpless and prostrate, on the very spot where they had thought to vanquish him, and put him to flight.

Ver. 12. *There are the workers of iniquity fallen, they are cast down and are not able to arise.* The Psalmist obtains from the Lord an answer, and in spirit sees his enemies already overthrown. שָׁם always means *there*, never *then*, comp. on Ps. xiv. 5. The right view was already perceived by Calvin: "While the ungodly are puffed up by their prosperity, the world applauds them. But David, looking as from the lofty watch-tower of faith, descries from afar their destruction, and speaks of it with as much confidence as if it were close at hand." For the last words see on Ps. xviii. 38, and Prov. xxiv. 16, "A just man falleth seven times, and riseth up again, but the wicked are destroyed by adversity."

PSALM XXXVII.

The subject of the Psalm is collected in the two first verses: "Be not angry against the miscreants, envy not the evil-doers, for as grass they shall quickly be cut down, and as the green herb they wither." He meets the temptation to help himself, to oppose power to power, to contend against wickedness with wickedness, which often presents itself to the righteous when he sees the ungodly prospering, while he himself is in a state of depression; and, indeed, in such a way, as to shew, under the different turns and images, how the issue becomes sorted to the righteous and the wicked, how God in his own time assuredly recompenses to every one according to his works, to the wicked destruction, to the righteous salvation: so that the only, and at the same time, the sure means for the righteous to attain to salvation is, that he trust in the Lord and cease not to do good.

That we must not labour to find out a connected plan for the Psalm, that the judgment of Amyrald is substantially correct: "There is scarcely an order observed in it by David, no connection of parts, excepting that one and the same subject is handled in it under the most diversified applications and manifold variations, which all lead to nearly one point, although every one of

them possesses its own proper force, so that they are not otherwise connected together than as so many precious stones or pearls are strung together upon one thread to form a necklace," —this may be concluded even from the alphabetical arrangement —comp. the remarks in the introduction to Ps. xxv. The unrestrained treatment of the subject leads also to the same result, justifying throughout the remark of the Berleb. Bible, " that things are therein once and again repeated and frequently inculcated, so that the great subject might not be forgotten, and the pious might retain it always in their mouth and heart." Finally, this view is also confirmed by the fact, that the Proverbs hardly present to any Psalm so many verbal references and resemblances in sound, as to this, which is to be explained only from an internal relationship with the sententious poetry of Solomon, the Davidic root and origin of which here stands before our eyes.—The delineation is very clear, simple, and smooth, and in accordance with the alphabetic arrangement, leads us to the conclusion, that David speaks here to the " sons"—comp. on Ps. xxxiv.—to whom milk and not strong meat must be provided. We see here also, how David did not please himself in his poesy, but adapted his voice to the necessities of the church, which he *served* with his poetical gift.

An introduction and a conclusion, which are each made up of the number seven, are distinguished from the great mass, ver. 8—33, by their prevailing hortatory character, while the rest bears the character of a calm consideration and simple representation of the state of things, interrupted only by a solitary exhortation in ver. 27. The admonition of the introductory part, is grounded in the body of the Psalm, and that at the close grows out of this.

In regard to the alphabetical arrangement, there are two verses assigned by the rule to each letter. But various irregularities occur here also, which the analogy of all the alphabetical Psalms forbids us to obliterate—comp. on Psalm xxv., and still more the circumstance, that a close examination of them always forces on us the conviction of plan and design. Three letters have only one verse appropriated to them, ver. 7, 20, 34, while one letter has three verses, ver. 27, and a letter, ע, is altogether awanting The strophe, which should have begun with ת, has a ו placed before it. This state of matters is to be explained in the following manner. It is not accidental, that we so often see the number

ten play an important part in the alphabetical Psalms. It is, just as the alphabet, the signature of the complete, what is comprized in itself. Now, for the number ten, the Psalmist would fain secure a place here. The whole, therefore, must be made to complete itself in four decades. For this purpose the forty-four verses, of which it had consisted, if two verses were distributed to each letter, must somehow be shortened. But the Psalmist would not proceed arbitrarily in doing this, he would only abbreviate there, where an internal ground existed for the abbreviation. At three points an opportunity of doing this offers itself. For obtaining the number seven in the introduction and the close, a letter-strophe must each time be deprived of a verse; the lot for this was intentionally cast on the last verse of the introduction, and the first of the conclusion, so that the two imperfect strophes might unite with each other, the second seven join itself to the first, whose subject it again resumes. A third occasion arose in ver. 20. The middle of the whole, the half of the forty, must not remain unmarked, and must not fall into the middle of a strophe. Now there was just needed, in order to obtain the number forty, the abbreviation of one strophe. But no other opening presented itself for doing this, in so far as the matter was concerned. Besides, for the letter ע no suitable commencement was found by the author, so that he sought to gain his object by dropping this letter, while he gave to the one immediately preceding, פ, three verses, in evident and intentional contrast at the same time to the three letters with one verse, and in skilful arrangement, making two verses of common, enclose a third of uncommon length. Finally, that the ו before the strophe with ק, is not accidentally affixed to it, is improbable on this account alone, that this strophe is the very last; and the conjunction placed there, at once brings the strophe into connection with what precedes, and marks its subject as the result of the latter, the sum and quintessence of the whole discourse.

The reasons which have been brought against the Davidic origin of this Psalm, are of no weight, and are disposed of by the remarks already made on Psalm xxv. When an inclination is shown to regard Jeremiah as the originator of the alphabetical arrangement, it is not considered, that both in form and substance this prophet hangs upon an earlier period. The very circumstance, that Jeremiah, in his Lamentations, has employed the

alphabetical order, shows that he had in this respect important prototypes in the past, and is quite fatal to the opinion of the late origin of the alphabetical arrangement.

For David's being its author, there is, besides the superscription, the unquestionable fact, that the Psalm forms the basis of a series of declarations in the Proverbs of Solomon. Then, few in Israel could, from actual experience, speak upon the theme of this Psalm, as David could do—few were so called by the leadings of providence, to oppose a barrier to the temptation, which arose from the prosperity of the wicked. David had found many occasions for giving way to this temptation; he had seen the ungodly Saul, the foolish Nabal, the corrupt faction of Absalom, sitting in the lap of fortune, while he languished in distress. David knew the temptation itself from his own experience, although God proved to him, that he did not wholly abandon him, and came to his help at the proper time. When he cut off the skirt of Saul, he for a moment forgot this: be not angry at the wicked; if his conscience had not smitten him, he would have proceeded from the skirt to the heart. Still more deeply did he underlie the temptation, when he swore he would cut off Nabal with his whole house. Had Abigail not gone to meet him, and by her voice awoke his slumbering better self, he would have experienced in himself the truth of his declaration in ver. 8, that anger toward the wicked leads to a participation in their wicked deeds. With deep emotion of heart he says to her in 1 Sam. xxv. 33, "And blessed be thy understanding, and blessed be thou, that thou hast kept me this day from coming to shed blood, and from *avenging myself with mine own hand.*" David, finally, had from manifold experience learned the truth of the sentiment, upon which he here grounds the dissuasion from revenge, that quietness is the sure path to victory, that he, who simply commits his cause to God, shall certainly obtain a happy issue to it, and see the punishment of the wicked. Saul, with his whole retinue, fell under the judgment of God, and David succeeded to his place. In regard to Nabal, whose history is peculiarly illustrative of this Psalm, he could speak in 1 Sam. xxv. 39, "Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord hath returned the wickedness of Nabal upon his own head." Already, Luther remarks: "Such examples had David seen in Saul, Absalom, Ahitophel, and the like,

who were mighty in their godless nature, and yet, ere one could look around him, were gone, so that one might ask and say, what has become of them?"

The divine recompense, to which David directs the tempted, is here, in unison with the two other Psalms, which treat ex professo of the same theme, xlix. and lxxiii., only a temporal one, and in vain have Stier and others laboured to find references in it to a recompense after death. No ground exists for such endeavours; we have besides the Old Testament the New, and even on this account one-sidedness in the Old Testament is no defect; it is rather an excellence, if only the side actually brought out is a side of truth, since even through the exclusive predominance of this one side, the truth may be more deeply impressed upon the conscience. That there is here a side of truth, has often been boldly denied in recent times; the doctrine of retribution in temporal things has been affirmed to be a Jewish error: But we do not need to attempt the refutation of this view here, as it has already been done in our Beitr. P. III. p. 577, ss., where it is especially shown, that the New Testament teaches the temporal recompense as well as the Old, (the oft-repeated principle in this Psalm, that the meek shall inherit the land, is taken up and confirmed by our Lord in his sermon on the mount), that this doctrine has obtained, in a remarkable manner, the consensus gentium, that the opposite view, however well it may look, is nothing else than practical atheism, and that it leads to the most disastrous consequences, while the doctrine of the temporal recompense is not only based in sound views of God, but is also supported by the important testimony of experience.

The New Testament, while it resumes the matter of consolation, so much handled in the Old, in regard to the temptation growing out of the prosperity of the wicked and the sufferings of the righteous,—comp. besides the statements and passages referred to above, 2 Cor. iv. 8, 9,—presents the subject in a threefold point of view. 1. It enlarges the field of recompense, making it run into the life to come. 2. It ascribes to the temporal tribulation and the temporal salvation a subordinate place, while it points to the coming glory as that, with which the sufferings and joys of this life are not worthy to be named. 3. It brings with it even during this life a great richness of internal goods, the possession of which renders the want of the external less painful. The feeling of the New Testament expresses itself

thus, "I have learned in whatever state I am, therewith to be content—I can do all things through Christ strengthening me." Phil. iv. 11, 13, and "as sorrowful, yet always rejoicing, as having nothing, and yet possessing all things," 2 Cor. vi. 10.

Ver. 1. *Inflame not thyself against the miscreants, envy not the evil-doers.* Ver. 2. *For they shall soon be cut down as grass, and as the green herb they wither.* The passage first contains an admonition, then lays the ground of this. Luther: "How immediately does the prophet seize and hit upon the thoughts of the heart in this temptation, and take away all causes thereof, saying, at the first: O man, thou art choleric, and hast cause for it, as thou thinkest, for there are wicked men, who do unjustly, and commit much evil, while still they continue to prosper, so that nature thinks it has just cause to be angry. But not so, dear child: permit grace, and not nature here to rule; break thine anger, and be at rest for a little; let them go on doing evil and prospering; believe me, it shall do thee no harm. Then if men ask: When shall things cease to be thus? Who can endure so long? He answers: For as the grass, &c. This is a beautiful similitude, terrible to hypocrites, and consoling to the afflicted. How entirely does it raise us out of our own sight, and place us in the sight of God! In our sight, the multitude of hypocrites flourishes and grows, and covers the world so completely, that they alone seem almost to exist; as the green grass covers and adorns the earth. But in God's sight what are they? Hay, that must presently be made: and the higher the grass grows, the nearer is it to the scythe and the hay-cock; just as the higher and farther the wicked spread and rise aloft, the nearer are they to destruction. Wherefore, then, shouldst thou be angry, when their wickedness and prosperity are of so short-lived a nature?"—חרה to burn, in Hithp. which it is only here and in Prov. xxiv. 19, to set one's self on fire, to go into a passion. The ב after this verb, always marks the person toward whom the anger is directed. Hence we are not to translate here with most expositors: be not angry with thyself *upon*, but only *against* the miscreants, as such a rendering is also the only one in accordance with the parallel, as in the second member too the objects towards whom the affection is directed, are indicated by a ב: קנא with a ב always to envy any one. Men would not have erred from the right exposition, if they had only used the story of Nabal in 1 Sam. xxv. as a commentary. That story

shews us very distinctly on what account it is, that such a pointed admonition is given against rage and envy toward the wicked. As it springs from an objectionable ground, from doubt in divine providence,—for so long as there is a firm faith in this, one will not greatly grudge to the ungodly his transitory success, will not be indignant at it, but rather wait, looking to the future, and bearing the sufferings which the Lord has sent as a trial,—so does it lead to the most unhappy consequences. From anger flows revenge, from envy the endeavour to attain by one's own arm the like prosperity. So will there come from indignation and envy toward miscreants, another miscreant, one who will bring force against force, and malice against malice. That it is in this respect the warning is here given against anger and envy, appears in the clearest manner from the express declaration of the Psalmist's mind in ver. 8, and also what is said of the opposite: do good, in ver. 3, and "of the meek," in ver. 11.—References to ver. 1 occur in Prov. xxiv. 1, 19,—literally as here, only that instead of evil-doers we have the wicked, iii. 31; xxiii. 17. That the Proverbs should present so many coincidences with the commencement of the Psalm, fitted, as it is, to make so deep an impression upon the mind of the reader, shows that in the other allusions of the Proverbs to our Psalm the latter must be the original, and refutes the view of those who would reverse the relation. In ver. 2, יִמָּלוּ, on account of the pause, instead of יִמָּלוֹ, is fut. in Kal. from מָלַל, to be cut down, not from the uncertain root נָמַל. John Arnd: "When grass has stood its time, it will be cut down. So, when the ungodly have accomplished their end by their prosperity, God sends one against them, who cuts them off; as may be seen in Saul and Ahab, who, as soon as they were ripe, were swept away, by an enemy sent on purpose by God. And when flowers and green herbs have stood and bloomed their time, they fall of themselves and wither away. So is it with all the ungodly amid their great temporal prosperity. And then they are such flowers, as when once fallen, revive no more, but for ever corrupt and waste, and blossom not again. Ah! why should we then be filled with anger at them, and begrudge them their short-lived good? We should rather pity their blindness."

Ver. 3. *Trust in the Lord and do good, inhabit the land, and feed in truth.* Ver. 4. *And delight thyself in the Lord, and he*

shall give thee the desires of thy heart. In opposition to the improper feeling and mode of acting respecting the prosperity of the wicked, the Psalmist first places here the correct one, and then points out this as the sure means to the desired end. On the first words Luther remarks: "Here he takes away all impatient thoughts and composes the heart to rest. As if he would say: dear child, cease from thine impatience, and curse them not, neither wish them any evil; such thoughts are human and sinful. Put thy hope in God; see what he will make of it; look thou to thyself; on no account cease to do good, as thou hast begun, where and to whom thou canst, and render not evil for evil, but good for evil." The following imperatives: inhabit, etc. are to be taken in the sense of promises, *q. d.* then *wilt* thou inhabit, feed, delight thyself. רעה, with the accus. often to bepasture, in a sort of spiritual sense, to feed on somewhat, Isa. xliv. 20; Hosea xii. 2; Prov. xiii. 20. The *truth* is the truth of God, which unfolds itself in his dealings toward the righteous, so that he can rejoice therein. Most, proverbially: feed securely. *To delight one's self in the Lord,* is as much as to enjoy his grace and blessing, compare Isa. lviii. 14; Job xxii. 26, xxvii. 10. The fut.: and he will give thee, etc., serves to explain the preceding imperative. Many expositors take all the imperatives in the sense of exhortation, and limit the promise to the words: "And he will give thee (so will he give thee) the desires of thy heart;" others would give the imperatives, at least in ver. 3, the force of admonitions. But very important considerations present themselves against this view. The words: inhabit the land, have something strange in them when viewed thus. The direction has too little of an *active* character. We should rather have expected in that case: remain in the land, or abide therein. רעה אמונה must not be translated with Luther: support thyself uprightly, for אמונה is not used as an adverb, and to feed cannot stand for to support. Neither can we render with others: feed thyself in uprightness, or even in faith; for אמונה signifies truth, faithfulness, and nothing else. Feed thyself in truth, for love, exercise it, were bearable perhaps. Still truth seems here somewhat out of place. The delighting of one's self in the Lord, is always used only as a felicity and a gift, never as an obligation and a proposal; an admonition to delight one's self in the Lord, were without all analogy. The propriety of viewing it in the light of a promise, is confirmed by

ver 11. But decidedly against the opposite view is ver. 27, where the expression: dwell for evermore, after a preceding imperative of admonition, unquestionably bears the import of a promise, as also the parallel passage, ver. 9—11, 22, 29, 34, in which the possession of the land, and the dwelling in it is marked as a reward of righteousness. With a promissory meaning stands also the expression in Prov. ii. 21, "the upright shall inherit the land," and x. 30. On the last words: he will give thee, etc. comp. Ps. xx. 5; xxi. 2.

Ver. 5. *Roll thy way upon the Lord, and trust in him, he will do it.* Ver. 6. *And will bring forth thy righteousness as the light, and thy judgment as the noon-day.* Roll thy way, like one, who lays upon the shoulder of one stronger than himself a burden which he is not able to bear, comp. on Psalm xxii. 8; 1 Peter v. 7. That *way* here does not denote the walking, as well as the doing, is clear from the parallel passage, Prov. xvi. 3, "Roll upon the Lord thy works;" and also from the expression: he will do, namely, what is to be done, and what thou canst not do; עשה never stands absolutely; where it appears to do so, the object is always to be borrowed from the preceding. The light is day-light, noon-day, the time when it shines most brightly. By the righteousness many understand subjective righteousness; the darkness of misfortune has brought righteousness under the cloud, but God will thereby place it in the clearest light, as he again favours the innocent sufferer. But, since the light is commonly, and often in the very same connection, an image, not of revelation, but of salvation, (comp. Job xi. 17, "And clearer than the noon-day shall be thy life; now thou art dark, then thou shalt be like the morning," Isa. lviii. 8: Micah vii. 9), the righteousness is better taken as the gift of God, as actual justification, following on the communication of salvation. In the corresponding member, we are consequently to understand by right or judgment, that which is conferred by God. The promise here delivered will find its complete fulfilment in the day, when the saints of God shall shine as the sun, and as the stars of heaven for ever and ever. But vain would be the hope of this, if it were not realized also in the present state; what has no place on this side, can have none on that. There nothing will *begin*, every thing is only perfected. The denial of the temporal recompense is a partial denial of God, and one that by a kind of consequence leads to a complete denial. Jo. Arnd: "See holy

David, Saul with all his kingly might could not destroy him. God brought David forth at last as a shining light, as the sun at noon-day; and what a bright light was David over the whole land! How thick a darkness fell upon our Lord Christ, the Sun of Righteousness, in his holy sufferings and death; but, in his glorious resurrection and ascension to heaven, and proclamation of the blessed gospel, the true light burst forth, and illuminated the whole earth, so that even the heathen walk in this light, and in the brightness which has proceeded from him."

Ver. 7. *Be still to the Lord and wait on him, inflame not thyself against him, who is prosperous in his way, against the man that practises devices.* In this: inflame thyself not, the conclusion of the introduction reverts to the beginning, and thus rounds itself off. The amplification then begins again in ver. 8, with the same thoughts, which, in our introduction, were marked as the proper ground-tone of the whole. דמם always means to be *silent*. Silence is primarily of the speech, as opposed to passionate self-defence, comp. Psalm xxxviii. 13, 14. But if one must help himself by speeches, so also and much more by deeds. The ל marks him, to whom this silence belongs, with respect to whom silence is kept, *q. d.* be silent with an eye to the Lord, who will speak better and with more effect, than thou canst do, comp. Psalm xxxviii. 15, "Thou wilt answer, O Lord my God," and the parallel here: wait upon him, which is to be considered as an exposition of the לו. Arnd: "We have heard above, that our dear Lord would bring forth the righteousness of the pious as the light, and as the sun in clear noon-day. Now, because this dear God has such a great work in contemplation for all fearers of God, let them be still to the Lord, and not hinder him in his work, but wait on him in patience." The two members: against him who is prosperous in his way, against the man, who practises devices, define one another, and Luther has properly brought them together, "inflame thyself not upon him, who goes on prosperously in his perverseness." Those, who do not recognize this, would take עשה in the sense of executing, bringing to pass, in which case an indication of wickedness should not have been awanting in the first member. Arnd: "David saw his enemy, Saul, enjoy prosperity, and that his perverseness carried him on successfully, but was still, committed it to God, and would not destroy him, though he often came into his hands."

Ver. 8. *Stand off from anger, and cease from wrath, inflame thyself not, so that thou also dost evil.* Ver. 9. *For evil-doers shall be cut off, and they that wait upon the Lord, they shall possess the land.* אַךְ is to be taken in its common signification, *only*. Only to evil-doing, points to this, that anger could have no other consequence than this, no good, but only this mournful one. Luther: "And what avails such rage? It makes the matter no better, nay only sinks it deeper in the ditch. Thou hast prevented God, so that thou hast lost his grace and favour, and art become like evil-doers, and wilt perish along with them, as follows." In the *doing of evil*, we must not think of murmuring against God, nor generally of an apostacy to the manner of thinking and acting characteristic of the ungodly; it is to be viewed as specially referring to the behaviour toward the enemies. Arnd: "To do many evil things to them from impatience and revenge, is what would be rued in eternity." The chief purport of ver. 9 is to shew, that no ground existed for anger, rather must thou carefully restrain thyself from it, for evil-doers, into the circle of whom thou wouldst enter, when thou abandonest thyself to rage, &c. The truth of this: they shall possess the land, comp. on Ps. xxv. 13, David had himself experienced in a wonderful manner.

Ver. 10. *It is but a little, and the wicked is no more, and if thou thinkest upon his place, it will be gone.* Ver. 11. *But the meek shall possess the land, and delight themselves in great peace.* Upon עֲנָוִים, the meek, not, as Luther, the miserable, comp. on Ps. ix. 12. Because they have maintained peace, peace shall be given them as a reward after the extirpation of the wicked. See ver. 37.

Ver. 12. *The wicked plots against the righteous, and gnashes against him with his teeth.* Ver. 13. *The Lord laughs at him, for he sees that his day is coming.* The day is by the connection determined to be that of his misfortune. The laughing of God, who has before his eyes the impending ruin of the wicked, (Berleb. Bible: "such poor worms, who make themselves so great upon the earth, and act so loftily in their impotence, seeing it must so soon be over with them,") is put here in contrast to the human mode of reckoning, which remains wedded to the visible. Let this divine mode of reckoning be adopted by the righteous, and instead of weeping they shall then rejoice, even before the divine interference has appeared.

Ver. 14. *The ungodly draw the sword and bend their bow, that they may cast down the poor and needy, and slay the upright.* Ver. 15. *Their sword will go into their heart, and their bows shall be broken.* Comp. Ps. vii. 15, 16; ix. 15, 16; lvii. 6. Prov. xxvi. 27. Ver. 16. *The little that a righteous man has, is better than the great possessions of many wicked.* Ver. 17. *For the arms of the wicked shall be broken, and the Lord upholds the righteous.* That we must render: better is a little, which is to the righteous, appears from the parall. pass. Prov. xv. 16, "Better is a little with the fear of the Lord, than great treasure and trouble therewith," xvi. 8. המון never signifies exactly *riches*, always *noise, turmoil*, and that this meaning must be retained here, appears from Prov. xv. 16, where there is מהומה, and Ps. xxxix. 6. But the noise of the wicked stands for his riches, which, in the scraping and holding together, involve him in noise, turmoil, and disquietude. רבים, not greatness, but many. The Psalmist places the small possession of *one* righteous person in opposition to the collected goods of a whole mass of the ungodly. The ground is laid in verse 17. It is, not because the wicked, even in the greatest external fortune, feel themselves internally unhappy, as Calvin supposes, (that is only indicated by the *turmoil*,) but because their external fortune soon goes to wreck, and only serves the purpose of making them feel more deeply their future misery. This ground addresses itself to faith, which sees what is not, as if it were. He, whose arm is broken, the instrument of working, can no more either hurt another, or help himself. Comp. Ps. x. 15, xxxviii. 14, 1 Sam. ii. 31.

Ver. 18. *The Lord knows the days of the pious, and their inheritance shall be for ever.* Ver. 19. *They shall not be ashamed in the time of adversity, and in the days of famine they shall be full.* With the knowing of the Lord his case is necessarily bound up, comp. on Ps. i. 6. The days are not properly the fates, Arnd: "God knows what shall befal us every day and hour, and causes all things to work together for good to them that love him," comp. Ps. xxxi. 15, but the days of life themselves. God fulfils in them his promise, "the number of thy days will I make full," Ex. xxiii. 26, and hears their prayer, "My God take me not away in the midst of my days," Ps. cii. 24. With the preservation of their life, the holding of the inheritance is placed in connection. The *for evermore* does not

carry a respect to a future life, to which the mention of the inheritance, according to Old Testament phraseology, is unsuitable. It is to be explained in this way, that the Psalmist here primarily marks the inheritance of the righteous as a lasting one, notwithstanding the attacks of the ungodly; these shall not be able *for ever* to wrest it from them. Hence the pious is not to be thought of as a mere individual. Arnd: "Many and great goods are often scattered like the chaff by the wind, and there is no blessing and prosperity with them. On the other hand, small possessions, which are held with God and uprightness, remain and go with God's blessing to posterity." But the Christian, when he hears of the eternal inheritance, must certainly think before all of "the inheritance incorruptible, undefiled, and unfading, which is reserved in heaven," 1 Pet. i. 4, the assurance of which is contained in this passage in the spirit, if not in the letter.—On ver. 19 comp. Ps. xxxiii. 19.

Ver. 20. *For the wicked shall perish, and the enemies of the Lord vanish away as the joy of lambs, as smoke they vanish.* The *for* is here quite in its place. The prosperity of the wicked as a matter-of-fact testimony against the divine righteousness, appears to overthrow the truth of what has been said in the preceding context upon the prosperity of the righteous. The Psalmist here, while he removes that objection out of the way, lays the ground of his foregoing principle. But, in another point of view also, in so far as life and property are endangered to the righteous by the wicked, the destruction of the latter is necessarily implied in the salvation of the former, and the *for* in that way appears suitable. יְקַר is stat. constr. of the adj. יָקָר. The *precious* of lambs is not their *fat*, nor is it their *wool*, but their fine grass, the beautiful green of their pasture, agreeably to a great many other passages, in which the grass is employed as an image of evanescence, and in particular of the evanescent prosperity of the wicked, comp. here ver. 2. Many expositors after Luther take כָּרִים in the sense of *pastures*: the excellent of pastures, for, their excellent grass. But that meaning is not rendered certain by the two passages, in which confirmation is sought for it. In Isa. xxx. 23, we are to render: the lambs spread themselves forth, and in Ps. lxv. 13: the pastures clothe themselves with lambs. The expression: in smoke—a second independent image—is as to meaning the same with, as smoke, comp. Ps. cii. 3. But it must be viewed as a proverbial ex-

pression, comp. Ew. Small Gr. § 521. The combination of the two images, carries, perhaps, a reference to the destruction of Sodom and Gomorrah, the great type of all judgments upon the ungodly. Arnd: "The land was a pleasure-garden of the Lord (comp. Gen. xiii. 10, according to which the district was particularly rich in excellent pasture,) but on account of its great wickedness, the Lord destroyed the whole region with fire and brimstone from heaven, so that a smoke rose up as from an oven," comp. Gen. xix.

Ver. 21. *The wicked borrows and repays not, and the righteous is compassionate and lends.* Ver. 22. *For his blessed ones inherit the land, and his cursed ones shall be cut off.* The sense of ver. 21 is: the wicked, overtaken by the divine punishment, cannot even restore what he has borrowed; the righteous, on the other hand, preserved by God and blessed, has the means of shewing himself beneficent. Quite unsuitably most take the not paying of the wicked, and the lending of the righteous, in a moral point of view. This would not accord with the whole theme of the Psalm, nor even with the immediately succeeding context in ver. 22. This would not, then, as the *for* demands, present the ground of what is said in ver. 21. Also in the parall. pass. ver. 26, is that exposition unsuitable. And, finally, it is disproved by the original declarations in the Pent. such as Deut. xv. 6, "For the Lord thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow," xxviii. 12, 44.—The suff. in ver. 22 refer to the Lord, of whom each was naturally thinking, so that there was no need of any further designation.

Ver. 23. *By the Lord is a man's course ordered, and he has pleasure in his way.* Ver. 24. *If he falls, he will not be laid prostrate, for the Lord supports his hand.* Many would define more closely the גֶּבֶר: such a man as had hitherto been discoursed of, the pious. But if it had referred to the pious, the article could not possibly have been awanting; and for taking the assertion in a general point of view, we have the parall. pass. Prov. xx. 24, "Man's goings are of the Lord, and man understands not his way," and xvi. 9, "A man's heart deviseth his way, but the Lord directeth his steps." We shall find no need for taking refuge in this violent exposition, if we only give up the supposition, that the two members of the verse stand in synonymous parallelism: "It is in no man's power to bring his

work to a prosperous issue, from God comes salvation and blessing," and God has pleasure in his, the righteous man's way, in his undertakings and concerns, so that he cannot but succeed and prosper.—The difference between falling and being prostrated, is that of misfortune or loss, and ruin. The hand is named, because the fallen need it in order to get up again. Luther: "Thus the spirit comforts and answers the secret thoughts, which every one might have, saying with himself: I have, however, seen it happen, that the righteous is oppressed, and his cause is trodden in the dust by the wicked. Nay, he replies, dear child, let it be so, that he falls; he still cannot remain lying thus and be cast away; he must be up again, although all the world doubts of it. For God catches him by the hand, and raises him again."

Ver. 25. *I have been young and am become old, and still have never seen the righteous forsaken, or his seed going after bread.* Ver. 26. *Always does he shew himself compassionate, and lends, and his seed will be blessed.* That the Psalmist had composed this Psalm in advanced life, we are not to conclude from his speaking here of his having been young, and being now old. In unison with the whole character of the Psalm, throughout which the father speaks to his children, the person of the experienced old man may have been assumed by a poetical figure; and that this was really the case, is rendered probable by the circumstance, that the Psalm nowhere else possesses an individual character. It is to be understood of itself, that the discourse is here of *continued* desertion and destitution. David himself had often to complain that the Lord had forgotten him, he had in his poverty to beseech the rich Nabal for bread, and the object of the Psalm is precisely to meet the temptation, which grows up to the righteous from temporary desertion. Then it is not to be overlooked, that the experience which the Psalmist here utters, is primarily an Old Testament one. (Complete impoverishment belonged to the punishments which were threatened to the impious transgressors of the law, comp. Deut. xxviii. 38, ss.) It is not to be doubted, that God, while he withheld from the righteous of the Old Covenant, any clear insight into a future state of being, on that very account unfolded his righteousness the more distinctly in his dealings towards them during this life, so that they might not err concerning it. Still we must beware of carrying the distinction in this respect

between the Old and New Covenant too far. He, who seeks first the kingdom of God, shall have all other things given to him. Godliness has promises not merely for the future, but also for the present life. But what is the main point, is: the Lord has commanded us to ask our daily bread. Every command issued by the Lord is at the same time a promise. He enjoins us to pray only for that, which he certainly and without exception will grant, (*i. e.* without any exception, which really deserves the name; the man, from whom he withholds the earthly bread, and feeds the more plentifully with heavenly food, so that he is not conscious of the deficiency as a want, has not prayed in vain: Give us this day our daily bread.) But, if on this side we are poorer than the members of the Old Covenant, we are so only because on the other side we are richer. What appeared to the members of the Old Covenant as a *continued* desertion, presents itself to us, who can see with quite other eyes, the end of this life only as a *passing* one, and, besides, the Spirit of Christ can so mightily console and quicken us, that the failure in temporal things presses little upon us. But still, the more that a believer of the New Covenant places himself upon the footing of the Old, so much the more securely must he confide, that God will not for a continuance abandon him in regard also to temporal things. The Berleb. Bible: "God gives not the spiritual only, but also the bodily, and the unrighteousness is not to be borne, which one perpetrates on God, when one thinks, that he sooner abandons those, who surrender themselves to him, and place all their hope and confidence in him, than others.—God has certainly no delight in this, that even a little worm should die of hunger, or a sparrow fall to the ground. How can he then allow his children to perish? This is not to be believed of him; it is too dishonourable to him.—Let us then take good heed how we stand in this respect and live before God: whether we have so much faith, that we can trust in him only for a piece of bread, and whether we can give him credit for so much wisdom, and power, and faithfulness, that he will assist and care for us in righteous concerns, and maintain his work itself."

Ver. 27. *Depart from evil and do good, so shalt thou dwell for evermore.* Ver. 28. *For the Lord loves judgment, and forsakes not his saints, they are preserved for ever, but the seed of the wicked shall be cut off.* Ver. 29. *The righteous inherit the land,*

and dwell therein for ever. It is evident both from the לעולם, and also from the two following verses, that the imperative *dwell* stands in the promissory sense, as in ver. 3 and 4, *q. d.* so shalt thou dwell, namely, in the land of the Lord, with allusion to the formula in the Pent., "that thy days may be long in the land which the Lord thy God giveth thee," and that we are not to explain with several commentators: remain always at rest. The unsuccessful attempts to press into the Psalm an ain-strophe, we pass over, since the foundation of them has been taken away by what has been already remarked in the introduction. On the expression: the seed of the wicked shall be cut off, the Berleb. Bible remarks: "This is deeply grounded in the divine righteousness, imprinted thence upon the hearts of men, and as with terrible griphins guarded, that no wickedness can remain unpunished, and that the ungodly shall infallibly come to a miserable end. If such perdition does not always meet the bodily eye or sense, still every thing is only contributing to their deeper ruin. For the destruction of their poor souls is certainly much more dreadful before God."

Ver. 30. *The mouth of the righteous speaks wisdom, and his tongue utters judgment.* Ver. 31. *The law of his God is in his heart, his steps totter not.* The Psalmist had given to the righteous very rich consolation, very beautiful promises. But now, that these might not be torn from those, to whom they properly belonged, that every one might prove himself whether he had any thing more than the name of a righteous person, he here encloses the characteristic of the righteous. The expression: his steps totter not, is, *q. d.* he advances steadily forward in the good path. The two verses contain again the three-fold division of the decalogue. Ver. 30 refers to the speech, the second half of ver. 31 to the actions, and in the midst of the two stands the heart.

Ver. 32. *The wicked lurks for the righteous and seeks to kill him.* Ver. 33. *The Lord leaves him not in his hand, and condemns him not when he is judged.* ירשיענו, which must not be rendered: he pronounces him guilty, shows that the discourse here is not of a human judgment, (it is rather a judgment standing in contrast to this), that the matter between the pious and the ungodly is represented under the image of a controversy, in which God sits for judgment. Arnd: "The whole church of God, all Christians were, in the times of Maximin and Hadrian, put

to the ban and exiled, hence Tertullian wrote an apology for the Christians to the Emperor, and comforted the Christians by saying: "Si condemnamur a mundo, absolvimur a deo."

Ver. 34. *Wait upon the Lord, and keep his way, so will he exalt thee to possess the land, the extirpation of the wicked thou shalt see.* The way of God, the way which God wills that men should go in, which he has prescribed to them in his law.

Ver. 35. *I saw a wicked one, who was insolent, and spread himself forth like a tree green and deep-rooted.* Ver. 36. *And he passed away, and lo! he was no more, and I sought him and he was not found.* עָרִיץ, fearful, powerful, has commonly the related idea of violence. But this is not here the predominating one. We must translate: I saw a wicked one fearful, not a tyrannical wicked one. For the word manifestly stands in a similar relation to the: spreading himself. The indigenous is a tree, which has never been taken out of its native soil, and transplanted. Such an one is peculiarly strong. אזרח is elsewhere also used of *persons*, viewed as opposed to enemies, who have no firm root of being in the land. Also we are not here to supply *tree* in a proverbial way, but rather the never transplanted tree appears under the image of one inborn. We must render: as an indigenous one, a green one.—There is no reason for translating: one passed by, for he passed by, he vanished away. The *lo!* is also quite suitable to the most natural construction. Berleb. Bible: "which points as with the finger of astonishment to that quick disappearance." On the expression: I sought him, it further remarks: "I could scarcely believe it, that the man, who so shortly before had made so great a figure, must already come to nothing, so that I cast about for him in every direction." Though David in this Psalm speaks not so much from his *person*, as from his *nature*, yet undoubtedly in this verse he had the image of Saul swimming before his eyes.

Ver. 37. *Mark the perfect and behold the upright, for a futurity has the man of peace.* Ver. 38. *And the impious are extirpated together, the futurity of the wicked is cut off.* The Psalmist confidently demands, that people would observe the fate of the righteous; for experience will only confirm his position, that it goes well with him at last. Several, after Luther: continue pious and hold thyself right; but תם and ישר never stand as abstracts, ראה cannot signify: to be diligent in a matter, and: mark and see, manifestly point here to the: I saw, in

the preceding verse.—Then several expound: for posterity has the man of peace; others: for the end of such a man is peace; but the "many-meaning" אחרית has only the one signification of the end, and, in particular, never means *posterity*, (see on Balaam, p. 158, ss.) and לאיש cannot possibly signify: such a man, and must hence of necessity be joined in stat. constr. with שלום (LXX. ἀνθρώπῳ εἰρηνικῷ, Vulg. homini pacifico.) The man of peace, the meek, ver. 11, who is not inflamed against the wicked, ver. 1, has an end, a future, whilst the wicked, who are carried off in the midst of their days, (comp. on Ps. lv. 23), are violently robbed of the end or future.

Ver. 39. *And the salvation of the righteous comes from the Lord, who is their security in the time of distress.* Ver. 40. *And the Lord helps them and delivers them, delivers them from the wicked, and saves them, for they trust in him.* The ו placed before the ת announces this strophe as the sum of the whole. מעוזם is appos. to Jehovah. On the words: he delivers them from the wicked, Luther remarks: "And that it might displease the ungodly he mentions them by name, and says, he will deliver them from the ungodly, whatever pain it may occasion them; and their fury can be of no avail to them, although they think, the righteous cannot escape from them, he must be extirpated." On the words: they trust in him, John Arnd: "Ah! says he, God cannot, and will not leave them, without rewarding their fidelity and confidence, else were he not faithful, not righteous, not true to his word."

Luther closes his exposition of the Psalm with the words: "Oh shame on our faithlessness, mistrust, and vile unbelief, that we do not believe such rich, powerful, consolatory declarations of God, and take up so readily with little grounds of offence, whenever we but hear the wicked speeches of the ungodly. Help, O God, that we may once attain to right faith. Amen."

PSLAM XXXVIII.

This Psalm discovers in its commencement a near relation to the sixth, and in its close a near relation to the twenty-second. The coincidences with these Psalms are too literal to be accidental, and just as little could they originate in unintentional reminiscence. The contrary is evident from their occurring

precisely at the commencement and the close, and from the entirely original and independent character which the Psalm possesses.

The Psalmist begins with a prayer to the Lord, that he would not further punish him in anger, and rests this prayer on the circumstance, that it had already been carried to an extreme with him, that the time had now come, when, with the righteous, love must necessarily take the place of anger, deliverance of punishment. This delineation of the suffering of the Psalmist is given in two sections. In the first, ver. 2—8, he complains, after having spoken in the general of God's hand lying heavy upon him, in enlargement of the statement, that there is no salvation in his flesh, with which begins ver. 3, and with which he concludes ver. 7, upon his miserable *bodily condition*, and then upon the deep distress of his soul. In the second, ver. 9—12, he points, after the introductory words in ver. 9, first again to the mournful situation in which he found himself, ver. 10, and then goes more deeply into the external distress, by which he was surrounded, as being completely abandoned by his friends, and left to enemies, who were eagerly bent on compassing his destruction, ver. 12. After this representation of the greatness of his sufferings, there follows in ver. 13—15 the protestation that he possessed the indispensable condition of the divine help, —patience, the still and devoted waiting upon God; and while showing how much he had cause to wait upon God, how much he stood in need of God's help, he here takes a new glance in ver. 16—20, at his sufferings, and gives a brief delineation of them: he has attained to the painful consciousness of his sins, and he is threatened with destruction by his numerous and powerful enemies, who persecute him, because he strives after what is good. In the conclusion, ver. 21, 22, the prayer is raised on the ground thus laid, that God would not forsake him, but would make haste to help him.

The Psalm is alphabetical as to its number, that is, the number of its verses coincides with that of the letters of the alphabet. It is in allusion to this alphabetical character, that in the two concluding verses three members make the last letter of the alphabet follow the first, אל תעזבני, etc. Along with the alphabet, the number ten, as very often happens, is of importance. The main subject occupies twenty verses, followed by a conclu-

sion of two. (Of course this supposes the superscription to be a part of the Psalm.)

Of any particular occasion there is found no trace in the Psalm. What at first sight seems to point to this, is soon discerned by the experienced sense to be a mere individualizing, and rather concludes the other way. The alphabetical arrangement already makes it probable, that the Psalmist speaks from the person of the righteous.

According to many expositors, the situation must be of a sick person, according to several, that specially of a leper, who at the same time is pressed by enemies, and indeed so, that the sickness is the Psalmist's chief cause of suffering. But there are decisive grounds for holding, that the proper, the alone sufferings of the Psalmist, stood in the assaults of the wicked, and that the bodily prostration of which he complains, was only occasioned by these. As soon as it is perceived, that the Psalm did not originate in any particular occasion, it must from the first appear improbable, that a double and quite separate cause of suffering should exist; and this being the case, we can have no difficulty in concluding, that the sickness may very well have been the consequence of the assaults, but not the reverse; first, because in all the afflictions of the Psalms generally, and in particular, of the Psalms of David, those occasioned by the assaults of the wicked come out so prominently, then, from the analogy of so many Psalms, in which the wretched bodily state appears as the result of the assaults, but especially from Ps. vi. and xxii. to which the author has himself referred us,—which together shut us up to the conclusion, that the assaults were the proper and only sufferings. Further, in the resumed survey taken of the sufferings in ver. 18—20, the sickness is entirely omitted; there are first only on the one hand, the consciousness of sin, and, on the other, the malice of enemies. Finally, the prayer at the close does not plead for salvation, but only for help and assistance, according to the customary language of the Psalmist, against the enemies, clearly manifesting that neither sickness, nor the painful conviction of sin, was the original cause of his sufferings,—that these were to be considered merely as the effects of hostile oppression, which should vanish along with their cause.

The following view of the situation hence presents itself as the correct one. The Psalmist, or he, in whose name he speaks, to

whom he offers weapons, with which he can prevail in the contest, is hard pressed by ungodly enemies. The sting of his pain in this temptation is the consideration, perpetually true in itself, and, in the Old Testament especially, distinctly announced, that there is no suffering without sin, or that all suffering is punishment, sees in his enemies so many accusers sent against him by God, and in their superior power a testimony that God was visiting for his sins, which appear to him now in a very different light from what they had done during his prosperity. What he could easily have borne otherwise, prostrates him when so considered, both in body and soul. In his distress he turns himself to the Lord, with a prayer for deliverance from his enemies, which, at the same time, implies the forgiveness of his sins, and consequently his suffering was removed.

A Psalm of David for remembrance. The person who is to be put in remembrance by the Psalm, is not, as is generally supposed, the Psalmist himself, or the whole church, but God, who seemed to have forgotten the Psalmist. Several expound: to praise the Lord, with an allusion to 1 Chron. xvi. 4. But הזכיר always signifies only to mention, never to praise, comp. on Ps. xx. 7, and for the same reason in the passage of Chronicles referred to, according to which the business of the Levitical singers stood in this, ולחזכיר ולהודות ולהלל, to remember, and to praise, and to extol, the הזיכר can only form the antithesis to the two other verbs, to which also the prefixed ל points. The Levites had partly to sing the songs of lamentation and prayer, and partly also those of praise and thanksgiving. The exposition: for remembrance, is confirmed also by the subject of the two Psalms, which have this in the superscription, wherein it is to be noted, that in Ps. lxx. the superscription thus indicated is the more remarkable, since that Psalm contains precisely the complaining and supplicating part of Ps. xl. with the exclusion of the praising and extolling part: and then by the connection with the אזכרה, remembrance-offerings, offerings through which God was brought by his people into remembrance, to which להזכיר probably alludes, comp. Ps. cxli. 2, Rev. viii. 4, where the prayers of the saints appear as a spiritual incense and remembrance-offering. The opposite is לתודה, for praise, in Ps. c. 1. This superscription of itself contains a hortatory element. When God appears to have forgotten us, we must re-

member him: the earnest prayer to God for help is the only and the sure means of attaining this.

Ver. 1. *Lord, punish me not in thy rage, and chasten me not in thine indignation.* It was already shown in Ps. vi. 1, that the contrast is not that of chastisement in love against chastisement in anger, but that of the desired deliverance against chastisement, which always proceeds from the principle of anger.—In what follows, the Psalmist gives the ground, upon which his prayer for deliverance rests. The burden of his suffering is so great, that though he must bear it, yet God cannot permit his own to be destroyed.

Ver. 2. *For thine arrows stick in me, and over me came thy hand.* נחתו, the Niph, found only here, of נחת, to go down. בי, not upon, but in me. The *arrows* denote the chastisements of sin, depending on God. Hitzig maintains arbitrarily, that by the arrows only a particular form of these is to be understood, sickness; the reverse of which is shown by the original passage, Deut. xxxii. 23, where "I will send all my arrows against them," stands in parallel. with, "I will heap mischiefs upon them," and where presently hunger, burning, disease, are particularly named. Then also, in the very passage upon which Hitzig rests his view, Job vi. 4, "The arrows of the Almighty are in me, their poison drinketh up my spirit," the arrows denote the whole suffering which Job had already experienced, not merely his bodily sickness, but also the loss of his children and his substance, the cooled love of his friends, and even of his wife.—For the second member compare Ps. xxxii. 4, xxxix. 10.—The general is followed by the particular; the Psalmist represents to God, in detail, the mournful condition in which he was placed, in order to move him to compassion.

Ver. 3. *There is no salvation in my flesh because of thine anger, there is no peace in my bones because of my sins.* Ver. 4. *For my iniquities go over my head, as a heavy burden they are too heavy for me.* The Psalmist begins with the mournful state of his *body*. מתם from תמם, without injury, soundness, does not stand as an abstr. for conc., but we must translate literally: not is soundness in my flesh. This is shown by the parallel, not is peace: to my flesh is unsoundness, (and therefore) from my bones peace is far, (the violent pain presses through marrow and bone.) The anger of God is in so far the cause of the mournful bodily condition, as it hangs the infliction of enemies

over the Psalmist, sins, in so far as they provoke that anger, *q. d.* because of the hostile assault, in which I recognize the expression of thine anger, the punishment of my sins. What is simply indicated in the expressions: because of thy anger, because of my sins, is more fully carried out in ver. 4. The transgressions of the Psalmist bear upon him in their consequences with insupportable weight, comp. Ps. xl. 12, "for innumerable evils have compassed me about, mine iniquities have taken hold on me." In the expression: they go over my head, the image is taken from billows: they flow over me like one who is nigh to drowning, Ps. cxxiv. 4.

Ver. 5. *They are corrupt, my sores fester because of my folly.* מקק in Niph. to melt, here of the sores, which dissolve into a boil. The verse is not to be taken figuratively indeed, but as an individualizing mark of the state of bodily dissolution, in which the Psalmist was placed, and which might also manifest itself in other forms under certain circumstances. *Folly* here indicates a bedimming of the understanding, in an ethical point of view, comp. on Ps. xiv. 1. It is to be considered, not as the immediate, but as the primary cause of the miserable bodily condition. The folly has called forth the punishment of hostile oppression, and through grief on account of this did the Psalmist become so much the more corporeally wretched, as he could only recognize in it the chastisement of his folly. That the immediate cause is the hostile oppression, appears from the comparison of Ps. xxxi. 9, 10. The extraordinary agreement of Isa. i. 6, with this verse must be the less accidental as מחם also occurs there, which is nowhere besides found, excepting here in ver. 3 and 7. Isaiah has employed what is here an individualizing description, as an image of the mournful condition into which the people had fallen by their sins. In this allusion there is found a confirmation of the superscription, as referring the Psalm to David.

Ver. 6. *I am beside myself, bowed down very much, continually do I go in sadness.* Ver. 7. *For my loins are quite dried up, and there is no soundness in my flesh.* The Niphil of עוה occurs in Isa. xxi. 3, in parallel. with being horrified, elsewhere of *moral* perverseness. It is here just our: being crazy. The Psalmist's pains rob him of all recollection. The commonly received signification: to be crooked, bowed down, has no sure foundation. Upon שחותי and קדר comp. on Ps. xxxv. 14.

The first member of ver. 7, literally: for my loins are full of the dried, assigns as a reason for the distress of the Psalmist, his bodily emaciation, comp. on Ps. xxii. 17. The loins are especially named, from being a chief seat of fat in the healthy, comp. on Job xv. 27. The exposition which is now current: my bowels are full of fever-burning, deserves rejection on every account. As there are words on both sides of the expression; soundness is not in my flesh, which are designed for an expansion of its meaning, they can only refer to the external state of the body; for the loins the bowels are arbitrarily substituted; קלה signifies not to burn, but to roast, dry up; the burnt, or more properly, the dried, cannot stand for the burning. In the expression: there is not soundness, &c., the representation turns back to the commencement, and so rounds itself off.

Ver. 8. *I am very feeble and sore broken, I howl from the groanings of my heart.* פוג to be cold, stiff, dead. נהם signifies not less than שאג, to roar, and instead of נהמת there might have been שאגת. The emphasis lies upon the words: of my heart. The bodily cry of the Psalmist is only a witness of the spiritual. In his inmost heart pain was raging.—The representation of the Psalmist has here reached its acme; he indulges himself in a moment's rest, and then proceeds more softly. The first section is completed in the number seven, and the seven is so divided, that two strophes, each of two verses, have before, after, and in the middle of them, a strophe of one verse. The main burden, the representation of the bodily distress, ver. 3—7, which rounds off through the resemblance of the beginning and the close, and by its having five as the number of its verses, points to a fourth addition, is hemmed in at the beginning and the close by a general subject. The second section, ver. 9—12, is comprized, if we except ver. 9, which bears entirely the character of an introduction, in the number three, and in such a way, indeed, that each verse contains a separate delineation of the Psalmist's suffering. If we reckon together the seven verses of the first, and the three verses of the second period, the whole representation of his sufferings will be contained in the number ten.

Ver. 9. *O Lord, all my desire is before thee, and my sighing is not hid from thee.* The Psalmist had, at the close of the preceding period, painted his affliction in such a manner, that if he had to do with a human friend, there would very naturally

have been the suspicion of colouring. Hence, before he proceeds farther in his lamentations, he appeals to the omniscience of God, who would bear him witness, that the strongest language he could use to express his misery, and the earnest desire of his heart after help, far from exceeding the reality, still fell short of it—*q. d.* Thou knowest how great my suffering is, and that I am not magnifying it to thee, in order to move thy compassion. The verse has for all sufferers the import of an impressive admonition, not to seek help from God for pretended or imaginary sufferings, and in their complaints not to go beyond the measure which the occasion itself warrants. The help of God, the omniscient, directs itself, not according to the greatness of the lamentation, but according to the greatness of the suffering.

Ver. 10. *My heart beats, my strength has left me, and the light of my eyes, even that is not with me.* Upon the light of the eyes, comp. on Psalm xiii. 3. The words are in nomin. absol. The expression: even they are not with me, instead of what we would have expected; even that is not with me, occasion no difficulty. If the glance of the eyes has gone, they themselves are at the same time gone too; for it is that, which makes the eye what it properly is. The lamentation upon the inward distress, that is, upon the sad condition in which he was placed as to soul and body, produced by the attacks of his enemies, the Psalmist now follows up by the complaint upon what was merely external, first, the faithlessness of his friends, then at the close, that, from which all the rest proceeded, the malice of his enemies.

Ver. 11. *My lovers and my friends stand over against my stroke, and my neighbours stand afar off.* Several: they consider me as one smitten by God, and fear to join themselves in fellowship with me. But this is not in the words. These only bring out the deep pain, which is occasioned by those who, when the sore pressure of affliction upon us calls them to come nearer and manifest an active love, by endeavouring, through their compassion to alleviate our sufferings; on the contrary, remove farther away, and abandon us to our pain, after the manner of the world, where the prosperous are envied, and the unfortunate forgotten, (comp. on Psalm xxvii. ver. 10,) *whenever there is danger in taking part with a person and acknowledging him.* The stroke of the Psalmist consists in the attacks of the enemies, and the devastations in body and soul, which were thereby produced

upon him. מנגד *over against*, so that they do not come close to him. John Arnd.: "This was fully verified in the passion, as the disciples of our Lord were horrified at the stroke, which he had to bear upon the cross. When the same is repeated in our experience, as the holy Job says: my friends are my railers, but mine eye weeps to God, we must console ourselves with the example of the Lord Christ, for the servant cannot be above his Lord; and it will avail for this purpose, if we commit ourselves to no man, nay to no creature, but to our dear Father, Creator, Redeemer, Preserver, whose faithfulness never fails." While the friends are far, the enemies are near.

Ver. 12. *And they lay snares for me, who pursue after my soul, and they who seek my hurt, speak mischief, and meditate upon deceit perpetually.* They speak mischief; not precisely, they concert mischievous plans against me, but, as the two following verses shew, and even the last member of this, they belch out mischievous calumnies against me. In the last member, הגה is better taken in the signification of meditating, than of speaking. For then are deed, word, and thought bound with one another, and we have here a complete counterpart to the decalogue, where prohibition to injure our neighbour, proceeds from deeds to words, (thou must not speak false witness against thy neighbour, corresponding to this here: they speak mischief,) and from words to thoughts, (thou shalt not covet.) The greatness of the suffering, however, does not alone suffice as a ground for the servant of the Lord praying for help; the manner in which he has borne these comes also into consideration. Patience, calm surrender is an indispensable condition of deliverance. Among men at large, according as every one seeks to help himself in passionate excitement by means of words or deeds, (the latter are here particularly pointed to, because the enemies of the Psalmist sought especially by words, by false accusations, to destroy him,) he drives away from him the divine help. Hence, the Psalmist delineates, in ver. 13—15, his patience under the assaults of the enemy, amid which, trusting in God as the judge of his cause, he abstains from every passionate justification, every attempt to maintain by violence his right from those, who can have no ear for a quiet representation of what they are unwilling to acknowledge.

Ver. 13. *And I, as a deaf man, hear not, and I am as a dumb man, who opens not his mouth.* Ver. 14. *And I am as a man*

that hears not, and who has no replies in his mouth. Ver. 15. *For upon thee, O Lord, do I hope; thou wilt answer, O Lord my God.* John Arnd: "This was peculiarly, and in the highest sense fulfilled in our Lord Jesus Christ, since he answered nothing to his calumniators and accusers during his holy passion, but remained silent as a lamb that is led to the slaughter, and as a sheep that is dumb before his shearers and openeth not his mouth, (comp. Matt. xxvi. 62, 63. John xix. 9.) This we must also learn to practise: in stillness and confidence is your strength, Isa. xxx." For the expression as a dumb man, we are to supply from the special: I hear, the general: I behave myself. It may be explained from 1 Sam. x. 27, where it is said of Saul, when he was taunted by wicked men, "And he was as one silent." Luther, in rendering: "but I *must be* as a deaf man and hear not," etc., missed the right sense. According to him, ver. 13 and 14 describe, not the patience of the Psalmist, but the shamelessness of his enemies, who would not permit him to speak. Ver. 14 is in substance not different from ver. 13. The apparent tautology is justified by the endeavours of the Psalmist to bring clearly out his unimpassioned stillness, and his renunciation of all dependance on self. This appears the more in its place, as we have before us here an indirect exhortation. Ver. 15 carries back the patience of the Psalmist to its ground; it is a daughter of faith. He answers not, because he is convinced that God will answer, whom he must not forestall. The divine answer is a matter-of-fact one. After the Psalmist has referred back his stillness and patience to his conviction, that God will help him, its proper ground, he shews on account of what he sets his hope in God, and betakes to him for refuge. He is afraid, that otherwise his enemies will triumph over him, ver. 16, and while he shews how much reason he has for this fear, as destruction is so near him, he throws out in ver. 17—20, a new representation of his sufferings.

Ver. 16. *For I speak, that they may not rejoice over me, who, on the slipping of my foot, lift themselves high against me.* אמרתי, not, I pray, but, I think. Before פן is to be supplied, it is matter of concern, or it is to be feared, or something similar. The second half of the verse is a relative clause, which, according to Hebrew custom, is but loosely appended. We can either expound: who, (now already) since my foot slips, (a mark of misfortune as distinguished from entire ruin) magnify themselves

against me; or, who, when my foot slips, (when I come entirely down), would magnify themselves against me). The first exposition has on its side Ps. xxxv. 26, where the magnifying of the enemies belongs not to the feeling of terror, but to the sad experience, and especially the next verse, where to the slipping of the foot the halting corresponds.

Ver. 17. *For I am given over to suffering, and my pain is before me continually.* The Psalmist shews how his present position justified his fear of the triumph of his enemies: he finds himself in great misery. The first member is literally: for I am ready to halt. The being ready cannot just mean, being near; but is as much as: to the hand, given over, adjudged. For the halting cannot denote the full ruin, but only the misfortune, comp. Ps. xxxv. 15, where it is used of a state, in which the Psalmist already finds himself, not which he dreads; and the misfortune was not simply near to the Psalmist, but he was already in it. Elsewhere, also, for ex. Job xii. 5, נכון with ל, is used of what already exists. מכאב, pain, not subjectively, but objectively, therefore entirely corresponding to the biblical halting. It is before me continually, *q. d.* it is my inseparable companion, corresponding to this: I am ready. The assertion that he finds himself in great misery, the Psalmist grounds in ver. 18—20 by recounting his sufferings.

Ver. 18. *For my guilt must I confess, I am sorry for my sin.* The *for* denotes the relation, not merely of this verse, but of the whole section ver. 18—20 to ver. 17. The suffering of the Psalmist consists primarily in this, that he has come to the knowledge of his sins, and rues these with poignant regret.—To this sense of sin there come, besides, the assaults of numerous and mighty enemies, all the more sensibly, as the Psalmist had formerly done them good. Ver. 19. *And mine enemies live and are mighty, and many there are who hate me without cause.* Ver. 20. *And they that render evil for good are enemies to me, because that I follow after the good.* The first member of ver. 19 is literally: and mine enemies, living, are strong. חיים cannot be joined as an adj. to אויבי, for it must then have the article. It contains an entire declaration, as much as: who are living. While the Psalmist finds himself in a state like to death, is dead while living, they are living and powerful. חיים is quite suitable, whether we refer the עצמו to the *quality*, or to the *quantity* of the enemies; they are strong in num-

ber, in agreement with the second member; and the conjecture חִנָּם, without cause, is to be rejected. Certainly no one would have thought of putting in place of this, the more difficult חַיִּים. To follow after the good, is not quite the same with well-doing. It rather denotes a zealous moral striving in general. This striving, however, in the Psalmist, had specially directed itself in respect to his present enemies. Comp. Ps. xxxv. 12. The rare form of the infin. דְּרוֹפִי has been changed by the Masorites into the common one.

Ver. 21. *Forsake me not, O Lord; my God be not far from me.* Ver. 22. *Make haste to help me, Lord, my salvation.* Calvin: "In this conclusion he brings shortly together the whole sum of his wishes and his prayer, viz.: that God would take up and help him, who had been abandoned by man, and in every way most wretchedly plagued." The conclusion stands in designed verbal reference to Ps. xxii. 19. On the expression: Lord, my salvation, compare this: "say to my soul, I am thy salvation," in Ps. xxxv. 3.

PSALM XXXIX.

HARD pressed by the wicked, (comp. ver. 1 and 8), the Psalmist has finally purposed to bear his sufferings in quietness and patience, and not to transgress by murmuring against God. But the conflict exceeds his powers, and breaks asunder the cord with which he had closed his mouth. His compressed heart takes wing to itself, and he disputes with God, desires impatiently to learn from him the end of his life, and of his afflictions, and casts up to him the shortness and the nothingness of human life, ver. 3—6. In reference to this part of the Psalm, there is force in the remark of Calvin: "It is to be observed, that David, in this Psalm, does not proclaim his own virtue, while he expresses before God wishes conformable to the life of piety; but that he rather confesses the fault of his infirmity which had led him to give way to immoderate grief, and violently dragged him into disputation with God. In his own person he places before our eyes a mirror of human weakness, so that we, warned of the danger, may learn to flee with all haste under the wings of God."—But the Psalmist soon raises himself from his fall, ver.

7—13. The faith which had withdrawn into the lowest depths of his heart, breaks forth when he sees his enemy, doubting despondency, thus triumphing, and throws it down with the strong hand of violence. He takes up in heart and mouth the great word: "And now, Lord, what wait I for? My hope is in thee," and now it is an easy matter for him to give up all murmurings and disputings. In the place of these comes now the affecting, but mild and submissive prayer to the Lord, that he would still deliver him, who had been deeply bowed under the sufferings, in which he could not but recognize the righteous punishment of his sins, and would grant some enlargement to him before the close of his brief sojourn.

The Psalm accordingly falls into two parts. The first is treated by the Psalmist historically. He selects the situation of such an one as had just been overcome by the temptation, represents, first, ver. 1—6, what already had passed in him, and then, in ver. 7—13, what now is passing. The main portion consists of seven verses.

Amyrald already notices the remarkable difference between this Psalm and such as Psalm xxxvii., and endeavours to trace it up to its source. The thirty-seventh Psalm, says he, David wrote when in a quiet spirit he reflected on the matter as it really stands. This Psalm, on the contrary, he wrote, when in hot persecution and violent conflict. Hence is it that the former is easy, simple, polished, but in this the reverse; and while it sets before our eyes the alternating and conflicting thoughts of the Psalmist, it drags the mind of the reader here and there, and the deep commotion of spirit, out of which it proceeded, makes it difficult to be understood.

It is not to be overlooked, that the Psalm possesses in part an Old Testament character. While still there was no clear insight into a future state of being, a long continued state of suffering must have sunk very deep into the heart. "When a man dies, will he live again?"—says Job, of whose speech the Psalm contains the germ—"all the days of my war-service will I wait, till my discharge come." With every day of his short and miserable existence was the space narrowing for the display of the retributive justice and grace of God; and when the powers of body and of soul began to fail, then the disconsolate thought would press upon him, that he never would come to partake of the blessing which God had promised to his people—it would scarcely be

possible to avoid sinking into perplexity and despair. But this special Old Testament character of the Psalm, far from depriving the Psalm of its edifying signification for us, rather serves the purpose of strengthening it. The declaration: My hope stands in thee, which the Psalmist uttered in circumstances when it was against all reason to hope, may well put us to shame, who are easily brought into despair by light and temporal afflictions, while we have the prospect of an exceeding weight of glory; and the more that he hoped, while there was the less to hope for, so much the more readily should our hope be set on fire by the light of his.

The superscription runs: *To the Song-master, Jedithun, a Psalm of David.* Jeduthun, from ידות, laudatio, with the ending from proper names ן, or Jedithun, as he is here called, and in Ps. lxxvii, 1 Chron. xvi. 38, Neh. xi. 7, in order to avoid the double dark sound, is mentioned in 1 Chron. xvi. 41, 42; xxv. 1, 3, 2 Chron. v. 12, as one of the leaders of sacred music in David's time. That here after the general: to the song-master, with which the superscriptions for the most part content themselves, (comp. on Ps. iv.) there should be added the particular: Jeduthun, has certainly no practical aim; but is to be explained from the design of David to honour Jeduthun, and to hand down his name to posterity, as then the superscriptions contain nothing, which carried only a temporary signification. Many would, with an allusion to על ידותון at the commencement of Psalms lxii. and lxxvii., explain: to the chief musician of the Jeduthunite, Jeduthun marking, not the individual, but the musical chorus of Jeduthun. But נצח is never construed with ל, always with על; the ל in the superscriptions is employed only to designate the author and the chief musician, and on this very account the על must have been used for avoiding the dubiety, even though the connection of נצח with ל had elsewhere occurred; quite analogous to למנצח לידיתון, according to our exposition, is לעבד יהוה לדוד, of the servant of the Lord, David, in Ps. xviii. xxxvi. Still more arbitrary is the exposition of Gesenius: upon an instrument, or according to a melody, invented by Jeduthun.

Ver. 1. *I spake, I will keep my ways, that I do not sin with my tongue, I will keep the bridle in my mouth, while still the wicked is before me.* Calvin: "He knew how many snares

Satan is wont to lay; he therefore looked to the one side and to the other, and set a watch everywhere, lest some temptation, stealing in from the right or left, might reach his mind. To that the avenues were shut on all hands, unless through excess of grief his steadfastness were violently disturbed and broken down." On the expression, "I spake," Venema: "that is, I firmly resolved, and prescribed to myself this law." The *ways* are the entire compass of the actions, within which are included also the words; the *tongue* was that through which the offence on this special occasion might be committed. Wherein the sinning with the tongue consisted, appears from ver. 4, ss., where the Psalmist, carried away by the violence of his pain, actually falls into this sin against his purpose,—not, as some suppose, by an unseasonable comparison with Ps. xxxvii. 1, xxxviii. 13, 14, in an intemperate outburst against the enemies, but in an impatient and disrespectful murmuring against God, an expression of doubt in regard to his righteousness and grace. Exactly parallel, therefore, are the passages, Job i. 22, "In all this Job sinned not, and spake nothing foolishly against God," and ii. 10, "In all this sinned not Job with his lips." To keep the mouth to the bridle, is as much as to keep it carefully in check. In the words: while the wicked is still before me, the Psalmist must, according to several, declare his purpose to guard himself against unbecoming speech, especially in the presence of his enemies, in order not to afford them the double triumph of finding him in despair, which might also draw forth their railing at his misfortune, and of seeing him sin against his God. But this exposition is to be rejected, even on this account, that it does not pay regard to the *still*, which is hence also left out for the most part by those who follow this translation. And then, one does not see how respect to the enemies could be a reason to the Psalmist for entirely refraining from murmuring against God, and maintaining the right with him, as the discourse still indeed manifestly turns on that. For why should this be done in their presence? We have also the verses beginning at ver. 3, in which the Psalmist suffers himself to be drawn into this murmuring, when certainly the enemy could not be thought of as present. The right view is, rather, that the words point to what had been able to seduce the Psalmist to sin with his tongue, what had pressed him hard with the temptation to this. The wicked, of whom it is said in Ps. xxxvii. 2, "They

shall soon be cut down like the grass, and wither as the green herb," were still continually before him, though, according to its import, the words, " He passed away, and lo: he was not, I sought him, and he was not found," ver. 36, might have been long in receiving its fulfilment. The wicked is to be thought of according to the nature of things, and according to ver. 8, where, in praying, " make me not the reproach of the foolish," the Psalmist regards him as his enemy, so that with his continued existence, the Psalmist's misery was connected. The best commentary on the expression, " while the wicked is still before me," is to be found in David's relations during the time of Saul, which here come the more into consideration, as in no other had David so much occasion for this *still*. Certainly David's conflict at that period stood much as it is here represented.

Ver. 2. *I grew dumb and was still, I was silent, not for good, and my pain was stirred.* The Psalmist says, he had indeed executed his purpose, declared in the preceding verse, but that ill had thereby accrued. The obstinate and constrained silence, so far from producing good, had rather made his pain rise to a frightful magnitude. In sicknesses of the soul, not less than in those of the body, whatever hinders the necessary crisis, serves only to increase the evil. In the state of mind which now belonged to the Psalmist, the sinning with the tongue was better for him, than the merely constrained and legal silence; he could only through the fall rise again, only through a sinful speaking could he attain to a proper evangelical silence. Upon the accus. דומיה prop. I grew dumb in silence, *q.d.* I grew wholly and perfectly dumb—see Ew. Large Gr. p. 591, Small Gr. § 486. In ver. 9, corresponds to the דומיה added here: I opened not my mouth. The unpleasant consequences of silence are first expressed negatively, מטוב, far from good, without its having produced any good effect; then positively: and my pain was stirred, quickened. מטוב has been subjected to many false interpretations. The most general is that which regards the expression: from good, as an abbreviation for: from good even to evil, in Gen. xxxi. 24, 29: 2 Sam. xiii. 22, *q.d.* I kept silence from all. But such an abbreviation can the less be thought of since the manner of speech was no vulgar one, as its occurring in these single places shews. The silence of the Psalmist can refer only to the evil, and the phrase, from good even to evil

would be unsuitable. In the passages referred to, there is indeed the expression, *not to speak*, but not, as here, to be *silent*, from good even to evil. Others: I was silent about prosperity, not demanding this loudly and imperiously, renouncing in a spirit of resignation my pretensions to it. But this unsuitable meaning is verbally quite inadmissible; the מִן after the verb of silence never marks the object regarding which it is kept. Others again: I was perfectly silent of good, although my sufferings violently drove me to a loud lamentation. But the bono orbus is tame, and not suitable to the connection.

Ver. 3. *Warm was my heart in my bosom, in my musing the fire burned, I spake with my tongue.* On the two first members comp. Jer. xx. 9, where it is said of the scorn and enmity of the world (not, as several, of the impulse of inspiration): "And it was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and could not do it." The object of the musing, is the sufferings which the Psalmist had to bear from the wicked. The expression: with my tongue, refers to ver. 1: I spake with my tongue, on which I imposed silence. So that the remark of Koester falls of itself, that we see from this passage, in which the speech with the tongue is a heartfelt speech, proceeding from a deep emotion of mind, what is plainly to be understood by the tongue speeches of the New Testament. Our words are related to ver. 1, precisely as those in Job iii. 1, "After this Job opened his mouth, and cursed his day," to chap. ii. 10, and i. 22.—The Psalmist now in ver. 4—7, which are to be regarded as distinguished by inverted commas, communicates the words which he spake, when he sinned with his tongue.

Ver. 4. "*Make me to know, O Lord, my end, and when the limit of my days will come, I wish to know when I may cease.*" The Psalmist impatiently demands of the Lord, to let him know when his sufferings, and what in his judgment coincides with these, his life, should come to an end, and complains, as in regard to a great hardship, and terrible iniquity, that it was still not brought to a close. To this lamentation upon the greatness and hardship of his extraordinary sufferings, which made death appear to him as a blessing, its delay as an evil, there very suitably follows in ver. 5 and 6 a lamentation upon the shortness and nothingness of human life generally. In connection with this the complaint of our verse first receives its proper strength. It is frightful, if to poor man his short and fleeting existence,

which of itself is punishment enough for sin, is besides so embittered, that he must sigh for his end. The same desire for death, upon the supposition, that the suffering shall only end with it, and in despair at the return of salvation, is often uttered by Job, for example, in chap. vi. 8, ss., "Oh that I might have my request, and that God would grant me the thing I long for; even that it would please God to destroy me, that he would let loose his hand and cut me off. What is my strength, that I should hope? etc." So also does Job frequently complain of the disproportion between the greatness of sufferings and the shortness of human life, comp. for example, chap. vii. 7, "Oh remember that my life is a breath, mine eye shall no more see good;" chap. xiv. 1, ss., "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not. And dost thou open thine eyes upon such an one, and bringest me before thy judgment? Seeing his days are determined, etc." chap. xvi. 22. From these parallel passages the relation of this verse to ver. 5 and 6 derives its proper light. By the *end* we can either understand the end of life, or the end of suffering. That the Psalmist combines both into one, that, despairing of the salvation of the Lord, he looks for the end of his sufferings only with the end of his life, appears from the second member; which is literally: and the extension of my day what it, for: how is it proportioned thereto, what compass has it. But that we are primarily to think of the end of the sufferings, we gather from the parallel passage, already cited from Job vi. 12. In the last number also, literally: Know will I what I ceasing, for what it has with my ceasing as to circumstance, when that shall at last take place, (מה never signifies precisely *when*, here also it is to be explained after the preceding מה היא), the Psalmist asks not when he shall cease, cease to exist, but, as appears especially from a comparison of Job xiv. 6, when he shall cease to suffer—which object of the ceasing is very naturally suggested by the connection. He asks, in the middle, after the end of his day, only on this account, that he might learn the end of his sufferings; the ah! will come in not earlier, and to this point his question is directed from the beginning to the close. חדל is never used of *existence*, but always in reference to a particular condition within the limits of existence. The real meaning of the verse has been for the most part missed by expositors, the

occasion of which, as connected with the matter, is this, that the Psalmist, restrained by a lingering feeling of reverence, is unwilling to speak fully out, and does not entirely let go the bit, which, according to ver. 1, he had put in his mouth, but only holds it less tightly. The canon for putting the exposition to the proof is this, that the discourse, according to its relation to ver. 1, on the one hand, (the Psalmist does here what in ver. 1 he had engaged *not* to do, he sins with his tongue), and to ver. 9, on the other, (the Psalmist there grows perfectly dumb, so that his discourse can only have arisen from murmuring impatience), must necessarily contain a sinful element. Now, by this canon, we must renounce the current exposition, according to which the Psalmist must entreat God for the right knowledge of his frailty, so that he might set his hope only upon him, or even with an entire abandonment of the Old Testament territory, that he, despising the temporal with its joys and sorrows, might seek after what is eternal; "Cause me, O Lord, to consider my end, and what the measure of my days, that I may know how frail I am." Besides, he, who is plunged in deep distress, has less need of nothing, than the knowledge of human frailty, and he requires no special divine instruction in order to obtain it. The Psalmist declares it in the next verse, of his own hand, in as strong language as it is almost possible to do. If we only read the book of Job, we shall everywhere find a superfluity of this knowledge. In no prayer, as uttered in the Psalms by the pious in affliction, can a similar petition be pointed out. Finally, this exposition cannot stand with the words. It arbitrarily substitutes: make me consider, for: teach me, and renders חדל, which means only *ceasing*, by *frail*.—A mournful lamentation upon the oppressiveness of his extraordinary sufferings, follows now upon the shortness and vanity of human existence generally, which, perfectly grounded in the position occupied by the Old Testament saints, would, with the pious, as soon as they moved out of the region of quiet resignation, into that of reckoning and contending with God, be repressed and held down by faith, from the dominion of which the Psalmist here for a moment emancipates himself, in order that he might afterwards return the more unreservedly to it. This faith was, under the Old Testament, a *blind* one in the good sense. Were the end of this poor life the end of the way of God with his own, to whom he had given so many assurances of his tender love, then its very shortness could not be

justified, and especially when viewed in connection with the severe afflictions by which this life is embittered. It is the strongest testimony to the vitality and depth of faith under the Old Testament, that it did not go to wreck on this stumbling-stone. Whoever is at pains to disfigure or conceal the true position of matters in this respect, he does not thereby increase the edifying power of the Old Testament, but diminishes it.

Ver. 5. "*Behold as an handbreadth thou makest my days, and my life is as non-existence before thee, only for utter vanity was every man ordained, Selah.*" The first member literally: Behold spans hast thou given my days, thou hast made them for spans, my life only a span long. טפחות is just as ימי, governed in the accusative by the verb, and is to be taken in an adverbial signification. אין never signifies *nothing*, always rather *not-being*. חלד prop. continuance, then life: my life, which has its name from continuance, as, lucus a non lucendo, is like non-existence. Comp. on Psalm xvii. 14. The expression: before thee, is not to be explained by an unseasonable comparison of Psalm xc. 4: a thousand years are as one day before thee, as if the meaning were: in comparison of thee; but it brings out what was necessary in the connection, that the appointment proceeded from God, *q. d.* under thy direction and by thy disposal. To the expression in the first member: thou givest, and in the second: before thee, corresponds נצב, constitutus est, in the third. This is necessary to the sense. For here the reference is not to the mere being, but to the being made (by God.) It is not suitable to render: every man, who there stands firm, as much as the firm grounded and prosperous; since here and also in ver. 9 the discourse is manifestly of the condition of man in general. The Psalmist would precisely say, that all men without exception are only an *all* of vanity. The Selah, which here and also in ver. 11 occurs after a representation of the nothingness of the earthly life, is intended to afford time for our brooding over this deep mournful thought, perhaps also in some sense for God, that he might lay to heart this doleful lamentation.

Ver. 6. "*Only as an image walks man, only in vain are they disquieted, he gathers and knows not who will enjoy it.*" בצלם prop. in an image, for, as an image, comp. Ew. Small Gr. § 521. The image comes into view only in so far as it has no reality, no power, no life in itself, but possesses only a shadow of these. Elsewhere we find in a similar connection *shadow*, for ex. Ps.

cxliv. 4, "Man is like to vanity, his days are as a shadow, that passeth away." הֶמְיָה, to make a tumult, marks the restless striving and exertions of men. The suff. in אַסְפֵם refers to the collected whole.

The tone of the Psalmist now suddenly takes a different air; all at once a new David steps forth; and it becomes apparent, that the maxim, "A quarrel between lovers revives love," is true also in regard to the higher love.

Ver. 7. *And now, whereupon wait I, Lord? I hope in thee.* The *now*, as in Ps. ii. 10, draws the consequence from what precedes. It is commonly expounded: Since every thing earthly is fugitive and transitory. But we must rather expound: Since thou showest thyself so hard. For it was God's hardness upon which the Psalmist had complained in ver. 4—6, and the transitoriness of life he had thought of only in so far as it furnished an evidence of this hardness. The words: whereupon wait I, Lord? refer to the supposition, that man cannot exist without an object of hope. The answer: My hope stands upon thee comes quite unexpectedly after what had preceded. That the Psalmist still throws himself into the arms of God, of whose hardness he had so complained, is a wonder that mocks every natural explanation.

Ver. 8. *From all my sins deliver me, let me not be a mockery to the fool.* The Psalmist would be delivered from his sins, if God removed the consequences and punishments, the assaults of the wicked. The object of the fool's scorn would the Psalmist be, if God should allow the former to bring him to the ground. These words, as also the following, "Since the wicked is still before me," in ver. 1, shew clearly, that the external suffering of the Psalmist, his "stroke" in ver. 10, consisted not, as some imagine, in sickness, of which no trace is to be found in the Psalm, but rather in the hostile oppression of ungodly men.

Ver. 9. *I am dumb, open not the mouth, for thou hast done it.* J. H. Michaelis remarks excellently, that the discourse here may be of a composed and evangelical silence, as above of a legal and constrained one. As the Psalmist continues still to speak in what follows, the being dumb can only mean his being so in a determinate respect, that indicated more precisely in ver. 1 and 3, according to which, it points not to speaking against the enemies, but to speaking against God. Instead of this: thou hast done it, *q. d.* thou my God, who tenderly lovest thine own,

hast laid upon me this suffering, which therefore must be designed, not for destruction, but only for salvation. Luther and others falsely: thou wilt order it well. Comp. 2 Sam. xvi. 10.

Ver. 10. *Remove from me thy stroke, through the blow of thy hand I am consumed.* Upon נגע, comp. on Psalm xxxviii. 11.

Ver. 11. *When thou chastisest one with rebukes for iniquity, thou dost consume, as by a moth, what he loves; only vanity are all men. Selah.* What the Psalmist had said in the second half of the preceding verse, of himself, gives rise here to a mournful consideration of the human fate in general, a sad exemplification of which was to be seen in him. Through the woful representation of this miserable state, he hopes to move God to compassion, under whose hand he humbles himself. תוכחות properly marks only correction with words, and is used of punishments only in so for as they are a sermo realis, a matter-of-fact, reproof, and correction. ותמס, prop. thou makest to melt, hiph. from מסה. As the moth, in Scripture, is always the image of annihilation, never the image of evanescence, we must expound, "as the moth," not, as if it were a moth, but only as the moth causes to dissolve, or brings to nothing. חמוד is everywhere a proper part. pass. the desired, loved, *q. d.* all wherein he has his joy and satisfaction; and we are not to render it, his beauty, or his glory. John Arnd: "Just as moths eat a woollen cloth, nay consume the most beautiful garment, so that it is no more fit for use, though formerly it was ever so fine; in like manner is it now with man's beautiful form, (taking the חמוד too narrowly.) When the hand of the Almighty presses one, and God abandons one for a little, he becomes in a few days so changed to the worse by anguish of soul and sadness, that no one can know him, as may be seen by the example of Job, since his friends, that came to visit him in his affliction, knew him not, and began to weep, and could not for seven days speak to him, for they saw that his distress was great."

Ver. 12. *Hear my prayer, Lord, and give ear to my cry; at my tears be not silent, for I am a stranger with thee, a pilgrim as all my fathers.* First, the prayer, then the grounding of it. On the expression: at my tears be not silent, John Arnd: "This is the effect of tears, when one sees or hears any one weeping sadly, one cannot well remain silent, as the Lord Jesus said to the woman at Nain: weep not, and to Mary Magdalene: woman, why weepest thou? This nature teaches us. Now if

a man can scarcely be silent at a person's tears, how much less the Lord God! Therefore it is said in the lvi. Psalm, that God numbers the tears of believers, and in the xxvth of Isaiah, that he will wipe away all tears from our eyes." The prayer is grounded by pointing to the impotence and helplessness of the Psalmist, who, not less than all his fathers, has nothing except what the Lord administers to him, is wholly dependant upon his compassion, and must perish if this is refused him. A stranger and pilgrim, (prop. a lodger, tenant, one that dwells upon the property of another,) has nothing of his own, he is quite dependant upon the goodness of those with whom he lives, is everywhere on the footing of a beggar. As the fathers of the people were strangers and pilgrims with the Canaanites, (comp. Gen. xxiii. 4, where Abraham says to the Hithites: "a stranger and pilgrim am I with you, give me a possession of a burying-place,") so after the reception of the land all Israelites were strangers and pilgrims with the Lord; comp. Lev. xxv. 23, "For the land shall not be sold for ever, for the land is mine, for ye are strangers and sojourners with me." They had nothing in and for themselves, but only in their lord of the manor and patron. In remarkable agreement with this passage, David says in 1 Chron. xxix. 15, "for we are strangers before thee, and sojourners, as all our fathers; our days on the earth are as a shadow, and there is no hope." This agreement supplies an important proof of David's being the author of the Psalms, and of the genuineness of the superscriptions generally. This proof cannot be disposed of by the supposition, that the declaration in Chronicles may have been derived from our Psalm. For it bears there throughout the character of independence. While here the allusion to the Israelitish nothingness serves as a groundwork to the prayer for divine help, there it is set against the imagination, that one can give any thing to God, in order to deserve anything at his hands. The words: as all my fathers, represent the relation of the Psalmist, as not an individual, but a general, national one, (1 Kings xix. 4,) and hence unalterable.

Ver. 13. *Leave off from me, that I may be refreshed, before I go away, and be no more.* The first member, literally; look away from me, that I may brighten up, *q. d.* turn away from me thy *angry* look, so that my sorrowful one may be made cheerful. There is no reason for taking the Hiphil of שעה (the form derived here from שעע,) and of בלג, here intransitively. We

are rather to supply to the former: thy countenance, and to the latter: my countenance. All the words of this closing verse occur in different places in the book of Job, clearly proving that the author of that book was acquainted with this Psalm. Comp. vii. 19, "How long wilt thou not look away from me," xiv. 6, "Look away from him," x. 20, "That I may brighten up," ver. 21, "Before I go away," vii. 8 and 21, "And am no more."

PSALM XL.

The Psalmist announces, that the Lord had granted to him a glorious deliverance, and thereby much confirmation to his faith, ver. 1—3, and pronounces blessed, primarily on the ground of this experience, that man, who has placed his confidence upon the Lord, while for the farther grounding of this encomium of bliss, as connected with his *personal* experience, he rises aloft to the entire circle of the glorious manifestations of God in the history of his people, ver. 4, 5. This is what God has done to the Psalmist. How must he show his gratitude for such kindness? This question is answered in ver. 6—10. The first presentation of thanks in ver. 6—8, is by *deed*. Here God has in all external gifts, as such, no pleasure, he desires only one thing, obedience, and to this he has made the heart of the Psalmist willing. Hence he comes forth ready to do the will of his Lord, which has been made known to him out of the written law of God, which with desire he fulfils, because the law does not merely stand before him as an outward letter, but is written in his heart. The second presentation of thanks in ver. 9, 10, is by *word*: the Psalmist is unwearied in proclaiming what the Lord has done for him.—But still, though the sufferer has been fortunately delivered from one great distress, he is always encompassed by great sufferings and dangers. He therefore turns himself in the second part, ver. 11—17, with importunate supplication to the Lord, that he, who, from the tenor of the first part, had evidently not lavished his gifts on an ungrateful person, would rescue him from the multiplied troubles that had come upon him in consequence of his sins, and would put his enemies to shame, expressing toward the close his confident hope of the fulfilment of his prayer.

An artificial, formal arrangement, unquestionably presents itself to us in this Psalm. The first part, occupying itself with

the divine aid already received, is made good in the number ten; the second, taking the new aid into consideration, in seven. The two divisions of the first part, the former representing what God has done, the other what the Psalmist will do, have each five verses, thereby appearing as two connected halves. Each of these divisions again into a subdivision of three, and one of two verses. In the second part, which takes into account the new divine help, we find likewise in accordance with the four subdivisions of the first part four such, three of two verses, and a conclusion of one. In the position of the name of God also, there is evidently design. It is found ten times in the Psalm, (nine times Jehovah, and once Adonai) five in each of the two main divisions, which are even by this discovered to be two connected halves, as the two subdivisions of the first part by the number five of the verses.

The situation is that of one who, on one side, set free from a heavy affliction, is still oppressed on the other. The question, whether for this an individual occasion afforded the ground, is to be answered in the negative. Especially in the second part, the not individual character of the Psalm comes clearly out. The prayers have the standing characteristic which we perceive in the not-individual Psalms. That the first part has more of a peculiar caste is to be explained from the circumstance, that it is taken up with the main thought of the Psalmist, the necessity of an active expression of thankfulness, as a foundation for acceptable prayer. After he has brought out this main thought in striking colours, he surrenders himself to the customary path, treading very close especially on Ps. xxxv. By so doing he taught the lesson, that thankfulness is always the groundwork of prayer, and also brought the first part of the same Psalm into remembrance, in which that thought was not expressly uttered. But even the first part bears, with all its peculiarities, undeniable marks in another respect of a not-individual character. In the first half, the distress of the Psalmist, from which he was delivered by God, is obviously delineated in so general a manner, that the description suits every great distress. In the second half, the hortatory tendency is but thinly veiled, and behind the words: I come, etc., the meaning: thou must come, etc., may be descried.—This manifest not-individual character of the Psalm already suffices to disprove the exposition, otherwise extremely constrained and arbitrary, which Hoffmann gives of ver.

6—8 in his prophecy and its fulfilment. According to it, these verses contain a meaning, which exclusively applies to David.

The direct Messianic exposition, which was very wide-spread in former times, has but a weak foundation in the quotation of ver. 6—8 in Heb. x.: and affirmations such as that put forth by the author himself at the beginning of his career: "there can be no doubt, that he, who acknowledges the divine authority of the Epistle to the Hebrews, must decide for the Messianic exposition," lose all meaning when a deeper insight has been obtained into the way and manner in which the New Testament, and especially the Epistle to the Hebrews, handles the declarations of the Old Testament. In the sacrifices, particularly the sin-offerings, a double element was contained,—what the man performed in presenting them, and what God imparted through them. Now, in this Psalm, the subjective side alone is brought into view, but what is said in reference to them, that they were not substitutionary, but only representative, that under their image the man himself, his personal obedience was desired by God, this holds also of the objective. How could they well be efficacious here in and through themselves, and there only indicative? As through the sacrifices the personal guiltiness of men was only figured, not contained, so was also the substitution through them only represented (the necessity of it indicated, conscience kept alive about it), not provided. So that the author of the Epistle to the Hebrews could not produce for his assertion: "it is impossible that the blood of bulls and of goats could take away sin," a more apposite passage from the Old Testament than ver. 6—8 of this Psalm, which he puts into the mouth of Christ at his entrance into the world, and thus makes him frighten those, who placed a foolish confidence upon the *shew-sacrifice*.

The second part of the Psalm returns again with many alterations, as Ps. lxx. Also here, as with Ps. liii. in relation to Ps. xiv., with 2 Sam. xxii. in relation to Ps. xviii., everything bears the mark of intention, nothing of accident. To the design of the undertaking the superscription לְהַזְכִּיר points, for remembrance, by which Ps. lxx. is designated as a supplicatory prayer, (comp. Ps. xxxviii. super.) In Ps. xl. two elements were combined together, thanks and prayer, which occur also thus combined in Ps. ix., comp. on the design of such connection, Vol. i. p. 138. For the good of those who had not already received any mani-

fest tokens of divine grace, and for whom there was needed only a short form of prayer, the author gave independent existence to the second part. But he would thereby have us to understand, that we have before us not an original whole, but only a selected part of a whole. This he accomplishes by means of the number *five*, the sign of incompleteness—the half. In order to effect this, the two first of the seven verses, which compose the second part, are cut away, the more striking, as these stand in immediate connection with the first part. So also he makes the names of God complete themselves in the number five, and changes, for the sake of doing so, the אֱלֹהַי, my God, in Ps. xl. 17, which could not be reckoned, because everywhere those names of God only, which are not burdened with suffixes, are taken into account—into Jehovah. The same purpose also is aimed at in the omission of רְצֵה, let it please thee, which gives to the beginning an abrupt character, and to the whole the nature of a fragment. Besides, there are other changes. Various words, not absolutely indispensable to the sense, are dropt, the author being disposed thereby to shew that he would abbreviate in the little, as he had done also in the great. The change here could not have occurred by accident, were it only because the relation between two texts is never a reverse one. While in Ps. xl. only Jehovah occurs, Ps. lxx. exchanges Jehovah with Elohim, insomuch that in the first and last verses the rise is from Jehovah to Elohim; Elohim thus standing at the beginning, and Jehovah at the end, while in verse 4, Elohim is used, because Jehovah has just preceded. This connection of Jehovah and Elohim, intimating what was so consolatory for the tempted, that the God of Israel is at the same time the Godhead, is to be met with also in the speeches of David in the historical books, comp. my Beitr. Th. II. p. 312, and again in Ps. lxix. at the close of ver. 32, ss., to which, as we shall see by and bye, Ps. lxx. stands in a very close relation. Instead of יִשְׁמוּ, they are benumbed, in Ps. xl., Ps. lxx. has יָשׁוּבוּ, they shall turn back, give way, an agreeable variation which the undoubtedly original יִשְׁמוּ must not supplant. Instead of יַחְשֹׁב לִי ver. 5 has חוּשָׁה לִי, make haste to me, obviously that the close might point back to the beginning, so that here also we cannot think of an accident.

Scarcely even the semblance of an argument has been brought against David's being the author of both Psalms. The assertion

of Hitzig, that "whoever the author of Ps. xl. might be, he is identical with that of Ps. lxix." we admit, but deny that the latter Psalm contains any thing, which is at variance with its Davidic authorship, and find in this very internal agreement of the two Psalms, which the superscriptions attribute to the same author, an instance corroborative of the authority of the superscriptions. What Hitzig alleges against David, from ver. 7, that the author must have lived in a time, when people wrote with reeds and ink on parchment, which he thinks could not be before Jeremiah's time, has been already set aside by the proof brought forward in my Beitr. Th. II. p. 489, etc., showing that the use of skins for writing was the original mode, and that the Pentateuch was from the first written on polished skins of beasts.

Ver. 1. *I waited for the Lord, and he inclined to me and heard my cry.* The inf. קוֹה being placed first, brings the action strongly out: *I waited*, Ew. Gr. p. 561. This strong emphasis on the waiting has the force of an admonition; it suggests to the sufferer, that every thing depends on waiting. Berleb. Bible: "If we only wait in patience upon God, he will presently manifest himself." As the נטה unquestionably occurs often in the sense of inclining one's self, there is no reason for supposing an ellipsis: he inclined *his ear*. Ver. 2. *And drew me out of the roaring deep and out of the mud, and set my feet upon a rock, established my goings.* שׁאוֹן has always the meaning of noise, roaring, even in Jer. xlvi. 17, as is shown by comp. Amos ii. 2, and Jer. xxv. 31, li. 55; and it is hence arbitrary to translate with many: pit of destruction, the more so as in Ps. lxv. 7, Isa. xvii. 12, the word is used of the noise of great waters. It is urged against the application of this meaning here, that the water in a pit does not rage and make a noise. But that בּוֹר, which even occurs of Sheol, Ps. xxviii. 1, is here a figurative designation for a water-pit, and that we are not to think of a cistern, is clear even from שׁאוֹן, also from the comparison of Ps. lxix. 3, "I came into deep waters, and the floods overflowed me," and especially ver. 15, "Let not the water-flood overflow me, neither let the deep swallow me up;" further, from a comparison of the parallel passages, such as Ps. xviii. 4, 16; xxxii. 6; cxliv. 7; 2 Sam. xxii. 5; finally, from the circumstance, that the rock forms no suitable opposition to a cistern, while it does so to a deep of raging waters. Hence, by the mud also we must understand, not a muddy cistern, but the mud of a deep of waters,

in agreement with Ps. lxix. 2. "I sink in deep mire, and cannot stand." On טִיט הַיּוֹן comp. the lutulentum caenum of Plautus. הַיּוֹן, which occurs only here and in Ps. lxix., appears to be the stronger: out of slimy mud. The steps are made firm, when they receive a sure foundation; comp. the: I cannot stand, in Ps. lxix. 2.—Ver. 3. *And hast given in my mouth a new song, praise for our God; many will see it and be afraid, and trust in the Lord.* The new song, (comp. on Ps. xxxiii. 3), is not precisely this Psalm, which is rather to be regarded as only a particular form of it. The rich new theme admits of many variations; the new song may divide itself into a multitude of particular songs. The expression: *our* God, not *my* God, prepares the way for the following: many shall see it, etc. The *seeing* goes not upon the new song, but upon the object of that, the deliverance. As to the substance, he has given me a new song, is, *q. d.* he has manifested toward me new acts of kindness. The *fear* is, as its connection with the trusting already shows, reverential fear: God's glorious manifestation will fill them with a holy dread of his majesty, and at the same time with confidence in him, whose help also they must be looking for. The paronomasia between יִרְאוּ and וְיִרָאוּ points to the internal connection between seeing and fearing, and consequently to the greatness of the salvation experienced by the Psalmist.

Ver. 4. *Blessed is the man, who sets his hope on the Lord, and turns not himself to the proud, and such as bend aside to lies.* The Psalmist himself speaks here, not the "many" of the preceding verse. He draws from his experience, as exhibited in the preceding verse, the conclusion, that nothing is better and safer, than to place all his hope in the Lord. מִבְטָח, object of trust. To turn one's self to any one, is as much as, to take up with his side, to go over to his party, to espouse his principles; comp. in Job xxxvi. 21, "turn not thyself to iniquity," and in Ez. xxix. 16, פְּנוֹת אַחֲרַי.—*The proud*—the adj. רָהָב only here, —come into consideration here, either as those who place their confidence upon their own strength, or as those who, in the proud imaginations of their hearts, put in the place of the eternal God the workmanship of their own thoughts and hands, and on that rest their confidence. שׂוֹט, occurring only here, is equivalent to שָׂטָה, to bend aside, deviate. They fall away from the right object of confidence to the false. *Lies* marks here, either everything beside the living God upon which man

places his confidence, which *belies* him that rests upon it, feeds him with false hopes, his own and other men's power, (comp. Ps. lxii. 9, "men of low degree are vanity, men of high degree a lie,") also idols, or it must be understood specially only of the latter, comp. Jer. xvi. 19. According to the exposition given, there are placed in opposition to those, who, in the time of trouble trust in the Lord, those who, misled by high-mindedness, put their trust upon their own strength, and upon idols, or only upon the latter. According to many, the expression: to turn one's self is the same as: to seek help; the proud those, from whom help is sought, and who must be named lying, because they cannot afford the aid which they promise. But the proud manifestly stand in opposition to those, who humbly trust in the Lord; שטי כזב cannot signify, faithless of a lie, but only the turning aside of the, = to the, lie: turning aside from God, the legitimate object of confidence, who alone does not disappoint the trust placed in him, to a lie.

Ver. 5. *Many makest thou, O Lord my God, thy wonders, and thy thoughts toward us: nothing is to be compared to thee. I will declare and speak of them; they are not to be numbered.* The ascription of blessedness to those, who place their confidence on the Lord, which the Psalmist derived, in the first instance, from his own experience, he here grounds farther by rising from the particular to the general, to the larger manifestations of God throughout the entire history of Israel. A precisely similar transition from the particular to the general is to be found in the thanksgiving of David in 2 Sam. vii., which presents so strong a resemblance generally to the first part of this Psalm: "For there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears," etc. ver. 22—24. The words: and thy thoughts towards us, are in the nom. absol., and it is in reference to his thoughts toward Israel that God is designated as incomparable. The ערך is inf., literally: not is to be put on a footing with thee. Many expositors, after Luther: Great are thy wonders, and thy thoughts toward us. But then we have a trailing period; the parallelism is destroyed; the thoughts must be characterised more minutely than as being salutary; the last words refer immediately to the wonders and thoughts, which can therefore not be separated from them by a parenthesis.

The Psalmist declares, in the second half of the first part, how he would show his gratitude for the goodness manifested toward him.

Ver. 6. *Sacrifices and meat-offerings please thee not, ears hast thou dug through for me, burnt-offerings and sin-offerings thou desirest not.* At the beginning and at the end, the Psalmist rejects a false way of presenting thanks, and in the middle he places the right one, acceptable to God. In what respect it is said here, that God did not wish sacrifices, since he had expressly commanded them, appears from the contrast. The presentation of offerings is set over against obedience, the willing performance of the divine command. Offerings, therefore, are thrown away in so far as they form a compensation for this, in so far as they would, in a manner satisfy, put off God. It is not such offerings that are demanded in the law. It is rather the caricature, which the natural man makes of them, always seeking to get rid of the most difficult of all sacrifices. Comp. on Ps. L. Those have quite erred from the right view, who have supposed, that offerings are here not absolutely rejected, but only placed in subordination to obedience. Offerings are either of no worth, or exactly the same as obedience. Not a mere depreciation, but rather an unconditional rejection of offerings is also to be found in 1 Sam. xv. 22, to which the expositors in question refer: "behold to obey is better than sacrifices, (which indeed are nothing worth,) and to hearken than the fat of lambs." With perfect justice does the Berleb. Bible add besides: "And so also, in regard to words and prayers, and all outward services, without the obedience of faith." Offerings come into consideration only as a species in the genus, comp. Isa. i. where, along with this, many other kinds are expressly named. As to the particulars, the sacrifice זבח, here as often =שלמים, peace-offerings, united into a pair with the unbloody offering, מנחה, the symbolical representation of good works, (comp. Beitr. P. III. p. 649, 650,) because both belong to those, who are already justified and pardoned; sin-offerings and burnt-offerings are placed together because they have this in common, that the offerer partook of no part of them.—We turn now to the middle member. Several commentators explain: ears hast thou dug to me, supporting themselves by this, that אזנים has not the article, and that כרה signifies to dig, and not to dig through. But the want of the article in poetry is very common,

comp. for ex. in אזן itself, Isa. l. 5, and so small a modification of the meaning may very readily obtain, especially in the poetic style. We might, however, say: thou hast dug to me the ears, for dug through. But it is to be urged against this, that the supposition that אזנים marks here precisely spiritual ears, in opposition to bodily ones, runs counter to all analogy, and that in the related modes of expression גלה אזן, פתח אזן, the discourse is always of the ear. We can then understand the expression: thou hast dug through the ears to me, in a twofold manner. Many take it thus: thou makest me to understand, to discern, thou givest me an internal revelation on the point, that sacrifices are not well pleasing in thy sight. But, according to others, the Psalmist must in these words, place the obedience, to which he was internally drawn by God, in contrast to sacrifices, *q. d.* thou hast made me hearing, obedient. Against the first exposition, and for the second, the following reasons are decisive: 1. The subsequent context requires that in this verse it should be contained, not merely what God does not desire, but also what he does desire. 2. The doctrine that sacrifices, as opus operatum, are of no value, cannot be indicated as the object of a special revelation. It is, as Stier justly remarks, "a truth, from the first openly declared to Israel, although certainly not received by many." No Israelite of real piety was in doubt upon this subject. 3. Precisely the same contrast between obedience and sacrifices exists in the parallel, probably ground passage, 1 Sam. xv. 22: "And Samuel said, Hath the Lord delight in burnt-offerings and sacrifices, as that one should hearken to the voice of the Lord? Behold, to hearken is better than sacrifice, and to attend than the fat of lambs." The exposition of obedience is likewise confirmed by the parallel passage, Jer. vii. 22, 33: "For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, a word of burnt-offerings and sacrifices, but this word did I command them, obey my voice, . . . and walk ye in all the ways which I have commanded you," compare ver. 24: "but they hearkened not, nor inclined their ear." See also a similar contrast in Hosea vi. 6, Ps. li. 16, 17.—The LXX. have rendered the words by σῶμα δὲ κατηρτίσω μοι, but a body hast thou prepared for me, and the author of the Epistle to the Hebrews has adopted them, because the thought is not altered by this translation. The contrast there also is the presentation of thanks through the

whole life and conduct, in opposition to single and merely external offerings: thou hast given me a body, so that I willingly serve thee in the execution of thy will. Compare the words: Lo, I come, in ver. 7.

Ver. 7. *Then I said: Lo, I come, in the volume of the book it is prescribed to me.* *Then,* under these circumstances, since thou dost not desire offerings, but obedience, and hast made me internally willing to perform what is desired, *I come,* in order to do what is well pleasing to thee. The second member points to this, that the Psalmist, in his readiness to do the will of God, has the means furnished him, through which he can recognise this will with security, and in its whole compass, through which he is taken out of the region of his own imaginings in this respect; in the written law of God, it is told him, what is good, and what his God desires of him, so that he has no need to speculate and make curious inquiries, but can proceed straight to action. As God has given him the inclination to obedience, so has he also given him a law for that. The *volume,* or *roll-book,* is the Pentateuch, which from the first was written on parchment. The ground which some have found against the reference to the Pent., from the want of the article, is of no force, since the article is more rare in poetry, which is fond of brief and ornate expressions, than in prose, and might the more readily be dispensed with here, since, in the time of David, when no other sacred book existed, every one would at once understand what was meant by the roll-book. כתב with על prop. to write *over* any one, therefore to write, that the thing written lies upon him, occurs in 2 Kings xxii. 13 in a quite similar connection in the sense of *prescribing:* "Because our fathers have not hearkened to the words of this book, to do according to all that is written upon us," לעשות ככל הכתוב עלינו. Parall. pass. are Josh. i. 7, "That thou mayest observe to do according to all this law, which Moses, my servant, commanded thee," and 1 Kings ii. 3, where the dying David says to Solomon, "That thou walk in his ways, and keep his commandments . . . . as it is written in the law of Moses." These parallel passages, as also the connection, decide against the exposition of the Messianic interpreters: it is written of me. The exposition of De Wette: I come with the book-roll written to me in the heart, destroys the parallelism, leaves the parallel passage without consideration, and is contrary to all analogy, since it is often said of the

law itself, that it is written in the heart or interior, but not of the law-book, that it is written upon men. The exposition of Gesenius: "Lo, I come with the book's roll, which has been prescribed to me," likewise destroys the parallelism, and leaves the parallel passages unnoticed; then it refers what is written to the *book*, instead of making it refer, as it should, according to this view, to the *roll;* finally, it cannot be said of the book, that it has been prescribed, at least no parallel passage is anywhere to be found.

Ver. 8. *To do thy will, my God, I delight, and thy law is in my inner part,* prop. within my bowels. But these denote the innermost, in opposition to the exterior. To be convinced how groundless the opinion of Hoffmann is, that ל in לעשות could not be dependent on חפצתי, which would have ב with it, we have only to cast a glance at Ps. cxliii. 10, and the places cited by Gesenius, in his Thes. p. 507. The law in the inwards of the Psalmist forms the contrast to that which had been externally prescribed to him. Where matters are as they should be, there the law is not merely prescribed, but also inscribed. The Messianic expositors have maintained, that the substance of the verse is not applicable to David, who presently complains, that his sins are more numerous than the hairs of his head: and Jeremiah, in chap. xxxi. 33, disclaims the writing of the law in the heart as belonging to the old covenant, and speaks of it as peculiar to the new. Tholuck still thinks, that the Spirit of God had, in a hallowed hour, put words into the Psalmist's mouth, which, in the full sense, could be used by no one but the Son of God. But to have the law of God in the heart, and to sin is no contrast, else would the promise respecting the new covenant in Jeremiah not have been fulfilled. That the distinction between the old and the new covenants in this respect was only a relative one, has been shown in my Christology, P. III. p. 577, ss. But we cannot rob the old covenant of the writing of the law in the heart, without making its members destitute of all true and living piety; and consequently being put to the blush by such persons as David and many others. Already in Deut. vi. 6, it is said: "And these words, which I command thee this day, shall be *upon thy heart,*" (not merely upon the stones, Deut. xxvii. 3, and upon the book-roll.) David describes, in Ps. xxxvii. 31, the righteous as one, in whose heart the law of his God is. Solomon directs in Prov. iii. 3, vii. 3:

"Write them (the commandments) upon the table of thy heart." In Isa. li. 7, God addresses the people, in whose heart is his law.

With the giving of thanks by deeds must also be coupled the doing of it by words. Ver. 9. *I preach righteousness in the great congregation; lo, I will not close my lips, O Lord, thou knowest.* Ver. 10. *Thy righteousness I conceal not in my heart, of thy faithfulness and thy salvation I speak, I conceal not thy loving-kindness and thy truth from the great congregation.* It may seem, on a superficial consideration, as if David used here too many words. But they will judge quite otherwise, who understand the natural coldness of the human heart, its lukewarmness in the praise of God, its forgetfulness and unthankfulness, and the inclination of the lazy mouth to silence. For such every word here will be as a sharp arrow in the heart. צדק, in ver. 9, is to be distinguished from צדקה in ver. 10, thus, that the first marks the merely being righteous, showing one's self righteous, as that was here brought in, while the latter marks righteousness as a fixed property, compare Ew. Large Gr. p. 313. The: O Lord, thou knowest, points to the fact, how easily one can deceive himself and others, by the imagination and the appearance as to his readiness for the praise of God. Let each consider, whether he can, with a good conscience, appeal in this respect to the testimony of God.

The second part begins now, in which the building of the prayer raises itself upon the foundation laid in the first part. Ver. 11. *Do Thou, O Lord, withhold not from me thy tender mercies, let thy loving-kindness and thy truth continually preserve me.* Ver. 12. *For innumerable evils compass me about, my transgressions have taken hold upon me, so that I cannot see, they are more than the hairs of my head, and my heart has failed me.* In the relation of the "withhold not," to the "I will not withhold," in ver. 9, there is expressed the doctrine, that the measure of the further salvation proceeds according to the measure of thankfulness for the earlier. This internal reference of the second part to the first, serves also for a proof against those who think that the second part was appended by another hand. The second part is properly that, to which the other points. The didactic aim of the whole is to shew, how we may pray acceptably in the time of distress. This can only be done by the prayer having thankfulness for its foundation, first mani-

festing itself in the walk, and then in acknowledgment. As the expression, "withhold not," refers to "I will not withhold," so the words: "let thy loving-kindness and thy truth continually preserve me," point back to: "I will not conceal thy loving kindness and thy truth," with which the Psalmist had closed his promise of thanksgiving. That we will not conceal God's loving-kindness and truth, is the sure means, but also the indispensable condition of its further manifestation in our experience. אפף with על is stronger than אפפוני in Ps. xviii. 4, as has already been remarked by Calvin, "he says, that he is not only surrounded on all sides, but that a mass of evils lay upon his head." עונות signifies here, as always, not punishments, but transgressions, wh[illegible] however, overtake the sinner in their consequences, [illegible] that in substance: my transgressions, etc., is as much as: the punishments for my transgressions; comp. Deut. xxviii. 15, "all these curses shall come upon thee and overtake thee," 1 Sam. xxviii. 10. That the Psalmist speaks here of his numerous offences, and treats of his suffering as the righteous punishment of these, forms an irrefragable proof against the direct Messianic exposition. This cannot derive support from Isa. liii. For here there is no word to indicate, that the offences, which the sufferer describes as his, were only those of others laid to his charge. And of such we can the less think, on account of the many almost literally agreeing parallel passages in the Psalms, where personal sins alone can be thought of, and especially on account of the repetition in Ps. lxx. The expression: I cannot see, many expound: I cannot survey them. But against this there is the want of the suffix, and the circumstance that to *see* cannot mean to look over, or survey. The argument, which is derived from the assumed parallel: they are more than the hairs of my head, is nothing; for this corresponds to the expression: without number; as: I cannot see, to: my heart has failed me. The right view was already given by Luther in his gloss: "that my sight gives way under great sorrow." The expression elsewhere always marks the failure of the eyesight, comp. 1 Sam. iii. 2, "his eyes began to be dim, and he could not see," iv. 15; 1 Kings xiv. 4. Such a darkening of the visage takes place under deep pain, which exhausts all the powers, comp. Job xvi. 16, "lighten mine eyes," Ps. xxxviii. 10, "the light of mine eyes is gone from me." The heart is here not exactly the feeling, spirit, but is rather considered as the seat of the

powers of life. "My strength faileth me," in Ps. xxxviii. 10, is parallel.

Ver. 13. *Be pleased, O Lord, to deliver me, Lord hasten to me for help.* Ver. 14. *Let them be ashamed and abashed together, who seek after my soul to destroy it; let them recoil backwards and be put to shame, who have pleasure in my misfortune.* Ver. 15. *Let them be confounded for their shame, who say to me: there, there.* Ver. 16. *Let all those rejoice and be glad in thee, who seek thee: let them say continually: great is the Lord, who love thy salvation.* As ver. 13 and 14, so also these two form a pair. The petitions stand in the two pairs of verses in reverse order; the first: deliver me, then: put to shame my enemies; here first: put to shame my enemies, then: give to me and to all those, who in heart sigh after thee and thy favour, occasion of joy through thy salvation. These two pairs form the kernel of the second part. They are shut in by the introduction in ver. 11 and 12, and the conclusion in ver. 17. Upon עַל עֵקֶב, on account of, comp. the lex. and on the words: who say to me, there, there, Ps. xxii. 7; xxxv. 21, 25. On ver. 16, see Ps. xxxv. 27.

Ver. 17. *And I am poor and needy, the Lord will care for me, my help and my deliverer art thou: my God tarry not.* John Arnd: "Thou art my help in heaven, because I have no helper and deliverer on earth. Therefore delay not. I know, thou wilt choose the right time, and not neglect me. For this our faith certainly concludes: God cares for thee, hence he will choose the right time, and will not unduly delay."

PSALM XLI.

He, who shows tender compassion to the unfortunate, wins for himself thereby the divine blessing, deliverance, when misfortune overtakes him, preservation from the rage of his enemies, restoration when he has been brought by grief to the bed of sickness, ver. 1—3. The Psalmist, who always has a heart full of compassion, finds himself in a position, which occasions and justifies him in laying claim to the reward appointed to the love of compassion. He finds himself in misfortune, and malicious enemies surround him, who anxiously wish for his destruction, and seek with all their powers to accomplish it, ver. 4—9. So

that he turns himself to the Lord with a prayer for help, and, consoled by the assurance thereof, gives utterance at the close to his joyful expectations concerning it, ver. 10—12.

The formal arrangement is the same as in Ps. ii. The whole is completed in the number twelve, and falls into four strophes, each of three verses.

According to the current supposition, the sufferer in the Psalm must have been in violent sickness. But there is no reason for supposing sickness here to be an independent thing, or even the chief trouble of the Psalmist; it rather comes into consideration, as in the Psalms generally, as the attendant merely of the assaults of the wicked. The expression in ver. 3, "the Lord will strengthen him on the bed of languishing," is preceded, in ver. 2, by "give him not into the will of his enemies." The enemies appear in ver. 5—9, not simply as malicious spectators of the suffering, which, independently of them, the Psalmist was enduring, but they take pleasure in their own work, and seek by further machinations to accomplish it: they gather materials for mischievous slanders, ver. 6, meditate evil against the Psalmist, ver. 7, rejoice in the knavish trick, from which they confidently expected his entire destruction, ver. 8, and lifted up the heel against him, ver. 9. In the prayer, ver. 10, and the expression of confidence, that it would be heard, ver. 11, mention is only made of victory over the enemies, which would at once put an end to the whole suffering of the Psalmist.

The kernel of our Psalm is contained in Ps. xxxv. 13, 14, which is the more deserving of consideration, as the second part of the preceding Psalm bears throughout a reference to that Psalm. The ground-thought is this, that he who is compassionate, will receive compassion, that he who has the consciousness of having wept with the weeping, may console himself with the assurance, that his own weeping shall be turned by God into laughing. The Psalm has therefore a very individual aspect, it opens up to the suffering a remote and hidden source of consolation.

The penmanship of David is testified by the superscription, and he certainly speaks here from his own experience. Assuredly his tender and loving heart was often impelled to embrace the wretched; assuredly was his confidence, in the time of his own wretchedness, often awakened thereby in the divine compassion, and often had this confidence verified itself in his

experience. But the Psalm nowhere contains any individual traits, which might justify the supposition, that he had an eye to some particular period of his life: it rather bears, if we look away from the form, the character of a didactic Psalm, and the "I" of the Psalm is not the Psalmist, but the righteous sufferer. The more readily, therefore, might the Lord appropriate to himself in John xiii. 18, and elsewhere, the ninth verse of this Psalm so expressly and unconditionally—he, in whom the idea of the righteous one realized itself, who could first say, with perfect truth, "Blessed is he that considereth the poor," in whom the two factors of the divine deliverance, viz. divine compassion guaranteeing divine help, and the rage of enemies justifying the sufferer in laying claim to it, existed in a strength, which they did never before or since, and in whose case especially, the trait contained in ver. 9 was most strikingly realised. The direct and exclusive Messianic exposition, to which many of the older expositors were drawn by these considerations, is already refuted by ver. 4, where the righteous recognizes in his sufferings a just punishment for his sins.

Ver. 1. *Blessed is the man, who acts wisely toward the poor; in the day of distress the Lord will deliver him.* Ver. 2. *The Lord will keep him, and keep him in life; he will be blessed in the land, and thou wilt not give him to the will of his enemies.* Ver. 3. *The Lord will assist him on the bed of sickness; all his couch dost thou change in his sickness.* According to the common view, the Psalmist must be regarded as beginning with eulogizing the blessed state of the compassionate, "because he had experienced the precisely opposite treatment, malice and scorn." We, on the contrary, would rather supply to his first words: as I have done, and refer every thing to the Psalmist, who here points out his right to the divine help in the time of distress, shews in ver. 4—9, that such a time now existed, and in ver. 10—12, first lays claim to the help, and then expresses his confidence in obtaining it. In the current exposition, the three first verses appear as a pure hors d'œuvre, which might be cut off without prejudice to the main thought, as a moral reflexion standing irrespective of that, and as such, most unsuitably placed at the commencement; the individual character of the Psalm, which according to our view, presents itself to us in this very commencing verse, is thereby completely destroyed: in the ground-passage Ps. xxxv. 13, 14, the Psalmist is himself

the merciful and compassionate one; the affecting passage: thou wilt not give him to the will of his enemies, is then only in its proper place, when the seemingly general declaration refers to the Psalmist. John Arnd remarks on the sentiment in ver. 1: "A gracious, compassionate, and beneficent heart wishes and wills, that it may go well with all men, as God himself cordially grants such to us. On this account also, does the Lord so recompense again all good people with such blessings, that it may also go well with them, for what a man sows, that will he reap, and what he seeks, that will he find. Strive and labour after compassion, and so wilt thou find it; if thou wilt sow the reverse, thou shalt certainly reap the same. Such also is the case with the inner man of the heart, for if in faith thou dost exercise goodness and compassion, the heart is united in peace and quietness with God and in God." השכיל expositors take for the most part in the sense of *attending to*, but the more common meaning, and that which lies nearer the radical one, of acting prudently, wisely, (comp. for example, Ps. ii. 10; 1 Sam. xviii. 14; Jer. xx. 11; xxiii. 5), is here more suitable and also recommended by the אל. Wherein the acting prudently consists, in the manifestations of a tender fellow-feeling, Ps. xxxv. 13, 14 shows us, and in an opposite line of conduct to that pursued by the enemies of the Psalmist, as described in ver. 5—9. דל signifies properly, thin, lean, slender, and then designates him, who finds himself in a depressed situation, with whom matters go ill and hard.—Instead of יאשר, the marginal form is וְאָשַׁר, the pret. with the cop. One feels offended at the want of connection. That אל cannot stand for לא, is self-evident. But on this account the preceding and following fut. are not to be regarded in the light of opta. The Psalmist turns himself suddenly to the Lord, and entreats him to grant that, which he does according to what precedes and follows. Upon נתן בנפש see on Ps. xxvii. 12.—משכב is never the act of lying, the lying down, but always signifies a *couch* or *bed;* the couch stands here for the state of the sick; God changes his couch of pain and sickness into one of convalescence and joy, and that entirely; Berleb. Bible: "let it be as afflicted and miserable as it may." It is further remarked there, in suitable reference to ver. 5, ss.: "Thou wilt not permit it to go according to the wish of the spectators, who come to see, whether he

will soon die, and what will happen after his death, but will help him up again, contrary to all expectation."

The Psalmist, who with perfect right could appropriate to himself the words: "Blessed is he who acts wisely towards the poor," goes on to mention, in two strophes, that now it was the day of distress for him, now the rage of his enemies was boiling against him, now he was prostrated in pain, so that it was time for him to receive the fulfilment of the promise: he will deliver him, etc.

Ver. 4. *I spake: Lord be gracious to me, heal my soul, for I have sinned against thee.* Ver. 5. *My enemies speak evil of me; when will he die, and his name perish?* Ver. 6. *And when he comes to behold, he speaks deceit, his heart—he gathers mischief to himself, he goes out and speaks.* The Psalmist says: *I* spake, not: I spake, because he here appropriated that to himself, which, in the preceding context, had been ascribed in the general to the merciful, *q. d.* I find myself now in a situation for laying claim to the salvation appointed to the merciful. That the Psalmist desires salvation for his (much oppressed) soul, shews, that the state of bodily distress only proceeded from sorrow and grief. If the soul was healed through the appointment of salvation, deliverance from the enemies, the body would presently again become sound. In the words: for I have sinned against thee, the Psalmist announces the cause, on account of which he needed healing. The connection between sin and suffering is so intimate, according to the scriptural mode of contemplation, that the expression: I have sinned, is sufficient to convey the thought: I have in consequence of my sins become miserable. This misery is next described more particularly in what follows.—The לי, in reference to me, as concerns me. רע not simply evil, as רעה in ver. 7, but evil in the moral sense: in malice they speak so, as follows. The Psalmist, in consequence of their assaults upon his body and soul, is miserable and broken, so that they are in hopes of his speedy dissolution, which they could hardly have expected otherwise, and according to what follows, seek to hasten forward through the continued manifestation of their malice. In ver. 6 the subject is the ideal person of the wicked. To *behold*, namely, how it goes with me. *He speaks deceit*, hypocritical assurances of love and sympathy. We must not expound: his heart gathers, but: his heart, what concerns his heart, in opposition to the friendly

mouth, he gathers mischief to himself. For the gathering cannot be fitly attributed to the heart, and it is, even beforehand, probable, that the wicked is the subject of the expression: he gathers, as he is in the three remaining members of the verse. *Mischief, i. q.* matter for malicious calumnies. *He goes out, speaks,* scattering things among the people, when he has left me, and using also his tongue against me.

Ver. 7. *All who hate me, whisper with each other against me, meditate evil against me.* Ver. 8. *A knavish device overhangs him, and he who lies down, will not rise up again.* Ver. 9. *Also my friend, whom I trusted, who ate my bread, lifts against me the heel.* רעה לי, evil to me, *q. d.* evil, which is destined for me, which they would bring upon me. The eighth verse contains the words, with which the enemies betray their joy at the plan, which they hatched against the sufferer, and through which they confidently hope to give him, already prostrate in distress, the last push. Compare Ps. lxiv. 6. The first member, literally: a matter of mischief is poured upon him. בליעל always signifies unprofitableness, in the moral sense, worthlessness, compare on Psalm xviii. 4, and consequently the discourse here can only be of a knavish device, not of any thing directly pernicious. That the enemies themselves call the matter by the right name, is quite accordant with their moral position. The expression: poured on him, for, hanging close on him, so that he can by no possibility get free of it, receives illustration from Job xli. 15, 16. The *lying down* refers to the condition in which the Psalmist was already placed. That he should not again rise up, they hoped to accomplish by the knavish trick.—*My friend,* prop. my peace-man. Ven.: "he who, on visiting me, continually saluted me with the kiss of love and veneration, and the usual address: peace be to thee." The saying, "Hail Rabbi, and kissing him," Matt. xxvi. 49, may fitly be compared here. The peculiar expression: the peace-man, Jeremiah has appropriated to himself, from his predilection for expressions of the kind, chap. xx. 10, xxxviii. 22, whence Hitzig, by inverting the relation, concludes that Jeremiah had composed this Psalm. The deduction added: in whom I trusted, (which our Lord omits, as not suitable in his case, thereby furnishing an evidence against the direct Messianic interpretation,) who ate my bread, denotes the friend as one, who lived on a footing of confidence with the Psalmist, to whom the latter had given

many proofs of his love, who owed everything to him, and consequently serves to shew the greatness of the heart-distress, the delineation of which reaches the highest point immediately before the prayer is entered on. The eating of the bread may be illustrated from 2 Sam. ix. 11, " As for Mephibosheth, he shall eat at my table as one of the king's sons," compare ver. 13, xix. 29, 1 Kings xviii. 19. It is falsely referred by most to the interchange of hospitality, so that it might have been: whose bread I ate. The participle besides points to something continued. In Judas the expression: who ate my bread, receives its full, its frightful truth, while he participated in the feast of the Supper. *He lifts up the heel against me*, as a horse that kicks at his master.—The personal relations of David, as toward Ahitophel, 2 Sam. xv. 12, 31, clearly form the ground of the representation in the verse, though we are not therefore to think of an individual reference.

There follows now in the last strophe, the prayer growing out of the position of matters as described in the preceding context, ver. 10, and the confidence of its fulfilment, ver. 11, 12.

Ver. 10. *And thou, Lord, be gracious to me, and help me up, so will I requite them.* Ver. 11. *By this I know, that thou hast delight in me, that my enemy shall not exult over me.* Ver. 12. *And I—because of my blamelessness thou dost uphold me, and dost place me before thy countenance for ever.* The expression: " be gracious to me," is taken again from ver. 4, after a foundation has been laid for it in the preceding verses. The " help me up," has respect to " he that lies down, will not rise up again," in ver. 8. In the words: so will I requite them, (falsely several: in order that I may requite them,) many expositors have failed to discover the meaning. The purpose of requiting his enemies, which the Psalmist here declares, appears to clash with Matth. v. 39, 40, with David's own fundamental principle, Ps. vii. 4, and practice,—he frankly forgave a Shimei, 2 Sam. xix. 24—with Prov. xx. 22, " Say not thou, I will recompense evil," and with many other declarations in the Old and New Testaments. Various expedients have been resorted to for the occasion: many of the older expositors, as Calvin, conclude from these words, that it is not David that speaks here, but Christ, to whom vengeance belongs: others call to mind David's kingly office, not considering that an exclusive reference to David is inconsistent with the entire character of

the Psalm: according to Stier the author speaks here in the "friendly-ironical style," and the recompense he meditates, must consist in shewing forgiveness and favour. But the passage will at once be harmonized with those apparently opposed to it, if we distinguish between recompense from revenge, which the injured individual as such, seeks and exercises, and recompense in the service of God, in vindication of the goods and rights confided to us by him. Only the first is reprobated in both Testaments, while the last is every where recommended. It not merely belongs to one in whose person a high office conferred by God has been insulted, as with David respecting Shimei, to whom, for reasons extraneous to the matter, he granted a temporary impunity, but delivers to his successor for punishment, 1 Kings ii. 9, as also the Lord in the parable, Luke xix. 27, declares how he would execute vengeance on his enemies, and has fearfully done so;—but the private individual also often comes into relations, in which he is not merely warranted, but also bound to requite. No one would be so unreasonable as to adduce against the father, who chastises his froward son, when guilty of flagrant disobedience, Matth. v. 39, 40, when only he does not abandon his just right from personal fondness. Just as little should he be blamed who drags into judgment, or even casts into prison, the malicious defamer of his honour, which every man is bound sacredly to preserve, because without it he cannot fulfil the purposes of his life, the less so, as such conduct is the true manifestation of love also to the calumniator himself, so that the maxim: viri boni est prodesse quibus potest, nocere nemini, quanquam lacessiti injuria, sustains no damage thereby. To offer to the person who gives us a stroke upon the right cheek the other also, may, so soon as it is done, not merely with the heart, but in outward act too, in certain circumstances, be the most unkind hardness. Between ver. 10 and 11 lies the great fact of the assurance of being heard. Through the certainty of victory, which the Lord imparts to the Psalmist, when every thing appears to him to be lost, he is strengthened in the conviction of God's gracious satisfaction in him, "which the enemies would dispute with me," (Berleb. Bible.) *That my enemy shall not exult over me,* namely, as thou hast given me internal assurance thereof.—The expression: *and I,* is used in contrast to the enemies devoted to destruction. תם never signifies well-being, but always in a moral sense, *blamelessness.*

This is here the cause, in which the divine administration of help rests, compare Psalm xviii. 20. The contrast between, "in my blamelessness," and "I have sinned against thee," in ver. 4, is only an apparent one. This very blamelessness is burdened with much weakness. On account of this he is visited with manifold, and often very severe sufferings, but the blamelessness prevents entire destruction. The person, whom God "places before himself," is an object of his protection and watchfulness; compare Ps. xvii. 15, "I will behold thy face in righteousness."

Ver. 13. *Blessed be the Lord, the God of Israel, from eternity to eternity, Amen.* Amen is no component part of the Psalm, but the doxology, which forms the close of the first book. Compare 1 Chron. xvi. 36.

PSALMS XLII. XLIII.

Separated from the sanctuary, in circumstances which constrain him to recognize therein the mark of God's desertion, the Psalmist expresses his lively desire, that access to the sanctuary, and through that to the grace of God, might be again thrown open to him. His pain is still further increased by the scorn of his enemies, who, from his misery, and especially from his exile from the sanctuary, infer the want of any true relation on his part to the Lord; and increased also by the remembrance of his earlier prosperity, his participation in the delightful service of the Lord, (ver. 3, 4.) But amidst the uproar of a disturbed soul, faith calls him to "wait on the Lord," and promises that the Psalmist will still have occasion to thank him for his salvation, ver. 5.

The power of the temptation is broken by this address, but still it is not quite vanquished. The pain revives again, but the Psalmist, recurring to the "wait on the Lord," bears it immediately to him. The substance of the second strophe is briefly summed up, in ver. 6, in the words: "My God, my soul is troubled within me, therefore remember I thee," which is then expanded farther in what follows. First the words: "my soul is troubled within me," in ver. 7, which speaks of all the floods of distress going over him; then: "I remember thee," in ver. 8—11, which shew, that the Lord gives him grace, so that amid these unspeakable sufferings he can praise the Lord, cheerfully pray to

him, and lay before him his distress. What still remained in his soul of trouble and disheartening, is removed at the close by the repeated call upon his spirit to wait upon the Lord, and the Psalm concludes with the full triumph of faith.

In Psalm xliii. the Psalmist prays the Lord, that he, as his God, would support him against his malicious enemies, and bring him back again to his loved sanctuary. At the close the Spirit silences the soul with the same address which had already proved so effectual.

The formal arrangement is very easily perceived. Psalm xlii. falls into two strophes, each of five verses; ver. 6 is not reckoned with the second, because it has merely the character of a prelude. Ps. xliii. has also five verses, and thereby discovers itself, precisely as Ps. lxx. in relation to Ps. xl., as a kind of half, incomplete, which has respect to a larger whole.

That the two Psalms stand in very close relation to each other, is manifest from this very circumstance, the number five in xliii. pointing to the number ten in xlii; then, from the agreement of the closing verse in xliii. with xlii. 5, 11, as also, from the repetition xlii. 9 in xliii. 2; farther, from the agreement of the situation, which is clear as day; and, finally, from the want of a superscription in Ps. xliii. But we must not therefore think, according to the idea now prevalent, of throwing both Psalms into one. The more their agreement lies upon the surface, the less can it be supposed that the division into two Psalms had first taken place at a later period. No one would have thought of this, if it had not been met with abroad. Besides, the analogy is against it. Where we find elsewhere a marked correspondence between two Psalms standing beside each other, there they always appear, not as parts of an original whole arbitrarily separated from each other, but as a pair of Psalms, comp. particularly Ps. i. and ii., ix. and x., xxxii. and xxxiii., which have also this in common with those before us, that the second Psalm wants the superscription. Then, the supposition of an actual oneness destroys the organism. The second strophe of Ps. xlii. carries an internal reference to the first. The words: my God, my soul is troubled within me, with which it commences, have for their foundation the close of the first: why troublest thou thyself; and what is still more important than this formal connection, the second part starts from the consolation already described in the first, and an orderly advance may

be clearly perceived. On the other hand, in Ps. xliii. a quite new commencement meets us: it bears the character, not of a third strophe and stage, but of a compend of the whole. To which we may add, the far lighter and simpler style of Ps. xliii. to be explained in this way, that here the lamentation and the consolation are given in their simplest ground-lines; the reference of, "the salvation of my countenance," in Ps. xlii. 11, to "the salvation of my countenance," in Ps. xliii. 5, which is darkened the moment we attach the latter to the same Psalm with the former; and, finally, the formal arrangement, the supposition of the two Psalms forming properly but one, leaving unnoticed the number ten in Ps. xlii. as an indication of what is complete in itself, and the number five in Ps. xliii. as the broken ten, and presenting to us, instead of the significant ten and five, the number fifteen, which signifies nothing.

The Psalm bears in the superscription the name of מַשְׂכִּיל, instruction, comp. on Ps. xxxii. The character of a Psalm of this description meets us in the very form. The spirit appears in xlii. 5, 11, and xliii. 5, as a teacher of the soul, and makes it, the foolish, wise. Since, according to the superscription, the Psalm was given up to the chief musician for being used in public, the *maskil* cannot be referred merely to the immediate, individual occasion of the Psalmist: it indicates an appointment to teach the pious in general, how they must keep themselves under the cross.

Then, in the superscription the Psalm is described as belonging to the sons of Korah, as Psalm xliv.—xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii. These were, according to 1 Chron. vi. 16, ss., ix. 19, xxvi. 1, 2; 2 Chron. xx. 19, a Levitical family of singers. Their musical gifts they probably owed to one of their members, the Heman who lived in David's time. According to the view of many, the Korahites must be named, not as the authors of the Psalms marked with their names, but as the persons who had charge of their performance in public. Against this, however, there are the following grounds. 1. When a song is marked in the superscription as belonging to any one, every one immediately conceives from this, that it belongs to him, as its author. Hence, where the name of the author is not given besides in the superscription there the delivering of the Psalm for musical performance cannot be indicated by לְ without any thing further, and in all the superscriptions of the Psalms there is to be

found no case, where this might seem probable. 2. Among all Korahite Psalms there is not so much as one, in which David or any other not a Korahite, is named as author. 3. In one particular Psalm, which bears at its head, besides the "Sons of Korah," the name of the author, that author is himself a Korahite, Heman—in Ps. lxxxviii. 4. In by far the greater number of the Korahite Psalms there is a common predilection for the name Elohim, which has had the effect of the mass of such Psalms being assigned to the commencement of the second book, which contains the Psalms that make predominating use of Elohim. Such a peculiarity is hardly explicable on the supposition, that the Korahites were only the singers.—With the certainty besides, that the Psalms marked with the name of the Korahites proceeded from the bosom of this family, still nothing is determined as to the time of their composition. For as this family continued to exist for a long time as a singing family, and no doubt did so as long as Psalms were being made, (comp. 2 Chron. xx. 19, where the Korahites are mentioned in the time of Jehoshaphat), there is nothing against the supposition, that these Psalms belonged to very different times.

While the superscription attributes this Psalm to the sons of Korah, internal grounds not less strong favour the conclusion, that the person speaking in it is no other than David. To this, first of all, point the special references to personal relations of the speaker, such as are very rarely found elsewhere; comp. especially the following: "Therefore will I remember thee from the land of Jordan, and Mount Hermon, from the small mountains." Such references are to be found elsewhere only in the Psalms, which have respect to persons who occupied a position of importance for the whole community, above all to David, and from the nature of things can only be found in these, as the Psalms were certainly intended for the public worship of God. Then, the situation remarkably agrees with a similar one in the life of David, the period of his flight from Absalom. David was then deprived of access to the sanctuary under the same circumstances as the speaker here, so that he saw therein a mark of the divine displeasure, regarded his exclusion from the sanctuary as at the same time exclusion from God, and the return of the favour of God and return to the sanctuary as inseparably united; comp. in the latter respect 2 Sam. xv. 25, 26: "And the king said unto Zadok, carry back the ark of God into

the city; if I shall find favour in the eyes of the Lord he will bring me again, and shew me himself and his habitation. But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him." Already this coincidence is a very individual one: similar relations certainly occur most rarely. David, further, betook himself at that time to Mahanaim on the other side of Jordan; in the land beyond Jordan does the speaker here call God to remembrance. The coincidence regarding the situation is strengthened as to its present bearing, by the circumstance, that this Psalm agrees in an extraordinary manner with Psalm lxiii., which, according to the superscription, was composed by David when he was fleeing before Absalom in the wilderness of Judah. To tear asunder this Psalm and Psalm lxiii. were as improper as to do so in regard to Psalm xliv. and lx. Finally, we find a proof against the Korahite, and for David as the object, in ver. 4, where the speaker painfully reminds himself of the blessed time when he went at the head of the worshipping multitude, as their leader, to the house of God. This trait points either to one of the leading priests, or to the king. It does not suit the Korahites; for these, as mere Levites, could not have been quire-leaders. But we find David exercising a quite similar function at the introduction of the ark of the covenant, 2 Sam. vi. 14, "and David danced with all his might before the Lord, and David was clothed with a linen ephod," because he found himself as it were in the priest's function, comp. ver. 18, whence David blessed the people in the name of the Lord.

The superscription, which names the children of Korah as author, and the internal grounds, which point to David as the object of the Psalm, have equal justice done to them, if it is supposed, that one of the sons of Korah had sung this Psalm as from the soul of David. This supposition has certainly nothing improbable in itself. There is nothing more natural, than that David, who so often sinks himself in song, that he might dispense consolation to others, should now experience the same good office at the hands of one of the people; nothing more natural, than that, beside the love which was eager to impart bodily refreshment to David, there should also have been in active exercise, that love which breaks to the hungry the bread of life. It was a time, in which the love of the faithful proves itself just as lively as the hatred of the rebellious, and that among the first were all those who stood in nearest relation to

the sanctuary, arises from the nature of things, and is shewn to have been the case by 2 Sam. xv. 24. Besides, we have a perfect analogy in Psalm lxxxiv. which, according to the superscription, was in like manner composed by the sons of Korah, but who, according to ver. 9, speak from the soul of the king, when in a state of exile.—By the view now given, we can explain the relation of this Psalm to Psalm lxiii. The latter, composed by David himself when on his flight in the wilderness of Judah, formed the natural point of contact for ours, which belongs to the time of sojourn in the land beyond Jordan.

The reasons which have been brought against the reference to David, are of no force. The enemies are missed in Mahánaim who taunted the Psalmist on account of his faith, ver. 3 and 10. But the raillery does not proceed upon faith in Jehovah generally, but on Jehovah as the God of the speaker, and is quite analogous to that in Psalm iii. 2; xxii. 8. The objection, that Mahanaim did not lie in Hermon itself, arises from a false view of ver. 6, where the Psalmist, by "the land of Jordan and of Hermon," describes the whole of the region beyond Jordan.

As for those who are inclined to transpose the Psalm to a very late time, that of the Babylonish captivity, or who, as Hitzig, to that of the Maccabees, besides the grounds already given for the reference to David, there is against it the circumstance, that already Joel, in chap. i. 20, had the first verse of the Psalm before his eyes, and that, in Jonah ii. 4, there is an undeniable reference to ver. 7. Koester's idea, that the Psalm is a lamentation of the children of Israel on their exile, is already exploded by the fifth characteristic exhibited by Venema, "that this man was merely deprived by his banishment of the worship of God, while the seat of religion and its exercise was not destroyed, but still remained." Opinions such as those, which would make Jehoiakin, when carried into exile, the author, may safely be left to their fate.

The following words of Luther furnish the best preparation for a deep insight into the current of thought pervading the Psalm: "God is of a twofold manner. At times he is a concealed and hidden God; as, when the conscience in temptation feels sin, feels other injuries, whether bodily or spiritual, it clings to these with heart and thought, and cannot find consolation in the grace and goodness of God. Those who judge of God after such a concealed form, fall without remedy into despair and

ruin.—But there is still another and manifested form of God, or a disclosed and not concealed God, viz. the real form of the good, gracious, compassionate, reconciled God. As also the sun is of two sorts, though there is in reality but one sun, just as there is but one God; for it may be named another sun, when it appears dark and covered with clouds, compared with what it is when shining bright and clear from the heavens. And if one were to judge when the sun is dark and veiled in clouds, he would conclude that there would never more be clear day, but only eternal night. Now, however, is this an art, and in truth a golden art, to be able to hold, that though the sun, when covered with clouds and fog, cannot give a clear light, yet it will break forth through the clouds and fog, and again beam upon the world with a bright lustre. So does the prophet act here, when under temptation, comforting himself, and desiring to see the sun when it should break forth through the clouds. He thinks in his heart upon another image than he at present sees before his eyes. And though his conscience is affrighted, though all evil threatens, and he is ready to sink amid doubts, he yet elevates himself in faith, holds fast by hope, and consoles himself that God will help him, and again appoint him to see the service of God in the only place, which God had chosen for it on the surface of the earth."

To the chief musician, an instruction of the sons of Korah. Ver. 1. *As a hart which pants after the water-brooks, so pants my soul after thee, O God.* אַיָּל is a common noun, comp. Ew. § 367, although it generally denotes the male hart, the hind being designated by אַיָּלָה. That it must here be taken as a designation of the hind, appears from the verb being in the fem. The Psalmist chose the hind that תַּעְרֹג might correspond to תַּעְרֹג, perhaps also, because with the hind, as the weaker party, the desire for water is particularly strong. Since כ always means as = like, never = so as, the relat. is to be supplied after כְּאַיָּל. עָרַג to pant, with עַל, in so far as the desire hangs over its object, rests upon it, with אֶל, in so far as it is directed upon that. Upon אֲפִיקִים brooks, comp. on Ps. xviii. 15. That in the hind's panting after water, we are to think, not of exhaustion caused by pursuit, but of the prevailing draught, is clear from a comp. of Ps. lxiii. 1, "My soul thirsteth for thee in a dry land," and Joel i. 20, "The beasts of the field long after thee, for the rivers of water are dried up, and fire hath

devoured the pastures of the wilderness." The latter passage manifestly depends on this; the peculiar expression: they long after thee, naturally suggests the thought, that there is here an allusion to an older passage; excepting in these two places ערג does not occur again, and the תערג אליך literally agree. The prophet has there attributed to beasts what is here said of the soul, in a connection with beasts, which naturally suggested such an application. The words: after thee, O God, refer, as appears from the following context, not alone to the wish of the Psalmist, of his *internally* participating in the grace of God. But as little, on the other hand, must we substitute: after thy temple, for: after thee. The longing of the Psalmist is described as going upon God himself, not upon the place of his worship. The temptation to turn aside into one of these by-paths, will be removed by the following remarks. Under the Old Testament, it was of great importance that one possessed access to the place where God had promised, as God of Israel, to be present. The outward nearness was the medium of securing the inward, (in this respect Calvin remarks, that as the godly of the Old Testament knew, that wings for flying failed them; they availed themselves of ladders wherewith to mount up to God; and we need these helps to weakness no longer, simply because they have been furnished us in Christ in a far more real form,) and then the Israelitish church-life concentrated itself there, and contemplation and love were in the individual mightily roused and called forth by the public fellowship. If, because God is to his people a God of salvation, there is contained in every withdrawment of salvation, in every severe affliction, a testimony against our sins, a matter-of-fact declaration of God, that he has driven us from his presence, it is impossible that so long as such an affliction continues, we can come to the full consciousness of fellowship with God and his grace. Hence, as certainly as under the Old Testament, it was the greatest evil to be separated from the sanctuary of God, so certainly must such a separation, effected by God, have carried the import more than any other evil could of a matter-of-fact excommunication. And though in such a case the consolations of God might have internally refreshed the soul, still the return to full peace and blessedness, could only take place with the return to the sanctuary. From what has been said, it is obvious that the tribulation, in which

the Psalmist was involved, was peculiar to him only as concerned its form, and that we are brought into a similar situation to his, as to what is properly essential, in every heavy affliction. Most closely analogous are the circumstances in which the Lord withdraws from us his felt nearness—the states of internal drought and darkness, amid which his form fades in our souls.

Ver. 2. *My soul thirsts after God, after the living God. When shall I come and appear before God's face?* The addition: after the *living* God, draws attention to what the Psalmist had lost in this God, and indicates the ground of his lively desire and his painful longing after him. His God is not a phantom, which, itself dead, is also incapable of imparting life; he is the living, and consequently the life giving; comp. the corresponding phrase, "The God of my life," in ver. 8, rich in salvation for his people. The question: *When*, etc. *q. d.* when at length, O si rumpatur mora, etc., even the short period of separation from *such* a God, extending, in his apprehension, to eternity. That in the appearing before God's face we must think primarily of a re-opened access to the sanctuary, not of a purely internal access, is evident from the words; when shall I come, also from the comparison of ver. 4 with Ps. xliii. 3, 4, and, finally, from the usage, according to which the expression: to appear before the face of the Lord, is regularly employed of the appearance before God in his sanctuary. But according to what has been remarked, the opening of the approach into the sanctuary is to be regarded as the actual manifestation of God's restored favour, and so the question: when shall I appear before the face of God, incloses in itself also this: when shall I behold the countenance of God? Ps. xvii. 15, when wilt thou place me before thy countenance? Ps. xli. 12, *q. d.* when shall I enjoy again thy favour? To appear before God's presence is elsewhere נראה אל פני יהוה Ex. xxiii. 17, but here the proposition fails, as in Deut. xxxi. 11. Isa. i. 12. Ex. xxiii. 15. Several have found such difficulty in this, that they would substitute the Kal for the Niphal, אֶרְאֶה, Luther: that I may behold God's face. But the construction is either to be explained by this, that the *appearing* here has the nature of a verb of motion, or by this, that פני here takes the character of a particle, in presence of, for which latter exposition only Deut. xxxi. 11 occasions difficulty.

Ver. 3. *My tears are my food day and night, while they continually say to me, where is thy God?* On the first words J. Arnd. "When one is in great sadness, he cannot eat, his tears become in a manner his food, he drinks and eats, as it were, more tears than bread or other food, as David says in Ps. lxxx: thou feedest them with bread of tears, and givest them tears to drink in great measure." That we must expound thus, not with Calvin: he finds in nothing more consolation, than in tears, they are his refreshment, as others enjoy themselves with food;" nor yet with Stier: "they are my daily bread, and mingle themselves with my daily bread;" that the sense simply is: instead of eating, I drink, appears from the parallel pass. Job iii. 24, "for my sighing cometh before I eat," 1 Sam. i. 7, where it is said of Hannah, "she wept and ate not," Ps. cii. 4, "I forget to eat my bread." *While they say;* the speakers, David's enemies, are not more definitely marked, because the allusion bears not upon their person, but only upon their discourse, which found in the Psalmist's feeling so mournful an echo. On the *continually* (כל היום signifies here, as always, the *whole* day, not *every* day,) Stier remarks: "For although the raillers may not incessantly cause such things to be heard, yet the oppressed soul continually hears their raillery clanging in itself." On the words: where is thy God, Calvin: "What wilt thou? Seest thou not, that thou art rejected by God? For assuredly will prayer be made to him in the holy tabernacle, from access to which thou art cut off." But the separation from the sanctuary comes here into consideration only as the pinnacle of the mischief impending over the Psalmist, which the enemies turned to account as a matter-of-fact proof, that he had been cast off by God—comp. Shimei's words in 2 Sam. xvi. 7, 8, Ps. lxxi. 11, cxv. 2.

Ver. 4. *Thereon will I think, and pour out my soul in me, that I drew with the multitude, proceeded before them to the house of God with the voice of joy and praise, among the multitude keeping holiday.* Many, and last Stier, refer the אלה to the preceding, the scorn of the enemies, and take the fut. אעבר and ארדם in the meaning of the fut. Luther: When I think on this, I pour out my heart in myself, for I would indeed go; Stier: I consume myself, pour out my soul in longing after this, that I (once more again) might go away. But in thus referring the *this* to the "mournful question, which David cannot

answer, but of which he must constantly think," we get entangled in the difficulty, that the question of the enemies: where is now thy God, or the position of the Psalmist, which gives occasion to this question, and the going with the multitude and proceeding to the house of God, form no proper and fitting contrast. It were somewhat different, if the discourse here were only generally of the coming to the sanctuary, to its again opened way of approach. To this belongs the comp. of ver. 6, where the object of the thinking is, not the scorn of enemies, but God and his earlier salvation, and the comp. of the quite parall. Ps. lv. 14. We would, therefore, with the overwhelming majority of expositors refer the *this* to what follows, and must take the fut. as indicative of the frequently repeated action in the past, precisely as they occur in Ps. lv. 14. The pain of the Psalmist is increased, when he brings into view his earlier blessedness, and places it beside his present misery. There is no propriety in taking, with many expositors, the two fut. with the ה, of striving, at the commencement, in the meaning of the common future: thereon think I and pour out; nor with Ewald, of substituting for, I *will*, I *shall*, or *must* think and pour out. The common import of this fut., according to which it denotes "the striving of the mind, the direction of the will upon a determinate aim," is quite suitable here. The Psalmist will purposely aggravate his pain. He will recall his earlier prosperity to mind, in order thereby the more sensibly to feel his present misery, his separation from the sanctuary. It is peculiar to deep sorrow, that it seeks out what tends to feed it, in particular, purposely loses itself in the mournful remembrance of the happier past. That the common import of the fut. parag. is to be retained, is decisively proved also by the comp. of Ps. lxxvii. 3, which place further shews, that the object of the thinking is not the scorn of the enemies, but the vanished prosperity, as is also confirmed by ver. 6 and 11. The heart *pours itself forth*, or melts in any one, who is in a manner dissolved by grief and pain,—comp. Job xxx. 16, "and now my soul is poured out upon me," Ps. xxii. 14, "My heart has become like water, melts in my inwards," and the passages there referred to. Most improperly supply: in sighing and tears. עָלַי unquestionably signifies in a large number of places *with me*, and Gesenius, in his Thes. p. 1027, justly notices other places, which, though if considered by themselves, another exposition might be possible, yet are so similar to these, that they

cannot be dissevered from them. However, it is carefully to be remarked, that עַל occurs in the sense of *with* only in a certain connection, "in speeches which refer to the heart, the soul, the mind, with their concerns and changes." This fact shews, that we must not drop from our view the radical meaning of the preposition. The עָלַי in such passages signifies *with* me, alluding to this, that the soul is the honour, the better part. Quite correctly Koester: "everywhere (besides here ver. 5, 6, 11; xliii. 5,) our poet uses עַל of the soul, whereby the soul is indicated as the ruling principle in man.—סָךְ, multitude, here of the companies of worshippers, of their solemn processions to the temple. אֲדַדֵּם is hithp. of דדה, to go slowly along, which elsewhere occurs only in Isa. xxxviii. 15, in the song of Hezekiah: "I will go slowly all my days in the bitterness of my soul," as one, who was at once freed from death, and appointed to death. Here it refers to the measured, solemn step of the procession. The suffix appended to it, referring to the collect. סָךְ, requires a modification of the verbal idea, since the supposition, that the suffix accus. stands here for the dative, is untenable. The Hithp. standing properly as reflexive without an object, often receives such an one, if the language in reflexive gradually insinuates a possibly active application of the idea, Ew. § 243. So here the idea of the moving one's self slowly, goes over into that of the leading slowly, which the verb, however, contains only by its construction with the accus. The expression: I proceeded them, could not be used.—The mention of joy and praise shows, that it was customary to go to the sanctuary with songs of praise to the Lord, such as are found in the "Pilgrim-songs," Ps. cxx.—cxxxiv. The use of music in the processions is clear from 2 Sam. vi. 5, 6. The בְּ is placed at every secondary matter, which accompanies the transaction, comp. Ew. § 521. Before the last words it is better to supply the בְּ from the immediately preceding, *with* a multitude keeping holiday, or to suppose, that they stand formally as quite independent: a holiday-keeping multitude, then to consider them as appos. to the suff. in אֲדַדֵּם, which would make a trailing period. הָמוֹן prop. tumult, is used also of the festival-holding multitude in 2 Sam. vi. 19. The verse gives us a deep insight into the nature of the true service of God under the Old Testament, shews how the minds of the assembly were

seized by a mighty impulse, and the fire of devotion and adoration was fanned into a bright flame.

Ver. 5. *Why art thou troubled, my soul, and art so disquieted within me? Hope in God, for I shall still praise him, the salvation of his countenance.* Calvin: "David represents himself here to us as divided into two parts. In so far as he rests through faith in God's promises, he raises himself, equipped with the spirit of an invincible valour, against the feelings of the flesh, and at the same time blames his weakness." It is the mighty Spirit in God, which here meets the trembling soul, that in the book of Job appears personified as Job's wife. The weakness of the Psalmist manifests itself in a twofold manner, first, through deep dejection, (שׁחח, in Hithp. to bow one's self, to be troubled,) then through noisy restlessness,—המה, frequently of the roaring of the waves of the sea, comp. Ps. xlvi. 3, Jer. iv. 19, v. 22. The means of help for his weakness, is hope in God, and the ground of hope his believing confidence, that the Lord, who is still always his God, will by his deliverance give him occasion for thanks. The expression: the salvation of his countenance, is appos. to the suffix of the verb. The salvation is attributed to the countenance of God, with reference to the Mosaic blessing, where the being gracious, and the peace go forth from the countenance of the Lord, which is turned toward the blessed, compare Ps. xxxi. 16, xliv. 3, xvi. 10, xvii. 15. On the plural ישׁועות compare on Ps. xviii. 50. Many expositors, after the example of the LXX, Vulgate, Syriac, read: ישׁועת פני ואלהי, the salvation of my countenance and my God, while they draw the אלהי of the following verse to this. They rest on the circumstance, that it is required in order to maintain uniformity between this, and the two terminating verses, 11, and xliii. 5. But that the Israelitish poets were accustomed, for the sake of shunning sameness of sound, such as might carry the appearance of want of feeling, to introduce into their reiterations small changes, is shewn by Ps. xxiv. 7, 9; xlix. 12, 20; lvi. 4, 11, lix. 9, 17. In our religious poetry, also, this is to be met with. In the song: "wer weiss wie nahe mir mein ende," for ex. the regular form of reiteration is: "mein Gott ich bitt' durch Christi Blut, mach's nur mit meinem Ende gut," while in the last ver. it runs: "durch deine Gnad und Christi Blut machst du mein letztes Ende gut." The reading of the text,

besides having the external proof on its side, is supported by the following reasons:—1. In the other passages which agree with each other in these Psalms, the coincidence is never a literal one, but is always attended with some slight variation. If men would change here, they must also, to be consistent, change the אל חי of ver. 2, into the אל חיי of ver. 8, the באמר of ver. 3, into the באמרם of ver. 10, as also conform to each other xlii. 9, and xliii. 2. 2. The "my God" cannot be wanted in the following verse. The address to God: I remember thee, comes in too abruptly, if it is cut off. 3. There manifestly exists between "his countenance" here, and "my countenance" in ver. 11, a very perceptible connection. The salvation goes forth from the friendly countenance of God, and upon the afflicted countenance of the Psalmist. The light of the countenance of God illuminates the darkness of his countenance.

Ver. 6. *My God, my soul is troubled in me, therefore do I remember thee from the land of Jordan, and of the Hermons, from the small mountain.* The Psalmist, following out the admonition to wait on God, seeks, amid the deep pain, which his separation from the sanctuary had occasioned him, consolation in this, that he thinks of God, and vividly realizes his grace and compassion, of which at an earlier period he had received so many proofs. Calvin: "For how can it be possible, if God withholds his grace from us, that we should overmaster so many evil thoughts, as every moment press in upon us? For man's soul is as a workshop of Satan to produce in a thousand ways despair." Many expositors have not been able to lay hold of the thoughts of the verse. Thus, Stier remarks: "This otherwise just sense does not fit itself well into the internal organism of the song, rising as it does, at this time, from lamentation into consolation. It is not for consolation, but primarily for doleful longing, that the Psalmist here thinks of God, who once was his God, and appeared now to have forgotten him in his removal and banishment." Hence many of such expositors seek to extort the sense wished for by them, just at the expense of the ascertained meaning of the words: they explain על כן, which never signifies anything else than *therefore*, by *because*, and thus exchange what, in the text, appears as the *symptom* of the affliction into its *ground*. Others who cannot consent to this, expound: because the Psalmist feels himself so unfortunate he thinks with painful longing of his country's God. But the

reason derived from the organism of the Psalm against the right exposition, amounts to nothing. According to it, also, does the Psalmist ascend from lamentation to consolation; but that the lamentation here does not stretch so broadly as in the first strophe, that the consolation so immediately meets it, must appear highly natural, when the exhortation to "wait on God" had just preceded. It is impossible that this could be spoken without some effect. But that the thinking is of a consolatory, not of a painful sort, is clear from the following considerations: —1. The verse evidently gives in rapid outline, what in verses 7—10 is more fully delineated. The formal arrangement already speaks in favour of this. According to it, there must necessarily have existed an intercalated verse in the second strophe, and none excepting this can be found. Now, ver. 7 is an expansion of the thought: my soul is troubled, ver. 8—10, an expansion of this: I remember thee. But in this ver. the Psalmist represents his consolation and his help as being in God, who quickens him through the manifestations of his grace, who gives him joyfulness for his praise—joyfulness to pour out his heart before him in childlike confidence, and unfold to him all his necessity and his pain. 2. The prayer of Jonah, which manifestly leans throughout on passages of the Psalms, presents in ver. 8 the oldest commentary on this verse: "Then was my spirit troubled in me, I remembered the Lord, and my prayer came to thee into thy holy temple"—where, it is clear as day, that the remembering is of a consolatory nature, the antidote to the affliction. The expression: "my soul is troubled in me," the Lord has appropriated to himself in Matt. xxvi. 38, John xii. 27, not without profound reason borrowing the words, which indicated his sorrow, from a Psalm rich in consolation, so that, whosoever should take these words from him, might with him also look into the back-ground. It is remarkable, that the two Greek forms of the declaration in the Gospels are found in the LXX; in ver. 5 they have περίλυπος εἶ ἡ ψυχή μου, comp. Matt., and in this ver. ἡ ψυχή μου ἐταράχθη, comp. John. The phrase: I remember, think of thee, has respect to that in ver. 4: I think on this. The thought of the Lord forms the counterpoise to the thought of the lost salvation. The *land of Jordan* of itself may mean the Cisjordanic, as well as the Transjordanic land. We must not regard this designation as separate, but must view it in connection with the following: and of the

Hermons. Hermon represents also in Ps. lxxxix. 12, the Transjordanic region, as Tabor the Cisjordanic: "Tabor and Hermon rejoice in thy name." That the Psalmist was situated, not precisely on Hermon, but only generally in the Transjordanic region—that we are hence perfectly justified in thinking here of David's sojourn at Mahanaim, on the further side of Jordan, to the north of Jabbok, upon the boundaries of the tribes Gad and Manasseh, comp. 2 Sam. xvii. 24, 27, 1 Kings ii. 8, is clear, not only from the mention of the Jordan, but also from the plural: the Hermons. As this nowhere else occurs, we cannot go along with the current supposition, that it is not a single mountain, but an entire mountain-range, just as we say now: the Alps, the Appennines; for it is not probable, that a geographical designation should find a place only here. We would rather understand the plural according to the analogy of Lev. xvii. 7, where "the bucks" denotes the buck-god and others of his brotherhood—comp. Beitr. P. II. p. 120,—and 1 Kings xviii. 18, where the Baalim stand for, Baal and his companions; the Hermons = Hermon and the other mountains of the Transjordanic region. The plural points to this, that Hermon comes into consideration only as a representative of the species. Finally, the special mention of Hermon would be quite unsuitable here, since the Psalmist manifestly did not wish to determine exactly his place of sojourn in a geographical point of view, but only to indicate this in so far as to make it clear, how much reason on that account he had to think of the Lord. But this reason was not specially connected with Hermon; it belonged generally to his retreat beyond Jordan. The Cisjordanic land was the land of Canaan in the proper sense, comp. Josh. xxii. 11. The transaction related in that chapter between the Cisjordanic and Transjordanic tribes abundantly explain the painful emotions, with which the Psalmist mentions here "the land of Jordan and the Hermons." The people on the further side of Jordan betray their fear, that their brethren might come to say, the Jordan separates between those who are, and those who are not the people of the covenant. The people on the other side say to them, ver. 19, "And if the land of your possession be *unclean*, then pass ye over into the land of the possession of the Lord, wherein the Lord's tabernacle is." To be driven out into this land, and thereby cut off from all access to the sanctuary of the Lord, the Psalmist must have felt to be a heavy affliction. From what has been said, it is at the same time clear, that

though we should take Mizhar as nom. propr. of a mountain, on which the Psalmist stood, still a reference must even then lie at bottom to its appellative signification, the *small* mountain, as it cannot be designed to give a geographically exact description of the Psalmist's place of retreat. The name of the hill is to the Psalmist an omen of the condition of the whole land, in which he is located. Comp. Ps. lxviii. 16, Isa. ii. 2.

Ver. 7. Contains a farther expansion of the thought: My soul is troubled. *Flood calls to flood through the noise of thy water-torrents, all thy waves and thy billows go over me. The floods* are the roaring sea-billows of suffering and pain. Flood calls to flood, one invites, as it were, another to pour itself forth upon the Psalmist. In לקול צנוריך, through the voice of thy channels, the Psalmist points to the *origin* of these floods: a new opening again of the windows of heaven, Gen. vii. 11, has brought this new deluge upon him, by which he is already well nigh drowned. For the reference throughout here, as in xxix. 10, xxxii. 6, is to the deluge. The ל in לקול is that of the cause and the author, comp. לקולם in Numb. xvi. 34, Gesen. Thes. 729, Ew. § 520. The expression: through the voice, points to the pattering of the rain, perhaps also to the accompanying thunders. The expression: of thy channels, (Berleb. Bible: "through which thou pourest forth great rain of tribulation,") for, thy water torrents, has an exact corresponding parallel in Job xxxviii. 25, 26: "who hath divided the water-flood channels, and a way for the lightning, to rain upon a land uninhabited, the wilderness without man." We present the current exposition in the words of Stier: "Lebanon is full of springs, water-falls, and lakes, and this scenery, surrounding the Psalmist, (that is according to the false exposition of ver. 6,) supplies him with an image for the overwhelming waves of sorrow and distress, which pass over his soul." It is fatal to this view, that תהום is throughout *commonly* used of *sea*-floods, גלים and משברים *always*. Peculiarly significant is the reference to the sea by a comparison of Jonah ii. 3, which unquestionably has reference to this: "all thy waves and thy billows have gone over me"—compare also: the floods compassed me about in ver. 5. Finally, by this exposition צנור has, without any reason, the sense of water-fall pressed upon it: at the noise of thy water-falls. The signification of water-channel, canal, is ascertained by the only passage in which the word is found besides, 2 Sam. v. 8, and by the related צנתר in Zech. iv. 12. In regard to

the main subject, rightly, John Arnd: "This language is descriptive of a great temptation. For just as on the sea, when there is storm and tempest, when wind and sea roar, and the waves and billows mount now high aloft, now open a great deep, so that one sees on all sides nothing but one abyss calling, in a manner, to another, and one thinks the abyss will swallow all up, and the mighty waves will fall upon the ship and cover her; so happens it invariably with the heart in heavy trials. But God has the floods in his hand and power, can soon alter and assuage them, and by his word still them, as the Lord Christ commands the wind and sea and it becomes a great calm."

There follows now the further expansion of the idea: "I think upon him."

Ver. 8. *By day the Lord appoints his goodness, and by night his song is with me, prayer to the God of my life.* For the sense, a *but* must be supplied at the beginning. As the words: day and night, stand for an indication of continuance, and as an evident reference is found in them to the day and night in ver. 3,—to the day and night of the Psalmist's continued pain, there are here opposed the day and night of the abiding consolations of God—we must not with Jarchi, Venema, and others, understand by the day, the time of prosperity, by the night the time of adversity. It is a mere merismos, when the favour is attributed to the day, the song to the night, *q. d.* by day and by night the Lord sends his grace, and gives me to sing and pray to him, compare Ps. xcii. "to shew forth thy loving-kindness in the morning and thy faithfulness in the nights." The "goodness" or favour of God consists in the inward consolations which are granted to the Psalmist in the midst of his outward misery. In and along with the favour the song is also at the same time given. For the person, who is comforted through God's favour, is enabled to sing praise to him. An example of a song in the midst of distress we have in Ps. xl. 1—10. There also upon the song and out of it follows the prayer. Then with the words, "by night his song is with me," we are to compare Job xxxv. 10, (the miserable *cry* over their misfortunes,) "and he does not say, where is God my maker, who giveth songs in the night." Of the grace of prayer, granted to him, the Psalmist makes use in ver. 9, 10. According to the current exposition, the Psalmist must speak in this verse of his

former prosperity, and in the following one of his present distress: "at one time did the Lord impart to me of his goodness by day, and by night his song was with me, and my prayer flowed out in thankfulness to the God of my life; but now must I say to this same God my rock, wherefore hast thou forgotten me?" But this view is disproved by the following reasons: 1. If the Psalmist might have left out the *formerly* and the *now*, upon which in this connection every thing turns, he must, at least, by the use of the pres. and fut. in some measure have distinguished the two spheres. Indeed not in itself, but in such a connection as this, the designation of the absolute past by the future is quite inadmissible. 2. The תפלה is by this exposition understood of thanksgiving. But the reading of two MSS. תהלה is not, as De Wette thinks, a good one, but a bad gloss. תפלה always means *prayer*, *supplication*, even in Hab. iii. 1, and Ps. lxxii. 19, where the description, as one such, is to be taken a potiori. In this signification also it is always used in the superscriptions of the Psalms, Ps. xvii, lxxxvi, xc, cii. Never is it found before songs of praise and thanksgiving. Comp. besides, Jonah ii. 7. It forms here the opposite to שיר, which of itself, indeed, has the common signification of song, but is predominantly used of songs of praise, Ps. xviii, xlvi, lxvi, lxvii,—an opposite quite naturally, as hymns of lamentation and prayer with their depressed tone do not rise to the full height of the song. 3. Then manifestly follows in ver. 9 and 10, the תפלה of which the discourse is here, or rather a particular specimen of the same. How could the Psalmist have well assigned the תפלה to the fortunate past, and then presently made a תפלה to follow out of the unfortunate present. How little the future paragraph is tolerable with the current exposition, is clear from the translation: I *must* speak, to which its advocates are driven. The ground for the current view, which is derived from the connection, has already by the remarks on ver. 6 been completely set aside. The Psalmist calls the Lord the God *of his life*, because to him his life belonged, because he preserved and supported it, and must awaken him out of the death to which he seemed now appointed.

Ver. 9. *I will say to God, my rock: why dost thou forget me? Why go I mourning under the oppression of the enemy?* Ver. 10. *It is as a murder in my bones, that my enemies reproach me, when they continually say to me: Where now is thy God?*

Under the consolations of God, the Psalmist had at last, in ver. 8, brought out the fact, that the grace of supplication had been granted to him. The future paragraph stands at the beginning, and here in its usual signification: I *will* say. The figurative expression: my rock, is in Ps. xviii. 2, explained by the proper one: my deliverer. The *why* is in this connection, in a prayer, which the Psalmist has announced as the manifestation of a precious gift imparted to him in the midst of his sufferings, directed to God, only in appearance expressive of murmuring impatience, or of hopeless despondency, but in reality opposes this, comp. on Ps. xxii. 1. The *why forgettest thou*, etc., is in substance, *q. d.*: thou canst not possibly forget me longer, or allow me to go on still mourning. The expression: thou forgettest me, the Psalmist uses from the feeling of the flesh, which contends that God's grace has quite gone, if that should still not visibly appear, while he was assured by the Spirit of the grace of God, and could magnify and praise him. In ver. 10, the sense requires that *why* should be supplied, comp. Ps. xliii. 2. The Psalmist continues to represent the contrast between his relation to God, and God's procedure toward him, which contained the ground of a speedy change in the latter. His rock cannot longer give him up to the heavy affliction, which comes upon him from the taunting language of his enemies, saying: Where is thy God? The first member literally: in murder in my bones reproach me my enemies. The ב serves not rarely to indicate, of what nature anything consists, comp. Ew. § 521, so that: in murder, is as much as: *as* murder; it is like a murder, has that character. The verb רצח always means in Kal to *murder*, as also in Piel in Ps. lxii. 3. The noun has the signification *murder* in the only other place where it occurs, Ez. xxi. 27. It is only by looking to the connection, that many expositors have here ascribed to it the meaning of shattering, bruising. The temptation to this rendering, is set aside by the remark, that the *murder* here is used figuratively for designating a deadly anguish of soul: the reproaches are to the soul of the Psalmist, what murder is to the body. Comp. Luke ii. 35, "A sword shall pierce through thine own soul also." That the murder is represented as having its seat in the bones of the Psalmist, is designed to mark the pain as going through the marrow and bones, wounding the heart. The bones are the inmost part, the soul, comp. the ex-

pression: I have no consolation in my marrow and bones. What rendered the reproaches of the enemies so very sharp to the Psalmist, appears from the nearer indication of their subject in the second member. They mocked at his pretension to a close relation to God, as one that was sufficiently refuted by his present situation: and this taunt received its sting from the fact, that in the Psalmist himself it found an echo, since he was at the time doubtful of his interest in the grace and election of God, and through that doubt had sunk into the deepest abyss of misery. The enemies had been right in their mockery, if the misery of the Psalmist had been a lasting one. That it might not be such, that God might soon remove the ground of offence, which it occasioned to his faith, is the reason of his here praying in faith.

At the close, what still remained of trembling in the "weaker vessel" of the soul is put away by the call on the spirit of joy. Ver. 11. *Why troublest thou thyself, my soul, and why art thou disquieted within me? Hope in God, for I will still praise him, the salvation of my countenance and my God. My countenance* never stands as a mere circumlocution for the person. The pain occasioned by the distress, and the joy by the salvation discover themselves pre-eminently in the countenance. The Psalmist's countenance, formerly blanched by pain, and reddened by shame, deprived of its bright glance, should now become fresh and clear. The expression: my God, stands opposed to the question; where is now thy God, in ver. 3 and 10; and the Psalmist therefore closes with the most complete victory over the tribulation, into which the reproaches of the enemies had thrown him.

Ver. 1. *Judge me, O God, and plead my quarrel against a people without love, from the man of deceit and unrighteousness deliver me.* The constr. of רִיב with ב is to be explained by the circumstance, that the idea of deliverance lies enclosed in the words: plead my cause. In the גּוֹי is contained the idea, not of the profane, but of the multitude. That it can by no means serve as a proof, that the Psalmist was oppressed by the heathen, is shewn, for example, by Isa. i. 4. The negative description of the enemies of the Psalmist: people not loving, is to be explained from the contrast it presents to what they should have been, and what the Psalmist actually was. חָסִיד denotes such an

one, as has love toward God and his brother, comp. on Ps. iv. 3. The man of deceit is an ideal person. The mention of deceit suits better to domestic, than to foreign enemies.

Ver. 2. *For thou art my guardian God, wherefore dost thou cast me off? why go I mourning under the oppression of the enemy?* In laying the ground for his prayer, the Psalmist draws the Lord's attention to an opposition between his relation to the Psalmist and the treatment the latter was experiencing, in case this did not soon come to an end. Instead of my guardian God, prop. my fortification-God, there was the corresponding: my rock, in Ps. xlii. 9, comp. Ps. xxvii. 1, xxxi. 4, xxxvii. 39.

Ver. 3. *Send thy light and thy truth, let them lead me, bring me to thy holy hill and to thy dwelling.* The light of the Lord is a figurative description of his help-affording favour, חסד, which elsewhere is commonly formed into a pair, with his truth, his fidelity in fulfilling his promises, the preservation of his covenant, comp. Ps. lvii. 3, "God will send forth his mercy and his truth," and the primary passage in Ex. xv. 13, "thou in thy favour hast led the people, which thou hast redeemed, to thy holy habitation." This must be fulfilled anew in the experience of the Psalmist. The favour of God is described as light, because it serves to enlighten for his people the darkness of their misery, comp. Ps. xxxvi. 9. That the Psalmist speaks of the holy hill of the Lord, Mount Zion, which was first made by David the seat of the sanctuary, shews that we are not with some expositors to refer this, and the preceding Psalm, to the times of Saul. The centre of all the Psalmist's wishes is his return to the sanctuary, because the exclusion from that was, of all the marks of the divine displeasure under which he suffered, the most palpable. In his return to the sanctuary he would find a matter-of-fact justification, a pledge of the return of God's grace. Hence it appears, that this prayer is as to its form merely peculiar to the Psalmist, but in substance common to all those who are involved in distress.

Ver. 4. *And I will come to the altar of God, to the God, who is my joy and delight, and praise thee upon the harp, God, my God.* The words: And come will I, *q. d.* I wish, that thou wilt give me the opportunity to come. Instead of: my joy and delight, prop. my jubilee-joy, *q. d.* my God, in whom I rejoice making jubilee, even now in my distress, comp. xlii. 8, and still

more, when the clouds are dispersed, which now hide from me thy gracious countenance.

Ver. 5. *Why art thou troubled, my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise him, the salvation of my countenance and my God.* The words: I shall praise him, here refer back to: I will praise him in ver. 4. What the soul hopingly wished for, that has his spirit in faith already apprehended, so that the poor and bowed down can comfort himself and stand upright.

PSALM XLIV.

THE Psalm contains the prayer of an oppressed church for help against foreign enemies. It begins with the praise of the earlier benefactions of God; by his help were the heathen driven out of the land, and the possession of that brought to their hand, ver. 1—3. Upon the foundation of these earlier glorious manifestations of God, arises to the church a firm confidence in his aid during the present emergency, with which for the future she can triumph over all imaginable dangers, ver. 4—8. But while she comes forth with this believing confidence in the reality, she finds the actual state of things in fearful contrast with it: God has given up his people into the hands of mighty enemies, who have put his host to flight, laid waste the land, which the Lord had given to Israel for an inheritance, and carried away its inhabitants into exile, ver. 9—16. This contrast between the reality on the one hand, and the matter-of-fact idea, on the other, attested as real, can so much the less be an abiding one, as the people had not occasioned the evil by their infidelity, had not made void God's covenant and promise through their rebelliousness, but rather had suffered it for the sake of God, on account of their steadfastness toward him, ver. 17—22. Now the prayer for the restored salvation has been completely prepared for, and with it the Psalmist concludes in ver. 23—26. The train of thought comes very clearly out: Thou hast helped us, thou must help us, but thou hast not helped us, yet have we not by any guilt on our part cut ourselves off from thy help, do thou, therefore, help us.

We are furnished with a secure starting point for the historical exposition here in Ps. lx., which presents so many remarkable coincidences with this, both as to the general situation and in expression, comp. ver. 9 and 10 with Ps. lx. 1, 2, 3, 10, ver. 5, ss. with Ps. lx. 11, ver. 26 with Ps. lx. 11, that the one cannot be separated from the other. Now, in Ps. lx. the historical occasion is announced in the superscription: "Of David, when he beat Aram of the two floods, and Aram Zobah, and Joab returned and smote Edom in the valley of Salt, 12,000 men." The relations, to which allusion is made in this superscription, were the following. While David carried on war in Arabia, and on the Euphrates with the Syrians, probably at a time when he had suffered a heavy loss in battle from them, (comp. Michaelis Hist. Belli Nesibeni, in the comment. p. 82, ss.) the Edomites, always intent upon turning the calamitous situations of Israel to account for the satisfaction of their hatred, made an irruption into the land. The small forces left behind in the land were not able to resist them. The greatness of the danger, in which Israel was plunged, and the injuries it had sustained, appears, though nothing is said of it in the books of Samuel beside communicating the last result of the battle, from the incidental notice in 1 Kings xi. 15, according to which Joab buried the Israelites, who had been slain by the Edomites, and who had lain till his arrival unburied; it appears also from the frightfulness of the revenge, which, according to 2 Kings xi. 15, 16, David inflicted upon Edom,—it was turned into a war of extermination against all the males in Edom—and from Ps. lx. 1—3. But before the Edomites could plunder the capital, which they had threatened, things took a prosperous turn. The Syrians were completely beaten by David, and he could now send his general Joab against the Edomites. Joab overtook them in the valley of Salt, on the south of the Dead Sea, whither they had in all probability retreated on hearing of the return of the Israelitish army, after they had penetrated much farther, slew them in a body, and took possession of their land, comp. 2 Sam. viii. 13, 14: "And David gat him a name, when he returned from smiting of the Syrians, (in that he slew) 18,000 men in the valley of Salt. And he put garrisons in Edom."

Through these circumstances was Ps. lx. first called forth. Then the sons of Korah followed the example of the royal bard, just as they received the impulse from Ps. lxiii. for Ps.

xlii. and xliii., whether it were now that they sang with a special reference to those circumstances, or that these only served as a sort of ground-work to them for a general song suited to times of hostile oppression. The Psalm contains nothing which may not be explained of that historical occasion. The words: "thou hast scattered us among the heathen," in ver. 11, by which so many have been misled, contains nothing against this. For the other parts of the Psalm do not permit us to think of a great carrying away; but carrying away of a smaller sort occurred even in the most flourishing times of the state, nay, to some extent in every hostile invasion, comp. 1 Kings viii. 46, ss., where Solomon expressly notices the case of Israel being carried away into the enemies' land, farther or nearer, John iv. 4, Amos i. 6—9: and here, where express mention is made of the *killed*, we might confidently reckon on others *carried away*, the more so, as from the passage of Amos the burning desire of the Edomites for Israelitish slaves comes out, —the possession of whom was of importance as a matter-of-fact counter-proof to the fatal declaration, "the elder shall serve the younger," which was so often thrown up against them by Israel.

The supposition of the Psalm's composition in the times of David derives very important support from ver. 17—22. The consciousness of fidelity toward the Lord thus uttered, was scarcely possible at any other period than that. Hence the joyful hope of victory in ver. 4—8, in particular, the expression: "in thee will we push down our adversaries, in thy name tread down our enemies," as also this: "thou goest not forth with our armies," in ver. 9, and the prayer in ver. 23—26, which rests upon the supposition, that the distress could be removed by a stroke—all point to the relations of David's time, in which, behind the foreground of misery and distress, there always lay concealed a rich background of salvation, strength, and joyful hope.

If, notwithstanding all that has been remarked, the lamentation should appear too deep for the times of David, we would bring to remembrance the fact, that Israel's loss in battle from the heathen was estimated by a different measure from what is common. The people were so fully persuaded of their divine election, and of the necessity of salvation arising out of that, that very small losses in themselves went much to their heart, and occasioned painful questions and supplications. How small,

for example, was the loss before Ai; and yet, warlike as the people then were, "their hearts melted and became as water. And Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord, until the eventide, he and the elders of Israel, and put dust upon their heads.

A series of expositors from Calvin to Hitzig, have referred this Psalm to the times of the Maccabees. The only thing that gives the least countenance to this hypothesis is derived from the words in ver. 22: "for thy sake are we killed continually," it being "Antiochus Epiphanes, who first hated and persecuted the Israelites on account of their religion." It would certainly, however, be wonderful if this were the case. The fact is incomprehensible in the same proportion that it must be regarded as an isolated one. According to the right view, the heathenish enmity to Israel as a people only culminated in Antiochus, which beginning at the time of their elevation to that dignity, continued to operate through their whole history. The election in question, that entire isolation of them, which might naturally be regarded by the heathen mind as an odium generis humani, was all along an incitement to the bitterest hatred among the people with whom Israel came into contact. Comp. Christol. Part III. p. 198, ss. Where could we find such rooted enmity, continuing with such violence through centuries, between two neighbouring people? How entirely different, for example, was the position of Edom, which could the less attain to Israel's prerogative, as it had with the latter the same bodily origin, toward Moab, from what it was toward Israel. Amalek, so early as the sojourn in the wilderness, attacked Israel on the ground of its pretension to be the people of God, so that the war, then waged, was essentially a religious war, comp. Ex. xvii. 16, "Amalek lays hold of the throne of the Lord, therefore is there war to the Lord against Amalek through all generations." According to Ps. lxviii. 16, the high hills, emblems of worldly kingdoms, envy the mountain which the Lord had chosen for his dwelling. The predictions of the prophets against the heathen nations proceed throughout on the supposition, that the ground of their hatred toward Israel was a religious one. It is only on this supposition that we can explain how the guilt, which they drew upon themselves by their enmity to Israel, came to be regarded as so peculiarly heavy.

The special grounds speak so decidedly against the reference

to the times of the Maccabees, that we do not need to apply the general grounds against the existence of any Maccabee Psalms, which are supplied by the history of the canon. This alone is of itself sufficient, that the people here appeal in the presence of God to their covenant-faithfulness, and on the ground of this, lay claim to divine aid, ver. 17—22. In all the three sources of the history of Epiphanes's oppression, this is uniformly designated as a consequence of the abhorrence, which was caused by the covenant people themselves, as a righteous retribution, see the proof in Christol. P. II. p. 501, ss. The supposition that the Chasidcans speak here, does not help the difficulty. For here it is the whole people who speak, Jacob in ver. 4, and of an internal contrast, no trace is to be found. Then, it determines against this supposition, what we have made availing as proof, that the misery over which the Psalmist mourns, has as yet only assumed a superficial form, in particular, the words: " thou goest not forth with our enemies." Finally, it is contradicted by the style and mode of representation, which is throughout of a pure, noble, and classical character.

The hypothesis of Koester, who refers the Psalm " to the mournful times of the return from the Babylonish captivity," and of Ewald, who ascribes it to the fourth century, towards the end of the Persian supremacy, deserve no further notice, as they are alike disproved by the words: " thou goest not forth with our armies."

Several decide for the times shortly before the exile, either under Jehoiakim or under Jehoiachin. But let men only read what Michaelis has written in his Praef. in Jerem. of those times, and see whether they can be brought to accord with ver. 17—22: " impiety and senseless idolatry had so taken possession of the minds of the people, that, notwithstanding what Josiah had done, they soon returned again with the greatest levity to their old behaviour, Jer. iii. 4, v. 10, and proceeded not in the course of righteousness, but with a hypocritical return to God, they continued alienated from him in fixed aversion, ch. viii. 5, 6, satisfied with the outward worship of God, and the ceremonies, ch. vi. 20, and foolishly confiding therein, ch. vii. 4, as if these could cover their manifold misdeeds, and especially their idolatry."

What Tholuck brings forward as proof, that the Psalm may with propriety be referred to the times of Jehoiachin, is not

sufficient proof. It is indeed related of him, he says, in 2 Chron. xxxvi. 9, that he did what was displeasing to the Lord; but it is clear from Jer. xxii. 10, ss., that the youthful king, mourned for by many, only suffered on account of the unalterable destiny of God and the sins of the people. Already with Jehoiakim did idolatry cease to be practised. It is declared, in 2 Kings xxiv. 3, 4, that, on account of the sins of the idolatrous Manasseh, the people should be given up to their enemies. How much more could a godly man among the people, under the "blameless Jechoniah" say, that such oppression was come upon them not for their apostacy. But, on the other hand, it is to be remarked, that the "blameless Jechoniah" is not only condemned in the Chronicles, but not less decidedly also in the book of Kings, 2 Kings xxiv. 9: "and he did evil in the sight of the Lord, according to all that his father had done." In Jer. xiii. 18, misery is announced to him as a deserved punishment; in xxiii. 1 he is reproved under the shepherds, "who destroy and scatter the Lord's sheep;" in Ez. xix. 5, ss., he appears as a dreadful young lion, comp. J. D. Michaelis Bib. Hebr. in loco. In Jer. ch. xxii. there is nothing in praise of Jehoiachin. The passage, 2 Kings xxiv., which speaks of the rejection of Judah under Jehoiakim on account of the sins of Manasseh, affirms nothing either of Judah, or of Jehoiakim being guiltless. Manasseh and Jehoiakim form no contrast: Jehoiakim the revolting tyrant, the decided enemy of the truth, the persecutor of the servants of God, Jer. xxii. 18, 19, xxvi. 20, ss. xxxvi. 13—17, 23, ss., walked in the ways of Manasseh, his existence was a continuation of that of Manasseh, and hence were Manasseh's sins punished in him. Besides, what would be gained, if there were obtained a blameless Jehoiachin? Here not the king merely, but the whole people protests its fidelity to the Lord, and that indeed, of a kind reaching to the inclinations of the mind; comp the words: our *heart* is not turned back. Could Jehoiachin have accomplished during his three months reign a total regeneration of the people? Other reasons against the reference of the Psalm to the times shortly before the exile, naturally suggest themselves from what has been already remarked.

After the superscription, *to the chief musician, of the sons of Korah, an instruction,* follows the first strophe, ver. 1—3, in which the church reminds the Lord, of what he had done for her in former times.

Ver. 1. *God, with our ears we have heard, our fathers have told us the deed, which thou didst in their days, the days of old.* What the Lord had done to his people in the past, that forms a pledge for the salvation to be imparted by him through all times, causes the want of salvation to appear as an anomaly, and lays an excellent foundation for the prayer for relief. Comp. the remarkably corresponding passage, Judg. vi. 13, "And Gideon said to him, Oh my Lord, if the Lord be with us, why then is all this befallen us? And where are all thy wonders, which our fathers told us of, saying: Did not the Lord bring us up from Egypt? And now the Lord hath forsaken us, and given us into the hand of Midian," 2 Chron. xx. 7, Hab. iii. 2, where the church of the Lord, which had done so gloriously in the past, prays, that he would *revive* his work in the midst of the years. The expression, "we have heard with our ears," forms the contrast to what they at present see with their eyes; comp. Ps. xlviii. 7, "as we have heard, so have we seen." On: our fathers have told us, comp. Ex. x. 2. *The deed* (not deeds are here spoken of, but one great deed) is not the work of deliverance from the land of Egypt, but, as the following context shows, the driving out of the Canaanites. It is precisely in regard to this, that the present condition of the Israelites forms the greatest contrast. The: in their days, the days of old, stands opposed to: in our days, the days of the present time.

Ver. 2. *Thou hast with thy hand driven out the heathen, and planted them, hast destroyed peoples, and spread them abroad.* The emphatic *thou,* and the addition: with thy hand, prop. *as to* thy hand, comp. on Ps. iii. 4, in opposition to their sword and their arm in ver. 3, both serve the same purpose, viz., to ascribe that great work to a divine cause. Only in so far as it was of such a nature was it a pledge of salvation for the future, and constituted a sure foundation for the prayer of the Church for deliverance from their distress. The image of the planting already occurs in Ex. xv. 17, "Thou wilt bring them and plant them on the mountain of thine inheritance," and is enlarged upon in Ps. lxxx. 8, "Thou broughtest a vine out of Egypt, thou didst cast out the heathen and plant it." The image is continued in the expression: thou hast spread them abroad, prop. hast sent them forth, the twigs of that tree, or the shoots of that vine; comp. the paral. pass. alluding to this ver. Ps. lxxx. 11, "it sent out its boughs to the sea, and its branches to the

river," Ez. xvii. 6, 7. In the general sig. of *extending, spreading forth,* שלח cannot be taken. It is always used only of branches, twigs, or roots, Jer. xvii. 8.

Ver. 3. *For not by their sword got they the land, and their arm helped them not, but thy right hand, and thy arm, and the light of thy countenance, for thou wast favourable to them.* The first clause with כי grounds the declaration: thou alone hast planted them, sent them forth, of the preceding verse, while it excludes the other possible cause of the fortunate result. The second clause with כי grounds this *exclusion,* by setting forth the real cause. The third clause with כי carries back the operation of this cause to to its source, to God's free and undeserved love,—comp. the enlargement in Deut. ix. and x. On the first clause comp. Josh. xxiv. 12, "not by thy sword nor by thy bow." The light of God's countenance is the favour with which his countenance beams, like a clear sun, and which illuminated the darkness of his people, comp. Ps. xliii. 3.

Now follows the second strophe, ver. 4—8: what thou hast done in the past, that do also in the present; for this we pray, for this we hope in faith.

Ver. 4. *Thou art he that is my king, O God, command the salvation of Jacob.* As certainly as the God of Israel is king—this his past deeds plainly testify—so certainly must these deeds again revive, he must again for the present dispense salvation to his people. Against the supposition of Gesenius and Ewald, (§ 548,) the הוא represents the place of the copula, even with a difference of person, comp. the remarks of Straus on Zeph. p. 72, ss. *Here,* as in 2 Sam. vii. 28, the relative is to be supplied, which, in a similar connection, is expressly written in 1 Chron. xxi. 17, thou he my king, for, thou art he that is my king, thou art so certainly, and thou alone. *Command* is a confident expression for, thou wilt command. Michaelis: "Because he had named God his king, he makes use of a word which points to kingly authority and irresistible power."

Ver. 5. *In thee will we push down our enemies, in thy name tread down our adversaries.* Many expositors refer this and the following verse to the past, supposing the people in them to be still praising the earlier deeds of God. This view has been occasioned by their not knowing how to reconcile the joyful hope here expressed, with the lamentation contained in verse 9, not perceiving that here faith speaks, which leans upon the divine

election historically evinced, while in ver. 9, the visible state of things standing in plain contrast to this faith, draws upon it the attention of the church, and causes her to pray to the Lord, that he would remove this contrast. Against our understanding it in the past, speaks the imperative in ver. 4, the constant use of the first person, while the forefathers are always spoken of in the third, the use of the fut., while the Psalmist had always spoken of the past in the praet., the relation of ver. 6 and 7 to ver. 3, etc.—That we must not take the fut. optatively, that they express not petitions, but confidence, appears from ver. 8. —The first member refers to Deut. xxxiii. 17, where it is said by Moses in the blessing on Joseph, " his horns are buffalo-horns, with them will he push peoples," comp. 1 Kings xxii. 11, where the false prophet Zedekiah embodies the image of this passage in a symbolical action. The name of God denotes God in so far as he shews himself to be such in a completeness of deeds, comp. Ps. xx. 1; xxiii. 3. On קֶרֶן comp. on Psalm xviii. 39.

Ver. 6. *For I do not trust to my bow, and my sword will not help me.* Ver. 7. *But thou helpest us from our enemies, and dost put to shame those who hate us.* Just as in reference to the past, the salvation was ascribed wholly to God, so here in reference to the future.

Ver. 8. *God we extol continually, and thy name we praise for ever. Selah.* By the ב God is marked as the object, in whom the extolling terminates, comp. Ewald, § 521. On the second clause, Ps. lxxi. 6, " in thee is my praise perpetual." The exposition: Of God we boast ourselves, is to be rejected. הָלַל never signifies to boast one's self, comp. on Ps. x. 3.

The third strophe begins now, ver. 9—16, the representation of the contrast, which the reality carries to the confidence of the people, as stated in the preceding verses, or rather appears to carry.

Ver. 9. *And now thou dost cast us off, and puttest us to shame, and goest not forth with our armies.* The אַף is here, as in Job xiv. 3, Ps. lviii. 2, in meaning as much as, *however*, though it preserves its original and common signification *also*, (Ew. § 622.) It points to an addition of a very rare and incomprehensible kind, which the experience of the present has brought to that of the past, the reality to the historically conceived idea. Those who take אַף as a part of ascension, must

resort to arbitrary supplies.—How much the words: thou goest not forth with our armies, (comp. the contrast in 2 Sam. v. 24, where the Urim and Thummim say to David: "the Lord goes out before thee, to smite the host of the Philistines,") carry us back to the noon-day of Israelitish glory, discountenancing the supposition of our Psalm having had a later origin, is evident from the fact alone of Koester and others substituting: thou *wentest*, as also in the following verse. Ver. 10. *Thou turnest us back before the enemy, and our haters spoil for themselves.* The לְמוֹ indicates, as was already remarked by Calvin, that the enemies had plundered according to their heart's desire, and without any effective restraint. Comp. besides 1 Sam. xiv. 48; xxiii. 1.—Ver. 11. *Thou makest us like sheep for slaughter, and among the heathen thou dost scatter us.* The *giving* is not rarely *q. d.* to put into a condition. But we can also expound: thou givest us away, comp. Micah v. 2.—Ver. 12. *Thou sellest thy people for nothing, and receivest nothing for it.* The sense is: Thou hast given thy people into the power of their enemies without trouble, without causing the victory even to be dearly bought, as one who parts with a good for any price, which he despises and hates, desiring merely to get rid of it; so that there is an abbreviated comparison. Parallel is Jer. xv. 13, "thy substance and thy treasures will I give to the spoil without price." Isa. lii. 3 does not belong to this class. The first member literally: thou sellest thy people for not riches, *i. e.* for a trifling sum. The phrase is to be explained by the silent contrast between the reality and the idea. The oft-repeated affirmation, that such collocations are properly of an ascending character, is groundless. The second member literally: and thou dost not increase (the riches) by their price. רִבִּית, according to the common usage of the Pi., and according to the only passage where it occurs besides, Judges ix. 29, can only mean *increase*. Consequently, the supplying of הוֹן from the first member must be justified as necessary.—Ver. 13. *Thou makest us a reproach to our neighbours, a scorn and a derision to those round about us.*—Ver. 14. *Thou makest us for a similitude among the heathen, and that the peoples shake the head over us.* מָשָׁל stands here, as in the original passage, Deut. xxviii. 37, in the common signification *similitude*—comp. my Balaam, p. 77, ss. The misery of Israel is so great, that people would figuratively call a miserable man a Jew, just as liars were

called Cretans, wretched slaves, Sardians. So far are the people from being now "the blessed of the Lord," in whom, according to the promise, all the heathen are to be blessed. מנוד object of the shaking of the head, comp. Ps. xxii. 7.—Ver. 15. *Continually is my confusion before me, and the shame of my countenance covers me.* Ver. 16. *On account of the voice of the slanderer and blasphemer, on account of the enemy and avenger.* The reproach is continually *before* the church, so that she must incessantly see it with pain, and can by no means get it out of the way, Ps. xxxviii. 17. The shaming is ascribed to the countenance, because it always betrays itself, especially there. Comp. Ps. lxix. 7; Jer. iii. 25.—Ver. 16 points to the cause of the reproach and shame.

The fourth strophe, ver. 17—22, shows that on the part of the people no cause existed, why the contrast between the reality and the idea should be a lasting one.

Ver. 17. *All this has come upon us, and yet have we not forgotten thee, nor dealt falsely with thy covenant.* שקר not to lie, but to deceive, with ב of the object, on which the deceit has been practised, or to which it refers, comp. Ps. lxxxix. 33.—Ver. 18. *Our heart has not turned back, nor our steps declined from thy way.* Ver. 19. *That thou hast bruised us in the place of jackals, and covered us with death-darkness.* Upon the כי in the sig. of quod, that, *q. d.* that thou wert thereby led to bruise us, comp. Ew. § 454. The jackals appear often as inhabitants of waste and desert places, comp. Jer. ix 11, "I will make Jerusalem heaps, a dwelling of jackals, and the cities of Judah a wilderness without inhabitant." Isa. xiii. 22; xxxiv. 13; xliii. 20. *Here*, as the parallel, "with death-darkness," shows, we are to think of a *spiritual* desert, a miserable condition, and of a desolation produced by enemies, there is no mention. Whosoever finds himself in the place of jackals, is even thereby bruised by God, and we must not regard the bruising as a kind of second thing, a suffering additional to the other.—Ver. 20. *If we have forgotten the name of our God, and stretched out our hands to a strange God!* According to the common supposition, this verse must contain the promise, the next the conclusion: if we, etc. would not God require it? But אם is more correctly taken here as an oath-particle, with a failing of the curse-formula, comp. Ew. § 625: Josh. xxii. 22: "The Lord God of gods, he knoweth, and Israel he shall know, if we have

acted in rebellion, and if in unfaithfulness against the Lord, *let him not save us this day.*" So also throughout Job xxxi., to which this verse forms the key, אִם is used in the express protestation of innocence. Ver. 21. *Would not God require this? For he knows the secrets of the heart.* The oath is only of importance, as recognising in a vivid manner the divine omniscience, and implies, that sin falsely abjured is nevertheless open before God, and the object of his vengeance. This conviction the church here expresses. The *this* denotes the apostacy, from which we have protested our freedom.—Ver. 22. *For thy sake we are killed continually, we are counted as sheep for slaughter.* The כִּי announces a reason for the chief matter of ver. 17—21, the assertion that the church had not fallen away from God. The best proof of that is, that they are persecuted for the very sake of God. עָלֶיךָ prop. upon thee, then, on thy account, the effect rests upon the cause, comp. Ps. lxix. 7, 9.—The verse is in Rom. viii. 36 referred to the church of the New Testament as a continuation of that of the Old.

Many expositors have failed to understand aright the subject of ver. 17—22. The church appears here at first sight to be not properly mindful of the admonition, that "no one should think more highly of himself than he ought to think." Most of the older expositors suffered themselves to be drawn by this into the idea, that the church does not speak of her conduct *before* the present sufferings, but seeks to make the Lord inclined to help her by the protestation, that she had withstood the great temptations to fall away from him, which her sufferings themselves presented, and had continued faithful to him,—against which ver. 19 is alone decisive. It is in itself improbable, that the church would come before the Lord with prayer for help, without distinguishing to some extent what the law taught regarding the condition of such prayer, whether it consisted in a protestation of adherence to the covenant, or in imploring supplication for the pardon of sins, through which it deserved chastisement. Tholuck accuses the Psalmist of a superficial view of sin, (comp. on the other hand, the impressive reference to the heart, ver. 18—21), whereby he was led to charge God with breach of fidelity, instead of seeking the blame in the church. The following remarks, it is hoped, will remove the difficulty. 1. When the church here maintains, that she had not broken God's covenant, this manifestly refers only to fidelity in the

main, as to the chief matter, and manifold smaller infidelities and weaknesses are not thereby excluded. These smaller deviations justify the chastisements of God, faithfulness in the main excludes a total rejection. 2. When the church regards the suffering, that had come upon her, as an anomaly, she does so only in so far as this appears to carry the aspect of *continuance*,— comp. the words: cast us not off for ever, in ver. 23. The whole of the last strophe shews, that the temptation will be at an end, the moment God has in point of fact removed this appearance. But this would not have been the case, if the suffering had formed in itself a stone of stumbling for the church. 3. It is not to be overlooked, that we have here before us a didactic Psalm. What is declared in the form of history, forms at the same time indirectly an impressive admonition. 4. We must not expect, that every Psalm shall fully exhibit all particular points of interest, and so, render all misapprehension impossible. They rather, on the contrary, require somewhat to be supplied.

There follows now, in the fifth strophe, the prayer that God would turn again the misery of his people. Ver. 23. *Awake, why wilt thou sleep, O Lord? wake up, cast not off for ever.* Comp. Ps. cxxi. 4. Matth. viii. 25. Ver. 24. *Why wilt thou hide thy countenance? forget our misery and oppression?* Ver. 25. *For our soul is bowed down in the dust, our body cleaves to the earth.* We are as to body and soul smitten and thrown down, glued as it were to the ground, so that we cannot raise ourselves up. Ver. 26. *Arise for our help, and redeem us for thy mercies' sake.* עזרתה is nomin., as help, comp. Psalm lxiii. 7; xciv. 17. On the ה see on Psalm iii. 2.

PSALM XLV.

In the introduction, ver. 1, the Psalmist announces the praise of a glorious king to be the object of his song. He praises this person on account of his beauty, and the grace poured especially upon his lips, ver. 2, on account of his heroic might and glory, through which he was to perform great deeds, and achieve blessed results in the conflict for truth and righteousness, and would annihilate his enemies, ver. 3—5, on account of the eternity of his dominion founded on his divine nature, and going hand in hand with absolute righteousness, ver. 6. Because of

his righteousness this divine king is endowed by God with greater joy than all other kings: he is clothed in wedding apparel, on the very point of celebrating his marriage with a band of noble virgins, daughters of kings in palaces of ivory, of whom one is peculiarly distinguished, shining in gold of Ophir on his right hand, intended for a consort of the first rank, ver. 7—9. To her the Psalmist now turns, while till now he had constantly directed his address to the king, which is also again resumed toward the close. He urgently admonishes her in ver. 10—12, to forget her people and her father's house, and also, through an unconditional surrender to her husband and Lord, to make herself worthy of his love, promising her, as the reward of this surrender, the reverential homage of the most flourishing nations. This address is directed to the king's daughter in her father's house, to which the king has come to conduct her home. The procession from the paternal roof into the palace of the king is described in ver. 13—15; with the king's daughter are brought forth at the same time to the king other maidens, closely connected with her. The Psalmist promises to the king, in ver. 16, a brilliant posterity, which, under his auspices, should reign over the whole earth. He concludes, in ver. 17, with vowing to give perpetual praise to this glorious king, which should be followed by a loud response from the people.

The question has been started, whether this Psalm is a nuptial song, or a song for the glorification of a king; and in the answer to this question, expositors are of different opinions. But the question is ill put, for the Psalm is both a nuptial song, and a song of praise. For the former decides already the expression: "upon lilies," *i. e.* upon lovely brides, and: "a song of the beloved," in the superscription. In praise of the king the Psalmist begins at once with his beauty, which, in a general song of praise would certainly not have been done. From ver. 7 to the very close every thing refers to the relation of the king to his brides. If this relation came into consideration only as a particular element in the praise of the king, it certainly occupies an undue place. That the song is to be regarded as sung on the wedding-day, with which the supposition of a general song of praise does not well accord, is clear from the mention of the fragrant garments of the king, and of the queen on his right hand in gold of Ophir, from the exhortation to the queen to forget her people and the house of her father, from the descrip-

tion of the wedding procession from the father's house to the palace of the prince, and from the reference to the blessing of children. The allegation that the mention of the warlike qualities of the king is not suitable in a nuptial song, is, according to the literal interpretation, of the greatest weight. But in the allegorical, the heroic virtue of the king, and his imposing majesty, by which he subdues the world to himself, is quite to the point. How suitable the king's praise, as found in ver. 1—5, is to a nuptial song, appears from ver. 10—12, where, as its practical design, an admonition comes out to the king's daughter, "to forget her father's house and her own people," for which the other had laid the foundation. But, on the other hand, it is not to be denied, that the Psalm is also a song of praise upon a king. The purpose of praising the king is declared at the beginning and the close. To the king the whole is addressed. What is said in commendation of the brides, is manifestly not for them, but for the king, who has such brides: so that views, such as De Wette's: "I hold the Psalm to be a poem in honour of the king *beside* his consort," entirely miss the right point of view. We must therefore conclude, that the Psalm is a eulogistic song upon a king on the occasion of his marriage.

We come now to investigate the *subject* of the Psalm. Nearly all the older Christian expositors understand it of the Messiah. The wedding is in their view a *spiritual* one, the queen *Israel*, "the virgins behind her, her companions," *the heathen nations*. On the other hand, a great number of modern expositors have defended the non-Messianic exposition. But they have not succeeded in determining the application so as to agree upon the person of the king. The greater part think of Solomon and his union with an Egyptian princess; others, after the example of Hitzig, of Ahab of Israel, and his union with Jezebel; Bleek (Br. on the Hebr. P. II. p. 154,) of one of the later kings of Judah, considering any more exact determination impossible; and others again of a Persian king.

The Messianic exposition is supported, first, by the fact of this Psalm's admission into the number of the Psalms, and the canon of Scripture, which can be explained only on the supposition, that the allegorical interpretation at that time was universally admitted. And this can the less justly be denied, as the Messianic exposition is also found in the Chaldee paraphrase, and in numerous passages of the old Jewish writings, (comp. the

Coll. in Schoettgen, de Mess. p. 234,) and the currency of which among the Jews, is implied in the citation in Heb. i. 8, 9. The farther proof that the Psalm could have been admitted into the Psalter and Canon, only on the ground of its allegorical meaning, we might leave untouched, as the recent opponents of the allegorical exposition see themselves necessitated to allow this. Ewald admits, that the Psalm, interpretated literally, has no analogy in the whole Psalter: "there is elsewhere no example of art so expressly consecrated to a king. Not properly God, but rather the king, is here the object and the aim of the praise. And in this praise are not merely included things properly divine. The song is *alone* in the Psalter, and resembles more the poetry of the world." Koester says: "when we consider the Psalm as having a place in the Psalter of the Synagogue, the fact can only be explained from an allegorical view of the union of Messiah with the church of Israel. The LXX. shew themselves to have been already well acquainted with this view, as they render in ver. 6 and 7: O God! as an address." Hitzig: "though a worldly song, contributing to sensual joys and pleasures, did not perish, yet its place was not in a collection of this sort, and it is to be regarded as an exception, if one of that kind has received a higher honour."

The predilection in favour of the Messianic exposition of this Psalm, which we have derived from the fact of its reception into the canon, fully approves itself to us if we more narrowly investigate its contents. Even the superscription, which is distinguished from all the other Psalms by its multiplied designations, indicating by the very circumstance, that there is something uncommon, extraordinary, treated of in it, presents a fourfold argument for the view in question. 1. The expression: "to the chief musician," shews, that the Psalm was destined for use in the public service of God, that it was sung in the temple at the holy assemblies, that it was a church-song. 2. The sons of Korah are named as the authors of the Psalm. The historical books mention these to us as servants of the sanctuary; all the other Psalms of theirs, which have been preserved, bear a spiritual character, and this Psalm stands amid a circle of spiritual songs of the Korahites. 3. The Psalm is described as a משכיל, *instruction*, as a song of an edifying character, comp. on Ps. xxxii. 4. Already does the superscription contain in the phrases: "upon lilies," and: "a song of the beloved ones,"

a double allusion to a number of brides of the king, and this afterwards comes very distinctly out in the Psalm itself. According to ver. 7, a greater joy is experienced by the Psalmist in this respect, than by his fellows; according to ver. 8, he is made glad out of ivory palaces; according to ver. 9, king's daughters are among his honourable ones; according to ver. 14, 15, there are along with the king's daughter also other virgins, her companions, brought to the king, and introduced into his palace. Hence arises to the defender of the non-Messianic exposition an invincible difficulty, *as it has never been moral to take more than one wife at the same time.* The attempts, which have been made to get rid of this difficulty, only show how great it is. The reference to the number of the brides, which lies in the words: "on the lilies," and: "a song of the beloved ones," has been attempted to be set aside by arbitrary expositions, as we shall see, when we come to the superscription. The king's *daughters* in ver. 9, according to Bleek, must not be brides, but the discharged mistresses of the king—which is sufficiently refuted by the words: "out of the ivory palaces," and: "they make thee glad," in ver. 8, and also: "he has anointed thee with the oil of joy above thy fellows," in ver. 7. The maidens in ver. 14, 15, are, according to Bleek, mere handmaids of the bride, who were given her on the part of her father's house, and who now, in the train of their mistress, were brought along with her to the king. But the separation of the young women from the king's daughters, is manifestly but an evidence of the difficulty; the designation, "their companions," implies a footing of equality, and does not suit "mere handmaids;" the expressions: "they are brought to thee," and: "they are conducted," points to the circumstance, that these young women, as well as the bride, must unite themselves with the king in love; the handmaids remain with the queen, and have nothing to do with the king; the very fact, that the companions of the bride are named *virgins*, virgines illibatæ, indicates that they must enter into a closer connection with the king, and the great number of sons also in ver. 16 points to a marriage connection with the virgins.—If we follow the Messianic interpretation, the whole difficulty vanishes. The companions of the queen, who are inferior to her indeed in rank, but still are substantially like her, and, not less than she, must be united with the king in love, are then the heathen nations, the daughter of Tyre, the daugh-

ter of Babel, etc., before whom Israel, as the old covenant-people, has a certain outward precedence, but who, notwithstanding, according to the uniform announcements n the prophets and Psalms regarding the Messiah's kingdom, are made partakers along with them. So already the Chaldee and Kimchi: filiae regum sunt gentes, quae omnes ad obsequium regis Messiæ redigentur. A quite similar figurative representation is found in the Song vi. 8, 9: "There are threescore queens, and fourscore concubines, and virgins without number; but *one* is my wife, my pious one, etc." There is here therefore declared in a figurative form the very same thing, which in plain terms is stated in the other Messianic Psalms, such for example, as ii. 8, that the Messiah would receive for a possession all people from one end of the earth to the other; Ps. lxxii. 8, that he should reign from sea to sea, from Euphrates to the ends of the earth, etc. Hoffmann thinks, that what is uncommon in the lower relations, which form the ground of the figurative representation, that appears also unsuitable in reference to the higher. But what poet could have satisfied himself with such a canon! It would certainly be a very tame poetry, which should bind itself so slavishly to the common reality. What is uncommon in earthly love, the number of brides, this in the spiritual marriage is precisely according to the truth of things. The confidence, with which such palpably false positions are set forth, may well fill us with astonishment.

The strongest proofs for the Messianic exposition present themselves in ver. 6 and 7, where the king is named God, and his dominion is described as eternal. The words: Thou lovest righteousness and hatest wickedness, *therefore* has God anointed thee with the oil of joy above thy fellows, *i. e.* greater marriage blessings are conferred on thee, than on them, is not to be comprehended, if we regard the brides as real, and not ideal persons. An allegorical representation is also implied in the circumstance, that "the ivory palaces," out of which the king's daughters were brought to the king, stood so near to the palace of the king, that it required only a marriage procession to bring them from these to him. In a matter of real life it must have been quite otherwise. The non-Messianic interpreters are embarrassed by ver. 12, where the queen is assured of the homage of the Tyrians, as these never stood in a relation to Israel, which could have led to such a thing being so much as thought

of. Then, by this interpretation, it remains incomprehensible, how this homage should be promised to the queen as a reward for the entire surrender of her heart to the king, and is made to depend upon this. In ver. 16 it is said that the king will set his sons for princes over the whole earth.

Against the reference to Solomon, there is still the special objection, that the king in ver. 3—5, is addressed as a hero,—not as a person, who, in fitting circumstances, might be this, as Hoffmann supposes, for the sake of that interpretation, but one who assuredly will be so,—compare especially ver. 5. So also ver. 16, which implies that the king should have an entire series of royal ancestors. Neither does it consist with any later Jewish king, that "kings' daughters should be among the honourable women," or that there should be such kingly state and glory as meets us throughout the whole Psalm, and which gave occasion to Venema's just remark, that "no other can possibly be thought of here than Messiah or Solomon." The reference to Ahab, whose father first seized the throne for himself, has ver. 16 as an insuperable obstacle in the way; and at any rate we cannot think of a love song on an Israelitish king in the Jewish canon, composed by ministers of the temple in Jerusalem, and for employment in the divine service of that temple. The reference to a Persian king is now, at last, generally abandoned. Beside other grounds which at once present themselves, its close relation to Ps. lxxii. is decisive against the idea.

In such a state of matters, we can only ascribe it to the power which a prejudice, having once obtained a firm footing for itself at the beginning of rationalism, even now exerts over the minds of men, when a more impartial view of things is wont to be taken, that the Messianic exposition still finds so little favour. We see, at least, that the dislike to it appears without foundation. That the *doctrinal matter* of the Psalm stands entirely upon the ground of the old covenant, is clear as day. For every single figurative trait of the Messiah contained in it we can bring exactly corresponding parallel passages. Compare with ver. 3—5, Ps. lxxii. and Isa. xi. with ver. 6 and 7, where the king is addressed as God, Isa. ix. 5, Ps. cx. Micah v. 1, Dan. vii. 13, 14, Zech. xii. 10, xiii. 7, and the Christology there. The admission of the heathen into the kingdom of God in the times of Messiah is the uniform doctrine of the Psalms and prophecies, compare, for example, Ps. ii. lxxii. Isa. xi. 10: "the root of

Jesse, which stands for an ensign of the peoples, which the Gentiles shall seek." In like manner also, there are analogies that may be brought for the mode of representation in all its parts. That the personification of people as women, and specially as maidens, is a very common one in the Hebrew poetry, is well known, compare Isa. xlvii. liv. 1, ss., Jer. xlvi. 11, Gesen. Thes. p. 320. In this very Psalm the city of Tyre appears as the daughter of Tyre. The representation of the higher love under the image of the lower is of frequent occurrence in the poetry of the East. Kistemaker, Cantic. Cant. ex hierographia orient. illustr. p. 28, ss., gives examples from Persian literature. From the Arabic comp. the poem Bordah, pub. by Uri, and by Von Rosenzweig under the title: Sparkling planets in praise of the best of creatures, (Mohammed) Vienna, 1824, and Ebn Faredh in De Sacy's Christom. and the Journ. As. The Turkish poem: Gülgül and Bülbül, that is, Rose and Nightingale, pub. and trans. by Von Hammer, Leipzig, 1834, concludes with "an explanation of the secret sense, which is contained in this sad history and lamentable narrative for the mystic," beginning with the words: "Thou who seest these leaves, take not as a fable that which then proceeded from the fable; the instruction (moral) at length follows the fable." In the territory of Scripture, the representation of the relation of God or Christ to the people of the Old and New Testament under this image, is very common. The germ of the representation is found already in the Pentateuch, comp. my Beitr. P. II. p. 48, ss. It meets us in the most extended form in the Song, comp. the proof for the correctness of the general exposition of that book in the Ev. K. Z. 1827, p. 177, ss. General agreements are found in Isa. liv. 5; lxii. 4, 5. Jer. iii. 1. Hos. i.—iii. Ez. xvi. xxiii. Matth. ix. 15; xxii. xxv. John iii. 29. Rom. vii. 4. 2 Cor. xi. 2. Eph. v. 27, 32. Rev. xix. 7; xxi. 2; xxii. 17. Finally, for the representation of Israel under the image of a wife of the first rank, and the heathen nations under the image of wives of an inferior standing, the relations of Solomon's time, as appears especially from 1 Kings, chap. iii. and xi. presented the substratum. Besides the wife of the first rank, the daughter of the king of Egypt, Solomon had also a great multitude of outlandish women, in whom the poetic vision could easily decern the types of the nations to be some time reigned over by Solomon's great suc-

cessor, as in him also it discerned the type of this successor. By such wives were these nations first represented in Jerusalem.

The arguments against the Messianic exposition have already been refuted in Christol. I. p. 123, ss. Nothing new since then has been advanced.

For the composition of the Psalm in the time of Solomon there is the fact, that the relations of that time form the basis of the representation, and then, the near relationship it holds to Psalm lxxii. which appears to have been the forerunner and occasion of this, as Ps. lxiii. of Psalm xlii. and xliii.; Psalm lx. of Psalm xliv.: also its relation in another respect to the Canticles.

To the chief musician, upon lilies, of the sons of Korah, an instruction, a song of the beloved, (Pl.) It being inscribed to the chief musician, indicates that the Psalm was designed for employment in God's service; and hence, that it possesses a sacred character—opposing at the very threshold, every profane interpretation, and demanding that we penetrate from the shell into the kernel of the Psalm. Then follow four designations which make two pairs, each pointing at once to the form and to the nature, the one rising from the form to the nature, the other descending from the nature to the form. The Psalm employs itself on lilies, beautiful virgins, lovely brides, but it is composed by the sons of Korah, ministers of the sanctuary, whose song can have, not an earthly, but a heavenly love for its object. The song is an *instruction;* it bears a didactic character, prescribes for the spiritual life, so that the loved ones of whom it sings, could be those only of a heavenly bridegroom.—As שׁוּשַׁן and שׁוֹשַׁן elsewhere occurs in the sense of *lilies*, so we can only translate עַל שְׁשַׁנִּים, upon lilies. The current exposition; After the manner of a song, or upon an instrument named lilies, are manifestly but indications of difficulty. That we must here, and in the analogous superscriptions of Psalms lx., lxix., lxxx., strike out an entirely new way of explanation, is clear already from the remark of Ewald, Poet. B. I. p. 174; "evidently dark words, if people ask for anything like a tolerable sense." We take *the lilies* as a figurative description of the lovely virgins, whose marriage with the king the Psalmist celebrates. 1. In a large number of Psalms the object of the Psalm is introduced in the superscription by עַל or אֶל, and indeed for the most part

in figurative enigmatical terms; and the reference to the object, in designations of the kind almost uniformly approves itself as the correct one, where a reference has been supposed to lie to the melody, or to some instrument. So Psalms xxii., liii., and lxxxviii., (comp. introd. to Psalm xiv.) lvi., v.; comp. also Hab. iii. 1, (see introd. to Psalm vii.) 2. This exposition is supported by the ידידות, the beloved, which corresponds to "the lilies," according to this exposition, and is to be regarded as its explanation, precisely as in Ps. lx. the figurative *lilies* is explained by the literal statement that follows. In like manner in the Psalm itself, "the king's daughters," and "the honourable" in ver. 9, "the virgins" in ver. 14. 3. The lilies appear in the Canticles, the character of which is so nearly related to our Psalm, not only in general as an image of what is lovely, chap. v. 13: "his lips are lilies," iv. 5; vi. 2, 3; vii. 3; comp. Hosea xiv. 5, but the bride is specially designated by this name. She calls herself in chap. ii. 1, "a lily of the valley," and the lover says of her in chap. ii. 2, "as a lily among the thorns, so is my love among the daughters." 4. In the other Psalms, the superscriptions of which make mention of lilies, the reference to the loveliness of the object sung of, everywhere approves itself as the right one. Comp. on Psalm lx. etc.—As משכיל, instruction, comp. on Psalm xxxii. our Psalm gives itself to be formally recognized in ver. 10—12. The exhortation: "forget thy people and thy father's house:"—"O man, how dost thou not understand and go to meet thy king, who humbles himself so much to come to thee, and so faithfully interests himself in thee! Do but receive him now with joy, provide for him an access to thy heart, that he may enter into thy mind, and that thou mayest enjoy his goodness,"—this discovers itself to be the proper kernel of the Psalm, and all besides serves merely a preparatory part. The words: שיר ידידות can only be rendered: a song of the beloved ones, a song, whose object are the loved,—comp. שיר with the object following in Ps. xxx. The loved are the lilies, the king's daughters, and honourable in ver. 9, the virgins, who according to ver. 14, were brought to the king. The designation corresponds to our *Braut-lied* (nuptial song), only that it alludes to the *number* of the brides; a song for a simple marriage would be שיר ידידה. This allusion at the very threshold to a number of brides, which presents an insuperable barrier in the way of a literal interpretation, is so fatal to the advocates of this, that

they seek by sacrifices to get rid of it. The greater part, among the last Hoffmann, would explain ידידות: lovely things. On the other hand, Clauss has already pressed the objection, that no analogy is to be found in the superscriptions of so ambitious a description of excellency, and Ewald, that such a combination of words, song of lovely things, for lovely song, may be sought for in prose. We remark, besides, that by this exposition the already produced parallel places in the Psalm itself are left without attention, that ידיד is always used in the sense of *beloved*, never in that of lovely, not even in the passage Ps. lxxxiv. 1, (that we must there keep the common signification of *beloved*, is clear from the very next verse.) Ewald (Poet. B. I. p. 29), and others expound: love song, a song of the love kind. But ידיד is never, as its form also might lead us to expect, used as a substantive. Even ידידות in Jer. xii. 7, signifies only *love* in the sense of, *the beloved*.—It is still to be remarked, that ידיד and ידידה, after the example, and on the ground of Deut. xxxiii. 12, is put for a designation of those, who are loved of the Lord; Solomon, according to 2 Sam. xii. 25, bore the name of Jedidiah: "and he called his name Jedidiah, because of the Lord," comp. in ver. 24, "the Lord loved him;" Jedidiah, the loved (of the Lord), was the name of the mother of Josiah, according to 2 Kings xxii. 1, see Gesen. Thes. If the word, therefore, was commonly used of holy love, the right understanding was not far to seek.

Ver. 1. *My heart boils with good words, I speak: my works to the king, my tongue a style of a quick writer.* This is the introduction. The expression: my works to the king, forms the centre. A consequence of this is the goodness of the word, which is directed upon the glory of the object, and that the tongue must resemble the style of a quick writer. The exalted subject fills the Psalmist with animation, so that he has no need to seek for words, but they flow in upon him of themselves and flow out again. רחש, to boil, points to the internal excitement and fulness. It belongs to verbs of fulness, and on this account has the accusative with it, Ew. § 484. John Arnd: "Now mark and learn here the new heart of the faithful, in which Christ dwells through faith, and which is so full of Christ the Lord that it runs over like a fountain, and cannot be silent, it must break forth." The expression: my works to the king, is to be taken as an exclamation, as also the third member, comp. Ew.

§ 585. The מלך in prose would have the article,—compare upon the want of the article in poetry, Ew. § 533. We must not explain: my works, by: my poem. For this signification is entirely without proof, the plural is then extraordinary, and the common signification is proved by this, that the *works* according to the common trilogy, stand here beside the *heart* and the *tongue*. Hence the meaning can only be: to the service of the king must all my doing be consecrated. But this, from the connection, is certainly said with special respect to the work, which the Psalmist had now in hand. מהיר is always *hastening*. The sig. *active, expert,* is not proved by any of the passages brought in support of it. Ezra derived his name: the quick writer, Ez. vii. 6, after the Jewish custom, from this passage. The view of most of the older expositors, according to which the writer must be the Holy Spirit, the words an explanation upon the inspiration, has been fruitlessly revived by Stier. Ezra already understood by writer, a scribe, otherwise he would never have supposed himself at liberty to appropriate the name.

Ver. 2. The praise of the king begins. *Thou art the most beautiful among the children of men, grace was poured upon thy lips, therefore God blesses thee for ever.* Against the supposition, that יפיפית is a form with reduplication of the two first radicals, it is to be objected, that such forms elsewhere do not occur. The easiest method is, with Schultens, to take the form as standing for יפי יפית, prop. thou art beautifulness beautiful, for, thou art perfectly beautiful. For this explanation, which is far more natural, than that struck out by Ew. § 256, many analogies can be produced, comp. Ew. § 486. The *beauty* here, since it is described, in what follows, as the ground of the divine blessing, must be no merely material thing, but only the expression and image of spiritual perfection, which the poet, like the painter, sees so exactly in this mirror, comp. what is said in the poem Bordah, v. 39, of Mohammed, with Rosenzweig's remarks. Here the extolling of the beauty was favoured by the particular design of the Psalm. That the beauty is throughout beauty of *expression,* is implied in the second member. The grace, which is here specially ascribed to the lips, is manifestly but a reflection of the loveliness of the speech, which streams from the lips, and parallel are 1 Kings x. 8, where the Queen of Sheba says to Solomon: "Happy are thy men, happy these thy servants, who

stand continually before thee and hear thy wisdom," and Luke iv. 22: "And all bare him witness, and wondered at the gracious words (ἐπὶ τοῖς λόγοις τῆς χάριτος,) which proceeded out of his mouth,"—in which passage there is a very pointed reference to this verse. The עַל כֵּן, various expositors, because they cannot comprehend how the beauty should be the reason of the blessing, take in the sig. of *because;* but it means always, without exception, *therefore,* comp, Winer, S. V., and unquestionably occurs in that signification in ver. 7 and 17. Then, with the rendering *because,* the *for ever* appears also unsuitable. By comparing ver. 7 and 17, we shall have to refer the *blessing,* which God imparts to the king, specially to the enlargement of his dominion. Thus also ver. 3—5 join fitly in.

Ver. 3. *Gird thy sword on thy thigh, O hero, thy majesty and thy glory.* Ver. 4. *And in this thy glory ride on victoriously, because of truth and meekness-righteousness, and thy right hand will teach thee terribleness.* Ver. 5. *Thine arrows are sharp, peoples fall under thee, they pierce the heart of the enemies of the king.* It is here represented how the king appropriates to himself the blessing, which God imparts to him on account of his grace, by his heroic virtue, glory, and majesty. The imperatives have prophetic import. The Psalmist calls upon the king to do that, which he will surely perform. This is clear from the connection, as in what precedes and follows, it is not wishes that are contained, but declarations on the glory of the king, also from the circumstance, that the discourse, after having begun with imper. proceeds with fut.: will teach thee, will fall. Gird thy sword upon thy thigh, as one does in the prospect of warlike undertakings, comp. 1 Sam. xxv. 13. Thy majesty and thy glory stand in opposition to: thy sword. Many expositors render: thy ornament and thy comely dress. But the usage decides against this rendering. הוֹד (from הוֹדָה to praise, prop. praise; the signification turgor, vigor, which Gesen. in many places adopts, and on the ground of which he rejects this so natural derivation, and prefers another much more remote, is in no place well founded), and הָדָר, glory, so united, are put for a designation of the divine glory, Ps. xcvi. 6, civ. 1, cxi. 3, Job xl. 10, and of the reflection of the same in earthly things, comp. on Ps. viii. 6, and Ps. xxi. 5, where it is said of the Davidic stem, "his glory is great through thy salvation, honour and majesty hast thou laid upon him." הוֹד also alone, is com-

monly used of the divine and kingly majesty, comp. 1 Chron. xxix. 25: "And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him royal majesty, הוד מלכות, which had not been on any king before him in Israel," Dan. xi. 21. On account of this very apposition, we might take the *sword* figuratively: the glory and majesty, the *spiritual* sword of the hero, with which he subdues the peoples. But the analogy of the *arrows* in ver. 5 is against this. It only remains, therefore, for us to suppose that the sword of the hero-king is, indeed, a proper sword, but that the Psalmist, viewing it with the eyes of the Spirit, sees in it a symbol of his glory and majesty, so that he is girded with these, just as with the sword, which they use, and by which they manifest themselves. The sword, spiritually considered, is everywhere as the man is, who bears it. The subject presently offers to the spiritual mind a quite different contemplation. The subject of the Psalm stands forth as a concentrated representation of the name El Gibbor, God-hero, which Isa. ix. 5, ascribes to the Messiah; the glory and the majesty corresponds to the El. Under the image of a mighty hero bringing the peoples under him, the Messiah also appears in Ps. cx. 5, ss. Of New Testament scripture we are to compare, not Rev. i. 16, where the sword is that of the *teacher*, but Rev. xix. 15, "And out of his mouth goeth a sharp sword, that with it he might smite the nations, and he shall rule them with a rod of iron," comp. ver. 21, ii. 12. In ver. 4, the term: thy glory, is expressly repeated, in order to indicate, that this is what provides the sure pledge of a prosperous issue. We can take the word either as nomin. absol.: and thy glory—may it be prosperous, proceed onwards; or as accus.: and in respect to thy glory, comp. Ew. § 483. צלח, not to penetrate, not to break up, not to fall over, not to spring up, not to impose; of its ascertained meanings, there is only one: to have success, to be prosperous, comp. Isa. liii. 10, which is applicable here. צלח is to be closely connected with רכב: may be prosperous, go forward, for, proceed prosperously, victoriously onward, comp. Ew. § 539. רכב, of the king, who goes to battle in a chariot, also 1 Kings xxii. 34, 35, is used as here absolutely, without naming the chariot, for ex. 2 Kings ix. 16. The על דבר in this connection signifies constantly *on account of*, and for this reason alone we cannot suppose, that על marks the seat, which the king ascends. אמת always means *truth*,

never faithfulness. Upon עֲנָוָה, humility, then the meekness and gentleness springing from humility, comp. on Ps. xviii. 35. עֲנָוָה־צֶדֶק cannot be regarded as asynd.: meekness and righteousness. Against this there is the Makkeph and the form עֲנָוָה, instead of the more common עֲנָוָה, according to Stier's just remark, a middle formation between stat. constr. and absol. The two words form rather a kind of nom. compos. But meekness-righteousness is not righteousness coupled with meekness, or tempered by it—such a contrast between righteousness and meekness is quite foreign to the Old Testament usage—but righteousness, which primarily and chiefly manifests itself in meekness. Meekness is the kernel of righteousness. Comp. Zeph. ii. 3: "Seek ye the Lord, all ye meek of the land, who do his judgment, seek righteousness, seek meekness," where the meek are those, who do the judgment of the Lord, and where the striving after righteousness manifests itself first of all in a striving after meekness. The expression: on account of truth, etc. cannot indicate the properties of the king, on account of which he deserves victory, for then צֶדֶק must have stood after רְכַב. It rather means as much as, for the truth, which stands opposed to deceit and lies, comp. Hos. iv. 1, Isa. lix. 14, 15, for the good of him who possesses it, for the support and salvation of the truthful, the meek, the righteous; Luther right in the main: to maintain the truth aright, and the poor in their cause. Exactly parallel are Ps. lxii. 4, "He shall judge the poor of the people, save the sons of the needy, and break in pieces the oppressor," comp. v. 12, Isa. xi. 4, "And he judges with righteousness the poor, and performs equity and justice for the meek of the land, and smites the earth with the rod of his mouth, and with the breath of his lips he slays the wicked. In ver. 5 we must supply to, under thee: thou who comest with thine arrows upon them. Since then: under thee, is as much as under thine arrows, we can have no difficulty in supplying *arrows* in the last member, and there is no reason for so constrained an interpretation as that of De Wette (thy sharp arrows—peoples sink at thy feet—pierce the heart of the enemies of the king,) and of Hitzig: thy strong arrows, thou, under whom the peoples fall, stick in the heart of the enemies of the king—against which, besides the want of the article in שִׁנּוֹנִים, (comp. Ew. § 537, who here, however, grants more than ought to be granted,) there is the circumstance, that so trailing a period is intolerable in a

song of such raciness. "The enemies of the king," is a dignified expression for *thy* enemies. The idea in the verse is: the glory of the king, who secures for himself glorious results in the conflict for truth and righteousness, provides for him an easy conquest over his enemies. Arnd: "In this we have the glorious consolation, that our king fights for us, pierces the hearts of his enemies with arrows, so that they must be frightened and appalled, but the heart of faith he governs softly, gently, and affectionately."

Ver. 6. *Thy throne, O God, remains for ever and ever, a sceptre of justice is the sceptre of thy kingdom.* The perpetual continuance of the dominion in the first member, and its internal character in the second, stand in the closest connection with each other. They are related to one another as cause to effect, comp. Isa. ix. 7: "that he (the Messiah may establish and settle it by judgment and righteousness, from henceforth even for ever." The Elohim Messianic expositors take as the vocative, O God, in unison with: O hero, in ver. 4. That this exposition must be one that lies nearest, the most natural, appears already from the fact, that all the old translators, with whom also concurs the Ep. to the Hebrews, express the vocative. The non-Messianic expositors at first adopted this view likewise, and alleged, that the name Elohim might be used of judges, kings, etc. But since this opinion has been found untenable, (comp. against it, for example, Gesen. on Isa. ix. 5, and in the Thes. I. p. 98, Christol. p. 118, ss.) they have felt it necessary to resort to another mode of exposition. But they have not been able to bring forward any thing grammatically tenable. The greater part render: thy God-throne, *i. e.* thy throne committed to thee by God, stands for ever, while they suppose a stat. constr. interrupted by a suff. The only passage in which such a stat. constr. really appears to have place, is Lev. xxvi. 42, where בריתי יעקב, my Jacob's covenant, stands for, my covenant with Jacob. But this passage, even apart from the circumstance, that the exposition is not quite certain, (Ewald, § 406, takes the י not as suff., but as the ancient external mark of the stat. constr.) presents on this account no suitable analogy, because in it the violation of the general rule, according to which, the suff. in the stat. constr. can only be appended to the second noun, is justified by this, that there that is a proper name, and hence is capable of no suff., while here the second noun bears an appellative character,

and therefore both can and must receive the suff. Hoffmann, indeed, maintains, that the Elohim in this Psalm, as also elsewhere in those of the Korahites, has the nature of a proper name, and stands precisely for Jehovah, and therefore could receive no suff.; but, on the other hand, we have only to cast a glance at the אלהיך in the immediately following verse. Elohim is everywhere used in the Korahite Psalms in no other way, than it is throughout the whole of the Old Testament. The alleged analogies, which Maurer still brings forward, vanish at once on nearer inspection. In Psalm lxxi. 7, מַחְסִי עֹז is not: my refuge of strength, but the עז is loosely appended to מחסי, my refuge, strength, which is strength, or strong. The same holds of 2 Sam. xxii. 33, comp. vol. i. p. 313, Ez. xvi. 27, Lam. iv, 17.—Others expound: thy throne is God's throne. So Ew. § 547, and Gesenius, who, however, vacillates in uncertainty between this and the first rendering, and prefers sometimes the one, and sometimes the other, (comp. besides Thes. p. 1036,) which itself is no mark of a satisfied exegetical conscience. But there has not been produced a single well established example, where the just named subject in stat. constr. repeats itself in thought at the same time as part of the predicate. For the קירותיו עין (Ew.) is not a case in point. It is not to be translated: his walls are walls of wood, but: his walls are wood. According to this analogy, we must, taking the Elohim as predicate, translate here: thy throne is (wholly) God, which gives no sense. Only to this also does the analogy of ver. 8 conduct. (Ew.) There it does not indeed mean: myrrh, etc. are of *thy* garments, but are *thy* garments, they consist, as it were, entirely of these, are *simply* myrrh. In the Song i. 15, (Gesen.) we are to translate: thine eyes are doves, what doves are as to their eyes, not (eyes) of doves. So that the construction of Elohim as vocat. is the only one which can be grammatically justified. For removing the objection raised against it by Ewald, that the "for ever and ever" is always a mere accompaniment, never itself a predicate, Psalm lxxxix. 36, 37, is alone sufficient.—With the expression: "thy throne remains for ever and ever, is to be compared the original passage, 2 Sam. vii. 13, "I establish the throne of his kingdom even to eternity," and ver. 16, "And thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever," and the parallel passage of the whole house of David, of the ideal son of David, Psalm lxxxix.

4, 36, 37, "his seed shall endure for ever, and his throne as the sun before me; as the moon it shall be established for ever," Psalms xxi. 4, xviii. 50, lxi. 6, 7, cxxxii. 12; and of the Messiah, in whom the stem of David was to culminate, Psalm lxxii. 5, "They shall fear thee as long as the sun and moon endure, throughout all generations," Psalm cx. 4, and Isa. ix. 6. By comparing these original and parallel passages, from which it is impossible to separate this, it follows: 1. That the reference is inadmissible to a heathen, or to an Israelitish king, or any reference to a particular human individual of the royal house of Judah, as they shew, that the "for ever and ever" must be taken in a strong sense. 2. That the אלהים is vocative. In both the original passage and the parallel passages, the subject of discourse is the eternity of the throne, or of the dominion in itself, not of the precise constitution of this.—On the second member, the parallel passage, Isa. xi. 4, is to be compared. מישור, prop. ivory, is found, besides there and here, only in Psalm lxvii. 4, in a moral sense.

From the praise of the glorious king, the Psalmist now passes on to the theme of the royal marriage, for the celebration of which that praise was only to serve as introductory and preparatory.

Ver. 7. *Thou lovest righteousness and hatest wickedness, therefore, O God, has thy God anointed thee with the oil of joy above thy companions.* By means of the words: Thou lovest righteousness, etc., the beginning of the second part joins itself closely to the termination of the first, in which the righteousness of the kingly government was celebrated. This connection also, particularly the *therefore*, shows that the first part does not stand independent of the first, but serves as its foundation. Grammatically the rendering: God, thy God, has anointed thee, would have nothing opposed to it, comp. Ps. xliii. 4, etc. But if we compare ver. 6, where the Elohim is in the vocat., we must so construe also here, the more so, as the Elohim at the beginning of the second part corresponds with visible intention to the Elohim at the close of the first. By this significant position of the Elohim, we are made to see, that it governs the whole. It was customary to anoint with oil on joyful occasions, hence to anoint any one with oil, is for, to impart to him joy. The further designation of the oil as *oil of joy*, has respect to this, that the Psalmist, among the different kinds of anointing,

has that specially in his eye, in which the oil of joy stands opposed to mourning, comp. Isa. lxi. 1. That here the discourse is not of the joy in general, which God gave to the king, but, in particular, of the joy which accrued to him from the great number of the glorious brides that God brought to him,—of his joy "in the day of his espousals, in the day of the gladness of his heart," Song iii. 11, appears from the next verse, in the first member of which it is represented, how the joy of the king manifests itself, and, in the second, whence it springs: it comes from the palaces of ivory, in which are the king's daughters. The expression: above thy companions, *i. e.* all other kings, is to be explained from 1 Kings iii. 11—13, where God says to Solomon: "I give thee a wise and an understanding heart, so that there was none like thee, before thee, neither after thee shall any arise like unto thee.—And also I give thee riches and honour, so that there shall not be any among the kings like unto thee all thy days," comp. 2 Chron. *i.* 12.—If it is certain, that the joy of the king is no other, than what arises from his possession of the brides, the non-Messianic interpretation necessarily comes into a great strait. The possession of a numerous harem is a rare recompense for the love of righteousness and the hatred of wickedness. On the other hand, the *therefore* appears deeply grounded, according to the Messianic exposition, in which the *brides* represent *peoples*, comp. Ps. lxxii. 12, ss., "for he delivers the poor that cries," etc., with ver. 8—11, where the extension of Messiah's dominion over all nations is set forth.

Ver. 8. *Myrrh, aloes, and cassia, are all thy garments, out of palaces of ivory, from which they rejoice thee.* The garments of the king are simple myrrh, etc., they smell as sweetly of the precious spices, as if they were wholly made of these. It is self-evident, that the discourse here is of the king's garments in the *day of the joy of his heart.* The connection shews this incontestably, and the possession of fine smelling-clothes was in itself too unimportant to be here particularly mentioned; every kingdom could provide that for itself. Palaces of ivory, *i. e.* such as had their chambers ornamented with ivory, appear to have been the common dwellings of kings and great men, comp. besides 1 Kings xxii. 39, according to which Ahab is said to dwell in such a palace, Amos iii. 15, "houses of ivory shall perish," vi. 4, Song vii. 4, "Thy neck is as a tower of ivory." We may see from these passages, with what right Hitzig would find in

the mention of the palaces of ivory, an undoubted proof of the reference of the Psalm to Ahab. This appears so much the more arbitrary, as here it is not *one* palace of ivory, but *palaces*, that are spoken of. The passage, Amos iii. 15, Hitzig endeavours to get rid of by the remark, that Amos spoke at Bethel, and knew Samaria probably by mere hearsay!—The ivory palaces are here the dwelling-places of the king's daughters, ver. 9. —As מִנִּי so often occurs in the Psalms as the prep. מִן with the so-called ' parag. comp. xliv. 10, 18; lxviii. 31, etc., Ewald § 406, we must take it so here also, if it should be found suitable. We obtain a very natural and fitting sense, if we consider it as an expressive repetition of מִן before הֵיכְלֵי, which is properly to be supplied again after the מִנִּי: out of the ivory palaces, *therefrom* they rejoice thee, etc.: the joy, of which I speak, comp. ver. 7, comes to thee from other places, etc. Exactly analogous is Isa. lix. 18: כְּעַל גְּמֻלֹת כְּעַל יְשַׁלֵּם, according to their gifts, accordingly he will recompense. Hoffmann, taking the same grammatical view of מִנִּי, translates: more than the ivory palaces, yea more than these do they (the garments) rejoice thee. But thereby the reference of the expression: they rejoice thee, to the oil of joy in ver. 7, is left without notice, an undue importance is attached to the clothing, the whole verse is torn from its connection, etc. The now current exposition is: out of ivory palaces rejoice thee stringed instruments. מְנִיִּים in this sense, Ps. cl. 4. But this is liable to the following objections. 1. The Hebrew language does not know a plural ending in '. The examples, which, according still to Ew. § 359, must "certainly belong to such," all vanish on a nearer inspection. The עַמִּי in 2 Sam. xxii. 44, signifies, not peoples, but my people, comp. vol. i. p. 320. So also in Lam. iii. 14. In 1 Sam. xx. 38, the Ketib is not to be pointed with Ewald חִצַּי, but חִצַּי comp. ver. 36 and 37. שְׁלִישֵׁי in 2 Sam. xxiii. 8, is sing., as רַגְלִי, foot-goer, for, foot-people. Ewald himself at an earlier period denied this ending, Small Gr. § 296. 2. The reference, which: they rejoice thee, has to the oil of joy in ver. 8, is also against this rendering. It destroys the intermediate member between the oil of joy, and the king's daughters. Then, by this construction we must, instead of: *from* palaces, rather have expected: *in* palaces. Finally, if we understand the words generally of the musical joy, which the king partook of, then the sense is a truly childish one.—שִׁמְּחוּךָ is best taken inde-

terminately: one rejoices thee, thou art rejoiced. The nearer description of those, from whom the joy comes, follows in the next verse: they are the daughters of kings, whom the king takes home from the ivory palaces.

Ver. 9. *Daughters of kings are among thy honourables, the consort stands at thy right hand in gold of Ophir.* What is said here figuratively is repeated in plain terms in Ps. lxxii. 8—11, the sum of which is declared at the close in the words: "all kings shall fall down before him, all nations shall serve him." Comp. also Ps. xlvii. 8, 9, according to which the nobles of all the heathen gather themselves to the people of the God of Jacob. בִּיקָרוֹתָיִךְ, an Aramaic form for בִּיקָרוֹתַיִךְ, compare Ewald, § 464, with Dag. Euphon., is not: among thy dear ones, in the sense of beloved, but in the sense of: among thy glorious ones. For יקר signifies only dear = precious, glorious, compare Prov. iii. 15, vi. 26. This signification also is, according to the whole context, to be adhered to in the only passage beside this, which Gesenius brings forward for the meaning, *beloved*, Lam. iv. 2. To the idea of pomp and glory points also the second member: splendid are all the consorts, the most splendid is the consort of first rank. Against the meaning we adopt, Stier objects: "who then were the others, that belonged to the wedding party, since all have been named?" But the ב denotes the class to which the brides belonged: if there were no more of them, more at least might be thought of. Quite analogous, for example, is this: "the Lord is among my helpers," in Ps. cxviii. 7, comp. liv. 4, Judg. xi. 35. Many, after Luther, expound: daughters of kings are in thy ornaments, in thy jewels clothed therein, יקרות being probably taken in this signification in Zech. xiv. 6, comp. Christol. in loc. But it is not to be supposed, that the king's daughters, whom the king for the first time, leads away from the palaces of ivory, would be clothed by him even before the marriage, as that would be against the custom of all nations, and especially of the orientals. שׁגל, used in Dan. v. 2, 3, and Neh. ii. 6, of the Chaldee and Persian queens, is the rare and unusual designation of a consort of the first rank, which, as being such, poetry peculiarly appropriates to itself. The familiar appellation, גְּבִירָה, was still in common use in the age of Jeremiah, compare Jer. xxix. 2, xiii. 18. She is here named consort, who ought to be so. The place on the right hand is the place of honour. The royal

bride is admitted to this place in the house of her father, compare ver. 10, his ivory palace, ver. 8, whence the king, according to the oriental custom, (1 Macc. ix. 37, ss.), has come to conduct her away, and where even the festive procession is arranged. The Psalmist then delivers to her in ver. 10—12, a kind of mournful address, admonishing her, while she is going to leave outwardly her father's house, to do so also inwardly, with her inclination, and then begins the procession to the palace of the king. Gold of Ophir was already in David's time known in Jerusalem, compare against Hitzig, 1 Chron. xxix. 4, under Solomon it came thence in great abundance.

Ver. 10. *Hear daughter, and see, and incline thine ear, and forget thy people, and thy father's house.* The Psalmist now addresses the bride, of whom he had hitherto spoken. What is said immediately to the bride, is substantially spoken also to the other brides. According to the current exposition, the Psalmist must address the bride as *his* daughter. So understood, this address serves for confirmation of the figurative interpretation of the Psalm. Hoffmann indeed thinks, that this address is unsuitable in the figurative, not less than in the literal interpretation. But he overlooks, that in an ideal relation a description corresponding to the nature of things may be perfectly appropriate, which is shut out as improper by the laws established for the relations of common reality. But we can also conveniently suppose, that the daughter stands here for king's daughter, or that the Psalmist so addresses the royal daughter, because she must now pass from the relation of a daughter into that of a consort. For this speaks the "king's daughters," in ver. 9, the "king's-daughter," in ver. 13, and especially "the house of thy father," here. What the daughter must hear, see, (ראה also of spiritual seeing,) and to which she must incline her ear, is the exhortation of the Psalmist: however, as the ו before שכחי shews, primarily this only in the general: hear what I shall say, *and* forget. The repeated calls for attention imply that the Psalmist has something important and difficult to ask of the queen. Solomon's wives plainly violated the demand pressed also upon them, to forget their people and their father's house; of them it is said in 1 Kings xi. 4, "it came to pass, when Solomon was old, that his wives turned away his heart after other gods."—The word: forget, etc. carries a very significant reference to Gen. xii. 1, where God said to Abraham, "Get thee out of thy country

and from thy kindred, and from thy father's house, unto a land that I will shew thee." This call, which was then addressed to the father of the race, is given anew to the people. Berleb. Bible: "If we could only sail away over these projections, we would soon come in sight of the city of God." There is perhaps a reference besides to Gen. ii. 24.

Ver. 11. *And cause that the king shall have desire toward thy beauty, he is thy Lord, and thou must worship him.* Various expound: and so will the king desire; others: he desires notwithstanding. But by this exposition justice is done neither to the fut. apoc., nor to the *for*. We must rather expound: let the king sigh after thy beauty, give him occasion to do this by forgetting thy people and thy father's house,—throw no hindrance in his way regarding it, by not fulfilling this indispensable condition of his love to thee. The *for*, etc., points to the ground of obligation for the required conduct. She must entirely live for the satisfaction of her Lord, who desires of her the forgetting of her people and her father's house. On the words: for he is thy Lord, comp. Gen. iii. 16, xviii. 12; 1 Pet. iii. 5, 6; and on: worship thou him, 1 Sam. xxv. 41; 1 Kings i. 16, 31.

Ver. 12. *So will the daughter of Tyre implore thee with gifts, the rich among the people.* Luther: "Hold thy bridegroom in honour, and thou shalt be in honour among all people, for he is so very powerful." The "daughter Tyre," for the city of Tyre, with a reference not to be mistaken to the daughter in verse 10, contains a clear indication, that under the latter, an ideal person, a personification, is to be understood. That we must not explain: the daughter of Tyre, but: the daughter Tyre, is evident from what was formerly remarked on Psalm ix. 14. We are especially to compare: the virgin daughter Sidon, Isa. xxiii. 12. The construction בת with the plural presents no difficulty as to the sense. The verb חלה always signifies to be weak, sick, in Pi., to make weak, sick, in Pu., to be made feeble, sick. Therefore חלה פנים can only mean, to make weak, to soften the countenance, to entreat so beseechingly, that the other cannot reject the suppliant, and cannot shew himself hard. The exposition of Gesenius, verbally incorrect; to *stroke* the countenance, has this also against it, that it commonly occurs of Jehovah. The object of the earnest entreaty is reception into the community of the people of God, comp. Isa. xliv. 5, Psalm xlvii. 9. That Tyre should seek to gain the favour of

the queen with fervent supplication and presents, and to make her inclined to fulfil her desire, is inexplicable on the literal interpretation. The proud island-city never stood in a relation of dependance to Israel, always holds it to be beneath its dignity to make a humble suit for their favour, Israel's king and queen had nothing which it could have sought to obtain from them with imploring earnestness. In this view also, one does not see how the humble solicitations could be made dependant on the place the queen had in the heart of the king. On the other hand, every difficulty vanishes with the figurative interpretation. Only when the church of God really occupies the *position* of the church of God, can prayer be directed to her for reception into her society. The church exercises a drawing power toward those that are without, in exact proportion to her own internal connection with the Lord. Her surrender to the Lord forms the ground of the heathen's surrender to her. According to other places also, the church of God, in Messianic times, is the object of earnest desire, as generally of the whole heathen world, which brings its riches to her, comp. Ps. lxxii. 10, Isa. lx. 6, ss., Hag. ii. 7, 8, so in particular of proud Tyre; in the likewise Korahite Psalm lxxxvii. Tyre, ver. 4, is expressly named among other powerful nations for reception into the kingdom of God, and according to Isa. xxiii. 18, the gain of Tyre shall one day become holy to the Lord.—עשירי עם, as opposition to בת צר, not the rich of the peoples, but of the people, or among the people, *q. d.* the richest persons, indicates why it is, that precisely Tyre's solicitations for favour are promised to the queen, viz. that this is singled out of the mass of the other heathen nations, whose homage is promised to the queen in and with hers, only as being the richest city of the old world, comp. in regard to the riches of Tyre, Isa. xxiii., Ez. xxvii.—The exposition of Hitzig is quite different from the one now given: And, O daughter of Tyre, with presents the rich of the people flatter thee. It has already been objected by others, that there is great harshness in taking בת צר with the prefixed copula as vocative, that the queen's (Jezabel) much richer marriage is thus brought to remembrance with special emphasis in the most unsuitable place, and that בת צר is too prevailing a designation of the city itself, for our understanding by it a Tyrian princess. We add further, that the reference presupposed in this exposition, to the marriage of Ahab and Jezabel, has against it the

name of the Korahites in the superscription, since these had no connection with the kingdom of the ten tribes; that in one verse, in which the discourse is of rich gifts and rich people, that exposition has the presumption in its favour, by which the bringers of the rich gifts, and the rich people, are the Tyrians, whose riches were proverbial; and finally, that the produced parallel passages are in favour of the exposition we have given. Hence, that view of Hitzig may be regarded as entirely exploded.

After the Psalmist has finished his address, which found a full response in the heart of the bride, the procession advances from the house of the bride's father, into the palace of the king.

Ver. 13. *All splendour is the king's daughter within, her clothing of gold fabric.* פְּנִימָה always means *inwards*, in respect to the within, in the interior, comp. Lev. x. 18, 1 Kings vi. 18, 2 Kings vii. 11, never *into*, (Ew.), nor also in any other than a *local* sense, (against Kohlbrugge and Stier, who think, that the glory of the queen is thereby indicated as a hidden, spiritual one.) It can only mean: in the interior of the palace, where the king stands on her right hand, ver. 9, parallel to: out of the ivory palaces, in ver. 8, and forming the contrast to: she is brought to the king, in ver. 14, they come into the palace of the king, in ver. 15.

Ver. 14. *In variously wrought garments she is brought to the king, virgins behind her, her companions are brought to thee.* The לְ in לִרְקָמוֹת marks the kind, to which the garments of the queen belong, to variegated, hence that they belong to the variegated. Somewhat differently Ew. § 520. As the clothing was already described in the preceding verse, many expositors would render: upon variegated coverings, or carpets, with reference to Matt. xxi. 8, and what interpreters, for ex. Kuinoel, have there collected. However, the beginning of our verse can very fitly be taken as the resumption of the close of the preceding one, serving the purpose of making it manifest, that the splendour of the queen is that of a wedding. The march of the king was described in ver. 8, on the occasion of his coming to the bride, the march of the queen is described here, on the occasion of her coming to the king. As the king conducts away the bride, comp. verse 9, the expression: she is brought to the king, can only signify as much as: she is brought into the palace of the king, comp. verse 15. The exposition: *behind her*

points to the precedence held by the bride over the brides ; the designation : *her companions,* to the essential similarity, so that she still appears, as also in the N. T., as the first among equals.

Ver. 15. *They are brought in joy and gladness, they come into the palace of the king.* Then follows now, in verses 16 and 17, the closing address to the king.

Ver. 16. *Instead of thy fathers shall be thy sons, thou wilt set them as princes over the whole earth.* This verse rests upon the custom of wishing to the married pair a numerous and mighty offspring, comp. Gen. xxiv. 60, Ruth iv. 11, 12. What in common relations can appear merely as a wish, that assumes here the character of a prophecy. The sense of the first clause : thy glorious forefathers, David, Solomon, and their successors, shall be cast into the shade by thy still more glorious sons, and retire into the back-ground before them, comp. Isa. lx. 17. Of what sort these sons are to be, is determined by the nature of the connection, from which they are produced : they are *spiritual* sons. In the second clause, the relations of the Psalmist's time appear to form the ground of the representation. Solomon had divided his land, according to 1 Kings iv. 7, into twelve departments, and, according to 2 Sam. viii. 18, David appointed his sons as sub-regents. A similar plan was adopted by Rehoboam, 2 Chron. xi. 23. As the fathers of the king did with their limited territory, so will this king do with the whole earth. The naked idea is expressed in Ps. lxxii. 11 : all kings will do homage to thee.—In order to meet the Messianic exposition, Hoffmann would again revive the rendering of בכל הארץ by: in the whole land. " The poet had nothing farther in his mind, than that the king will have sons enough, so as merely to dispose them everywhere in the land, in which he holds the highest office." Already has De Wette described this exposition as prosaic, and, indeed, the conclusion would form a rare contrast to the whole elevated subject of the Psalm, so rare, that we might more truly call such an exposition ridiculous. The reference to the king's glorious march of victory, ver. 3—5, is thereby left entirely out of view, so also verse 12, according to which Tyre stands in a relation of subservience to the king, and verse 17, according to which the peoples praise him. There is no choice, therefore, but between the Messianic exposition, and that of De Wette, " hyperbolical flattery."

Ver. 7. *I will proclaim thy name among all generations,*

therefore will peoples praise thee for ever and ever. The expression: I will proclaim, is spoken by the Psalmist, not as an individual, but as a representative of the evangelists. He carries the praise no farther, than simply announcing the name of the Lord, his glorious attributes. By these remarks, and only by these, is the *therefore* capable of explanation.

PSALM XLVI.

This is "a fine consolatory Psalm, wherein God's marvellous working is praised, as he protects his little flock of believers, and preserves them through such great necessities of war and persecutions, that it might seem as if the world was going to wreck," Arnd. The theme, the security of the kingdom of God in the midst of those storms, which shake the world, is distributed into three strophes, which are also externally separated by the thrice repeated Selah, ver. 1—3, 4—7, 8—11. The ground-thought uttered at the commencement: God is our refuge and strength, returns, with only a slight change of form, at the end of the second and the third strophe, and consequently of the whole Psalm, so that the close refers back to the beginning. From the last strophe: "Come, behold the works of the Lord, who effects desolation on the earth," it is clear, that the fundamental idea of the Psalm had been made living to the Psalmist by some particular historical occasion, which he expressly refers to in the third strophe, after he had in the two first confined himself alone to the everlasting idea, rising up thereto from its particular developement.

The historical occasion of the Psalm cannot with certainty be determined. It was called forth by a catastrophe, which befel the kingdom of Judah, (comp. in verse 8: come, *behold* the works of the Lord,) and has for its immediate object Judah's deliverance. Otherwise, the *particular* in the last strophe would not serve as a foundation for the *general* in the two first strophes; especially this: "God helps her at the break of morning," would not be comprehensible, as it pre-supposes a strong oppression on Judah. The admonition also in verse 10: "Leave off and know, that I am God," has only then a motive laid for it, when the desolation effected upon the earth, verse 8,

and the cessation of war in ver. 9, could be recognised by all as done in behalf of Israel's salvation; for only then was the fact a dissuasive for the heathen against fighting with Israel, a demonstrative proof of the godhead of his God. In like manner, it is then only that verse 11 appears as grounded. But, at the same time, if this catastrophe was of world-historical import, the annihilation of the power of a world-conqueror: then with Judah is the whole circle of the earth also delivered, in so far as it could be surveyed from Palestine, verse 9, and the Lord has thereby glorified himself through all the earth, verse 10. By observing these distinctive marks, hypotheses, such as those of De Wette, who thinks the Psalm refers to foreign kings, whom God had brought to quiescence, and of Hitzig, who refers it to a sudden scaring of the Syrians and Ephraimites from the Jewish territory, are completely set aside. In the whole Israelitish history, there is only one event, of which we can here think, the destruction of Sennacherib's army before the gates of Jerusalem, Isa. xxxvii. 36. That whole chapter and the xxxvi. must be read, if we would come to the full understanding and enjoyment of the Psalm. After the exodus from Egypt, there was no occasion more appropriate than this for bringing vividly out the leading idea in this Psalm. The entire might of the present world, which, as formerly in Egypt, so then was concentrated in Assyria, the most powerful of kingdoms, up till that time resistless in its march of conquest, came against Jerusalem. To the words: "Let not Hezekiah deceive you, saying, the Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?"—there was an equally impressive answer given then, as formerly to the question of Pharaoh: Who is Jehovah? When all seemed already to be lost, the holy city was by an immediate exercise of divine omnipotence delivered, without any co-operation on the part of its feeble inhabitants, without even any interruption to the undertaking of the Assyrians from their chief enemies, the Egyptians. Then, when real greatness was great also in appearance, when the power of the world had assumed a dazzling splendour, at such a time it was, that it was said to the possessors thereof, as is done here in verse 10, "cease and know, that I am God." In expression also there occur allusions to what was spoken and written at that time. The *Immanuel*, which Isaiah, in ch. viii. 10, calls out to a blustering heathen world, while

lifting itself up against the people of God, forms here the essential element, comp. ver. 7 and 10. As Hezekiah, in Isa. xxxvii. 20, entreats God: "And now, O Lord, our God, deliver us out of his hand, so that all the kingdoms of the earth may know, that thou alone art the Lord," so here the Psalmist calls aloud to the heathen, after the prayer had been granted, "*Know* that I am God, exalted among the heathen, exalted upon earth." It is perhaps also not unworthy of notice, that the discourse here is only of the *city* of God, comp. ver. 4, 5. It was this, which was then at stake. All the other strong places had Sennacherib already taken away, Isa. xxxvi. 1, and Jerusalem alone remained, as a lodge in a garden of cucumbers. Besides, it is self-evident that the subject of the Psalm, upon which Luther's "Eine feste Burg ist unser Gott," rests, is no Old Testament idea. There is only *one* church of God through all ages, and to this it belongs. When Christ supports his Church, the gates of hell may rage; this is only the New Testament form for the general fundamental truth.

After Venema, Hitzig maintains Isaiah to be the author of the Psalm, on the ground, that it contains much in common with the prophecies of Isaiah in respect to the Assyrian times. But there might be still more of this, than there really is, (only the *Immanuel* is of any moment,) without perhaps invalidating the authority of the superscription, which expressly testifies against this hypothesis. A certain dependance of the sacred bards upon the prophets, whether direct, or indirect, is from the first probable.

If we include the superscription, the Psalm completes itself in the number twelve, which, as in the disposition of the camp in the wilderness, is distributed into three and four: three strophes of four verses.

In the superscription: *To the chief musician of the sons of Korah, after the virgin-manner, a song,* the עַל עֲלָמוֹת is according to 1 Chron. xv. 20, unquestionably to be taken as marking the kind of tone; Gousset: vox clara et acuta, quasi virginum. Such musical designations occur very rarely in the superscriptions, comp. Ps. vi. iv. viii.

Ver. 1. *God is our refuge and strength, a help in necessities is he found most truly.* Ver. 2. *Therefore we are not afraid, though the earth is changed, and the mountains shake in the heart of the sea,* Ver. 3. *roar, foam its waters, mountains tremble*

through its loftiness. The church of the Lord is secure with his protection, in the midst of the stormy commotions, by which what is most glorious in the world is brought down. In substance, it is parallel with what Hezekiah, according to 2 Chron. xxxii. 7, said to the captains of war, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him, for with us is a greater than with him. With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles." נִמְצָא not: he *was*, but he *is* found to us, he shows or proves himself to us, comp. on the use of the pret. Ew. § 262. Calvin remarks, that ver. 1 refers not to all persons, but to all times; the Psalmist teaches how God must conduct himself toward his own, places God's chosen people in opposition to the profane world, which is left destitute of any such support. In ver. 2, הָמִיר, not to be changed, still less to shake, but it is used in its common signification, to *change*. The infinitive stands impers., as in Ps. xlii. 3, Ez. xxiii. 44, Job xx. 4, Ex. ix. 16; though one changes, for, though is changed. This use of the infin. lay so much the nearer, as מוּר can be used only in this conjugation. The change of the earth, which comes into consideration here, according to ver. 6, as the seat of the earthly kingdom, marks great revolutions, through which its form is altered, what is uppermost is turned into the lowermost. The immediate cause of the change are the nations in search of conquest, according to ver. 3, "through its loftiness," and ver. 6, "the peoples rage;" but, according to the words, "he utters his voice, the earth melts," the last and highest cause is the Lord, comp. Hag. ii. 21, 22, "Speak to Zerubbabel, governor of Judah: I shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen." Such a change of the earth had found place in the recent past, when Assyria, the rod of his anger and the staff of his indignation, "removed the bounds of the people, and robbed their treasures, and put down the inhabitants like a valiant man," Isa. x. 13. That the *sea* and the *mountains* are to be taken figuratively, shows already the form of expression, (the natural mountains are not in the heart, *i. e.* in the innermost of the sea; the exposition: and the mountains sink into the middle of the sea, is verbally inadmissible; for בּוֹט signifies only to shake, and must be taken in its common signification, were it only for

ver. 5 and 6); shows further, ver. 3, the suffixes in which referring to the sea cannot otherwise be explained, the contrast between the still flood and the roaring sea in ver. 4, and the words: the peoples rage, the kingdoms shake, in ver. 6, by which an explanation is given of "the mountains shaking in the heart of the sea." Now what is to be understood by the mountains, admits of no doubt. They are a figurative description of empires, comp. on Ps. xxx. 7, Rev. viii. 8, and Isa. xxxvii. 24, where the king of Assyria, "I ascend the height of the mountains, the sides of Lebanon;" comp. the enumeration of the conquered kingdoms = the ascended mountains, in ver. 11—13, x. 9. *Seas* and overflowing floods are not rarely an image of hostile masses of people, which take delight in making conquest over the face of the earth, comp. Isa. xvii. 12, viii. 7, 8, Jer. xlvii. 2, xlvi. 7. But the image cannot have this import here. For here the mountains, the conquered kingdoms, are in the heart of the sea. Here the sea is rather the symbol of the world, the masses of people generally, which are kept in constant motion by their principle—pride, ambition, comp. Isa. lvii. 20: "the wicked are like a troubled sea." The proper parallels here are Isa. xxvii. 1, according to which Babylon is a monster in the sea, Dan. vii. 2, 3, "the four winds strove with each other on the great sea, and four great beasts came up from the sea," Rev. viii. 8, and xvii. 15, where in explanation of the symbol of the whore, who sits upon many waters, *i. e.* rules over many nations, it is said: "The waters, which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." The mountains in the heart of the sea denote the mightiest kingdoms of the world. The suffixes in ver. 3, are to be referred to the sea, which only as to form is plural, comp. Ew. § 569. In regard to the transition of the inf. with ב into the verb fin. comp. Ew. § 621. The sea is apprehended as in constant motion. Even mountains are not able to withstand its raging. But the city of God must not be afraid. בְּאֵה stands here in its usual signification, pride, haughtiness, comp. גְּאוֹת יָם Ps. lxxxix. 9. The raging of the sea is here described the more fitly as high-mindedness, since the discourse is of the spiritual sea, the world, which is kept in perpetual agitation by the prevalence of that spirit; comp. the delineation of the haughtiness of the king of Assyria in Isa. x. 12, ss.

Ver. 4. *The River—its streams rejoice the city of God, holy through the dwellings of the Most High.* Ver. 5. *God is in the midst of her, therefore will she not move, God helps her at the break of morning.* Ver. 6. *The peoples roar, kingdoms shake, he makes his voice to resound, the earth melts.* Ver. 7. *The Lord, the Lord of hosts is with us, our strong fortress the God of Jacob. Selah.* In opposition to the raging and destroying sea stands the quiet and soft-flowing, refreshing and quickening flood. The contrast between the *figurative* sea, and the fact, that Jerusalem possesses no river, (in vain would the literally historical expositors perpetually think here anew of the brook Siloah, which at the most could only have suggested the image, comp. Isa. viii. 6), shows, that the discourse here is of a *spiritual* flood. The blessings of the kingdom of God, its gifts of grace, appear under the image of a river, resting upon Gen. ii. 10, comp. on Ps. xxxvi. 8, in a whole series of passages, Ps. xxxvi. 8, John iv. 18, Ez. xlvii., Zech. xiv. 8, Rev. xxii. 1, "And he shewed me a pure river of water of life, proceeding out of the throne of God and of the Lamb." נָהָר, the nom. absol. The Psalmist first sets forth the whole, because this forms a suitable contrast to the sea. He then mentions the particular streams, in order to draw attention to the manifold ways, in which God makes his grace flow out to the church. In Zech. iv. the number of pipes to the candlestick, seven for each of the seven lamps, points in like manner to the variety of ways, in which the grace of God flows out to his church, as also to its richness, comp. Christol. II. p. 57. Here the kingdom's grace is primarily thought of in reference to the dangers, to which the city of God was exposed on the part of an ambitious world, although we must not confine its application entirely to that. The dwellings of God are, according to the standing usage, the temple. But the holy of the dwellings of the Most High, from being in apposition to the city of God, and from the following verse, can only be the holy city. We must either expound: the place, which is holy through the dwellings of the Most High, or the holy place, where the dwellings of the Most High are, comp. Ew. § 503.—קְדֹושׁ, the holy = the holy place, (comp. Ex. xxix. 31, Lev. vi. 9, 19, also Ps. lxv. 4, and perhaps Isa. lvii. 15.) Calvin: "The sentiment of Horace on the just man: si fractus illabatur orbis, impavidum ferient ruinae, appears excellent at first sight. But as such a person as he draws has never been found, he merely trifles.

This greatness of soul, therefore, is based solely in the protection of God, so that they who rest upon God can truly affirm, that they are not only without fear, but also safe and secure, though the whole world should be involved in ruin." Happy those, who have passed out of the territory of the sea into that of the river!—The expression: God is in the midst of her, in ver. 5, holds true of the church of the New Testament, unspeakably more than of the Old, as God is present with her in the fullest sense in Christ. לִפְנוֹת בֹּקֶר, lit.: about the turning of the morning, comp. upon the ל in denoting periods of time, Ew. § 520; the פָּנָה here, to turn one's self, for the purpose of coming. That we are not to expound with Hitzig: as often as the morning breaks, but rather: as soon as the morning breaks, appears from the original passage in Ex. xiv. 27: "And Moses stretched forth his hand over the sea, and the sea returned to his strength *when the morning appeared*," comp. Judges xix. 26, and the exact paral. Ps. xxx. 5, "weeping may endure for a night, but joy cometh in the morning," Ps. xlix. 14, cxliii. 8. Distress with the Lord's people can have only, as it were, a night's quarters. Whenever the morning breaks, the Lord drives it from its resting-place, and sends another, an abiding guest, salvation. There is unquestionably an allusion to the overthrow of the Assyrians. *Then*, in reality, did there stand but one night between the highest pitch of distress and the most complete deliverance, comp. Isa. xvii. 14: "And behold at evening-tide trouble, before the morning comes, it is no more," xxxvii. 36: "And they arose in the morning, and lo! they were all dead corpses."—Ver. 6 and 7 form a contrast. Ver. 6 represents the dissolving of the world, ver. 7, the security of the kingdom of God. The whole earth is in uproar and confusion; peoples rage, kingdoms reel; but that God, who suspends over them a spiritual earthquake, is the protection and help of his people, so that they stand firm and secure amid the general desolation. That the pret. הָמוֹן and מָטוֹ are to be taken in the pres. sense, appears from the fut. תָּמוֹג, and the whole context, in which the discourse is not of a single event, but of what is constantly taking place. On: the peoples roar, comp. Isa. xvii. 12, "Hear, a roaring of many peoples, as the roaring of the sea they roar," Jer. v. 22. In the second half of ver. 6, according to the current exposition, the stilling of the peoples' uproar must be expressed: De Wette: "Jehovah commands quiet, and man

obeys;" Tholuck: "Let the God of Jacob utter his voice, and however fiercely the peoples roar, they must be dumb." But this exposition is quite inadmissible. מוג does not signify *to be afraid*, (De Wette,) nor *to be dumb*, but *to melt*, and the melting of the earth everywhere else denotes the dissolving effect of the divine judgments, comp. Ps. lxxv. 3, "The earth and all its inhabitants are dissolved," Amos ix. 5. Immediately before goes the expression: they shake, not: they roar; the voice, therefore, cannot be a silencing, but a frightening, dissolving, destroying one. The whole verse is rather parallel to verse 2 and 3, and the contrast is not contained in it, but first appears in verse 7. In its second part the idea suggested is, that the Lord is the ultimate cause of the roaring of the peoples, as of the shaking of the kingdoms, and the ground is, consequently, prepared for the reception of the seed of promise in verse 7. Though the Lord should let the people roar, his people must not tremble before them, as it stands unalterably fast, that he can help them. Comp., besides, Hag. ii. 21, 22. נתן בקולו, prop.: he gives with his voice, is to be explained in this way, that the *giving*, according to the connection, is as much as, giving a sound, edere sonum. So also in Ps. lxiii. 33.—The names of God, in verse 7, indicate, at once, his almightiness, and his relation to his covenant people. Calvin: "That our faith may stand fast in God, these two things must be considered, namely, the infinite power with which he is provided for subjecting the whole world, then his fatherly love, which he has disclosed in his word." On the *Selah* the Berleb. Bible: "Lay this once more deeply to heart in quiet, that it may be firmly rooted." Arnd: "Because of the sins of the people earthly kingdoms are changed, as experience teaches, therefore the mighty kingdoms of the world, the four empires, are passed away, while Christ has, at the same time, preserved his word and kingdom."

The Psalm turns now, in the last strophe, from unlimited confidence in God's protection and help, to the event of the recent past, which laid so glorious a foundation for this confidence. Ver. 8. *Come, behold the works of the Lord, who makes desolation on the earth.* Ver. 9. *Who makes wars to cease to the ends of the earth, bow breaks, and spear cuts asunder, chariot with fire burns.* Ver. 10. *Cease and know, that I am God, exalted among the heathen, exalted in the earth.* Ver. 11. *The Lord,*

the Lord of hosts is with us, our fortress the God of Jacob. Selah. In the, *come, behold,* in verse 8, the Psalmist calls to all without distinction. בארץ, not in the land, but, as the following context shows, on the earth. On the earth, because the desolation concerns the powers of the world, which hold under their sway the orbis terrarum, comp. " to the end of the earth," in ver. 9, and " the whole earth is at rest and. quiet," in Isaiah xiv. 7. We might also conceive by the expression a reference to the fact, that the God of Israel does not conceal himself, shut himself up in the heavens, but makes known his almightiness on the earth, by the overthrow of mighty peoples, so that all can behold in his works the proofs of his alone godhead. For שמות the sense of *desolation* is established by Isa. v. 9, xiii. 9, xxiv. 12, comp. Jer. xxv. 12. The sig. adopted by Ewald, stupenda, rests on no ground. That the desolation must have for its object those, who had raised themselves against the people of God, and threatened to swallow them up, has been already remarked. For יהוה in many critical helps is found אלהים. But the former has by far the preponderance on its side of critical authorities, and the Elohim, not justified also by Ps. lxvi. 5, in the smaller number of these, is capable of explanation on the same grounds, which makes our modern critics so much inclined to that reading, the fact of the Elohim being so common in the Korahite Psalms. Jehovah is here far more suitable, as every thing has respect precisely to the point, that the works here mentioned belong to the God of Israel, and as here the experimental proof is brought in support of the immediately preceding declaration: Jehovah, the God of Jacob, is with us. From what Jehovah has done, the proof is brought in ver. 10, that he is God, Elohim.—The means, by which God *makes war to cease to the end of the earth,* ver. 9, is the overthrow of the wild conquerors and tyrannical lords, comp. the triumphal song, raised on the same grounds as existed here in reference to Assyria, over the pride of the king of Babylon in Isa. xiv. where, among other things, it is said: " How does the oppressor rest, cease from his oppression! The Lord has broken the staff of the wicked, the sceptre of the rulers. The whole earth rests and is quiet, breaks forth into singing." The *bows, arrows, chariots,* are those of the plunderers. These are rendered as incapable of prosecuting their devastations, or even of preserving what they had won, as if their implements of war were destroyed. The active opera-

tion, which the Lord here unfolds, is an earnest of that which he will manifest at the end of time, comp. Isa. ii. 4, Mic. iv. 3. That the destruction of the conqueror, who is here spoken of, must necessarily have taken place under such circumstances as those of Assyria, so that the hand of Jehovah could not be overlooked, we shewed before, comp. 2 Chron. xxxii. 23, "And many brought gifts to the Lord to Jerusalem, and presents to Hezekiah, king of Judah, and he was magnified in the eyes of all heathen henceforth."—In ver. 10 the Lord directs his speech to the peoples of the earth. *Cease*, not in regard to war at large—for then the ground does not suit—but from war against my people, which, as the foregoing fact shews, is a contest of feebleness against omnipotence, ruinous to those who undertake it. On the last words John Arnd: "How, then, could we have a stronger support? If only our support does not depart from us, we may say, as Joshua and Caleb did of the heathen, fear ye not, they are as bread to us, for their support has departed from them. If God remains our support, what then can men do with all their might!"

PSALM XLVII.

All the nations of the earth are called upon to unite in joyful praise to the Lord, ver. 1, because he is terrible, and the almighty ruler of the whole earth, ver. 2, according to the clear testimony of the events that had just taken place, the victory which he had accomplished for his people over many enemies, the protection which he afforded to his endangered land, ver. 3, 4. The Lord returns, after he had successfully managed the affairs of his people, to his heavenly habitation: the Psalmist exhorts to the singing of praises to him on his ascent, as to the king of the whole earth, who had manifested himself as such, ver. 5—7. God reigns over the heathen, God sits upon his holy throne, this the occurrent transactions teach, and thereby impart a prophetic sense to the Psalmist: he sees how the princes of the peoples gather themselves, in order to acknowledge God, as their God, and to have themselves received into his church, ver. 8 and 9.

The Psalm falls into two equal strophes (including the super-

scription), which are separated by a Selah, ver. 1—4, and 5—9. Both contain a call to praise the Lord, with its grounding. In the first, this call is addressed to the heathen, in the second, to Israel. In the second, there is appended, besides, a general conclusion. The whole is completed in the number ten. The name Elohim occurs seven times.

The occasion of the Psalm was, according to verse 3, an overthrow of many heathen peoples, accomplished by the visible interposition of God, who had leagued themselves against Israel, and who, according to verse 4, had set out with the purpose of expelling Israel from his land. If we keep in view this distinctive mark, we shall easily be convinced of the untenableness of the hypothesis of Ewald, according to which the Psalm belongs to the time after the return from the exile, and must represent Jehovah's sovereignty going out of Zion to the conversion of the heathen, (verse 3 manifestly speaks of a *constrained* subjection, to which also the *terrible* points in verse 2), as also that of Hitzig, who refers it to the victory of Hezekiah over the Philistines, 2 Kings xviii. 8,—to say nothing of older hypotheses, which referred the Psalm to the occasion of removing the ark of the covenant, in the time of David or Solomon, or even to the ascension of Christ. The only thing that suggests itself as a fit reference is the victory of Jehosaphat over the combined Moabites, Ammonites, Edomites, and Arabians, in 2 Chron. xx. Many nations were thus united against Israel; they were set upon nothing less than driving Israel wholly out of his land, comp. 2 Chron. xx. 11; the overthrow of the enemies followed under circumstances, which caused the hand of God to be clearly discerned. Surprised by an attack in the rear from a host of freebooting sons of the wilderness, the enemies fled in a panic, and as the spirit of mistrust fell upon them, and each people thought itself betrayed by the other, they turned their arms one against another. So Israel obtained a victory without a battle. The reference to that event is favoured by the circumstance that then, according to 2 Chron. xx. 19, the Korahites are expressly mentioned as having been present in the army, that the immediately following Psalm refers to the same event, as also Psalm lxxxiii. (these three Psalms perfectly suffice for a defence of 2 Chron. xx. against the attacks of modern criticism), finally, that on this supposition we obtain a suitable situation for verse 5, from 2 Chron. xx. 26, "On the fourth day they assembled them-

selves together, in the valley of praise, for there they praised the Lord." Before the people left the field of slaughter, to return back to Jerusalem, they held a solemn service in that valley of praise: from there God made as it were, his ascent to heaven, after having achieved redemption for his people. As the army into the holy city, so the leader of the host returned to heaven. In the valley of praise was this Psalm sung, as the following one in the service of the temple.—The objection against the reference to the victory of Jehoshaphat, that then the ark of the covenant was not in the field, as here according to verse 5, would have some force, if verse 5 really presupposed the presence of the ark. For notwithstanding all that Movers says upon the Chron. p. 289, there is not a single passage that certainly bespeaks the presence of the ark with the host, after the time of David. But verse 5, *rightly* understood, says nothing of the ark of the covenant.

To the chief musician, of the sons of Korah, a Psalm. Ver. 1. *Exult with hands all peoples, shout to God with jubilee-voice.* Ver. 2. *For the Lord, the Most High, is terrible, a great King over all the earth.* Ver. 3. *He constrains peoples under us, and nations under our feet.* Ver. 4. *He chooses our inheritance for us, the pride of Jacob, whom he loves. Selah.* The clapping of the hands in verse 1 is a gesture of joy, Nah. iii. 19, comp. Ps. xcviii. 8, Isa. lv. 12. They must exult to the Lord with heart, mouth, and hands. Of *homage* there is no trace; this is only dragged in by Stier. The ground of joy to the heathen is announced in ver. 2—4. In the victory which Israel had just gained, the glory of the Lord manifested itself, and since he is the God of the whole earth, this glory belongs also to the heathen. What was done primarily for Israel, must be a just occasion of living joy for the whole world. For even those, to whom immediately it brings no salvation, have still therein a matter-of-fact promise of this, a pledge of their obtaining it in the time to come. While it shews the greatness of God, it shews also what they may expect from this God in the future. The call of the Psalmist could certainly not be responded to by the heathen at that time, just because they were still heathen. But while he declares what they properly ought to do, he stirs up all the more powerfully the heart of Israel to praise. Similar calls to the heathen, to praise the Lord on account of his wonderful doings for Israel, are found also in Psalm lxvi. and

Ps. cxvii. The original passage is Deut. xxxii. 43: "Rejoice ye nations, rejoice his people, for he avenges the blood of his servants," comp. on Ps. xviii. 49. In ver. 2, the Psalmist points to the attributes of the Lord, which justify the call to the heathen to praise him. Then in ver. 3 and 4 he brings forward the proof of these attributes from his doings. *Terrible*—so has God shewn himself in the destruction of the enemies of his people, comp. Ps. lxviii. 35. He has proved himself to be a great king over the whole earth, as opposed merely to being king of Israel, by the victory over huge masses of people, who threatened to devour Israel.—Ver. 3 and 4 might of themselves be referred to the active operation of God, as appearing in the whole history, in conquering the enemies of his people, and preserving his inheritance. But ver. 5 shews, that the question is about a particular act of God, and indeed one that had recently occurred, in which the truth declared in ver. 2, furnishing an occasion for triumphant joy to the heathen, had just brilliantly shone forth. "The mild, friendly sense," maintained by Stier in 3, is excluded by הדביר, *to drive, to force one's self*, which imports a violent subjugation; by a comp. of the parall. pass. Ps. xviii. 47: "The God, that avengeth me, and subdueth the peoples under me," (comp. on, "under our feet" of the second member, "they fall under my feet," in Ps. xviii. 38,) and by the *terrible* in ver. 2, the proving of which is furnished by this verse. Calvin's objection, repeated by Stier, against the exposition we have given, that we cannot suppose persons, who had been constrained to serve by fear and violence, would exult with joy, is removed by the remark, that the peoples here are different from those in ver. 1,—there the whole heathen world, here the particular peoples, whom Israel conquered,—and that a bitter shell can very easily conceal a sweet kernel. How far the victory over Israel should be the object of joy to the peoples, is expressly declared in ver. 2. It is not the particular in itself—this was either a matter of indifference to the peoples, or the occasion of ruin—but the general unfolded in the particular, the proof for the being of God in the large sense, which that furnished for joy to every human heart longing for help, consolation, and salvation. If in ver. 4 the discourse is simply of the inheritance of Jacob, we can only understand by that *the holy land*, which is frequently so described, comp. Isa. lviii. 14, Deut. iv. 38, xv. 4, etc.; and it is arbitrary, with Stier and others, upon the ground

of a false meaning of ver. 3, to think of the promised fulness of the gentiles," which can just as little, without any thing further, be designated as the *pride of Jacob*. This can only mark a preference, which Israel already enjoyed. Against this exposition also is the בחר, which, according to it, must mean, he will *give* us. The sense of the first member is simply this: God has by his conduct distinctly shewn, that the holy land, the inheritance of his people, lies near to his heart, just because it is the inheritance of his people. The expression: he chooses, is to be explained by considering the inheritance to be chosen, as it were, anew, when a signal proof is given of the choice. לנו denotes those, out of love to whom the choice of the inheritance is made. In the second member, the inheritance of the Lord is epexegetically described as the *pride of Jacob*, that for which Jacob might be proud, comp. Nah. ii. 3, Am. vi. 8, because it had been rendered glorious by so many proofs of the might and grace of his God, which Amos himself, in ch. viii. 7, designates the pride of Israel, his glorious possession. The expression: whom he loves, indicates, what was merely implied in the *us* of the first member, that the preference the Lord gives to the land, has its ground in love to the people. If this were not parall., we could still refer the אשר to the pride, by comp. Am. vi. 8, and Ps. lxxviii. 68. But so, Mal. i. 2 is rather to be comp. The verse stands in close connection with the preceding one. The vanquishing of the peoples, which Israel would drive out of his inheritance, comp. 2 Chron. xx. 11, is that which forms the condition of the choosing = the delivering of the inheritance.

Ver. 5. *God goes up with rejoicing, the Lord with the sound of a trumpet.* Ver. 6. *Sing praise to God, sing praise, sing praise to our king, sing praise.* Ver. 7. *For king of the whole earth is God, sing a song with edification.* Ver. 8. *God reigns over the heathen, God sits upon his holy throne.* Ver. 9. *The princes of the peoples are gathered together to the people of the God of Abraham, for the shields of the earth are God's, he is greatly exalted.* That in ver. 5, the going up of God to heaven, is his return to his heavenly throne, his invisible procession to heaven, which takes place after he had displayed on earth by outward deeds his almightiness and love, and carried there the interests of his people, as a prelude to the ascension of Christ, appears from ver. 8, and the comparison of all other passages, in which the going up of God is mentioned, Gen. xvii. 22, Judg.

xiii. 20, Ps. vii. 7, and especially Ps. lxviii. 18, which, having a typical reference to the ascension of Christ in the New Testament, has at the same time an important bearing on our verse. The call to praise the Lord on his ascension to heaven is based in ver. 7 on the circumstance, that he, the king of Israel, has, by the very deeds of his almightiness, shewn himself to be king over all the earth. On משכיל comp. on Ps. xxxii. super. Every song in praise of God, on account of his glorious deeds, contains a rich treasure of instruction and improvement. Here the instruction, which shall be drawn out of the foregoing deeds, has been expressly declared. It is this, that God is king over the whole earth, that he reigns over the heathen, that these shall also sometime own his sovereignty. This great truth is particularly set forth in the two closing verses, as the special lesson of the particular transactions. The holy throne of God is as much as, "the throne high and lifted up," in Isa. vi. 1, comp. on the idea of holiness in Ps. xxii. 3. The consequence of God's sitting on the throne of his holiness, is his universal sovereignty, comp. Ps. ciii. 19, "The Lord has prepared his throne in the heavens, and his kingdom ruleth over all," Isa. lxvi. 1. In ver. 9 the עם is to be taken as accus., as it is commonly with verbs of gesture and motion, comp. Ew. § 477. This idea is contained in the expression: they gather themselves. To gather themselves = to come gathered. With a poet, we certainly cannot regard this accusative as "somewhat hard." We are not, with others, to explain: the princes of the people are gathered *as a people of God.* For עם אלהי אברהם, cannot mean *one*, but only *the* people of the God of Abraham, comp. Ew. § 510, neither can the princes be called a people, and after the conversion of the heathen there is not properly many peoples of God, but there is everywhere only one people, into which the converted heathen are received. The Psalmist beholds the future as the present, which many expositors failing to perceive, have erred. He prepares for himself from the manifestation of the true godhead of Israel, which he has before his eyes, a ladder by which he first rises up to this true godhead, and then proceeds to its recognition over the whole earth. He sees, how the heathen princes hasten, that they may be received among the people of the Lord, comp. in the Korahite Psalm lxxxvii. 4, Zech. ix. 7, and the Christol. there. The designation of God as the God of Abraham, points, as appears, to the promise

of blessing on all peoples.—The words: for the shields, etc., resume the subject of ver. 8. God is the rightful Lord of all the mighty ones, and this his right, which has been impaired by their rebellion, must be again re-established. Nature must force for itself a way through what is against nature, comp. on Psalm xxii. 28. The Princes are called the shields of the earth, as protectors of their peoples, comp. Hos. iv. 18.

PSALM XLVIII.

We have here also a song of praise to the Lord after the deliverance of the people of God from great danger. Before the Psalmist condescends on the particular proof of the divine favour, he points to the general relation to Israel, out of which the favour sprung. He celebrates in ver. 1—3, the dignity and elevation of Jerusalem as the city of God. Then he turns himself in ver. 4—8 to the transaction, in which this dignity and elevation had presently discovered itself. Hostile kings had assembled against Jerusalem, but scarcely had they looked at the city, when they hastened away from it in anxious flight. This fact, in which the history of the olden time again revived, connects the present state of God's people with the past. The second part of the Psalm, separated from the first by a Selah, begins, in ver. 9—11, with joyful thanks for this deliverance. Then in ver. 12—14 is addressed the call to proclaim the matter to posterity. For this purpose the city must be exactly surveyed in all its parts, so that it may be understood how the enemies were so utterly powerless against it, how not a hair of it, in a manner, was turned.

Expositors take as the historical occasion of the Psalm, either the victory of Jehoshaphat, (so in particular Movers on the Chron. p. 111, ss.) or the deliverance from the Assyrians under Hezekiah. To the latter hypothesis, it is to be objected, 1. That the discourse here is of many independent kings, who had leagued themselves in a common undertaking against Jerusalem. It is nothing to allege, on the other hand, the saying of the king of Assyria, in Isa. x. 8, "Are not all my princes kings?" For that here the discourse is not of such, as possibly once were called kings, appears from נוֹעָדָיו in ver. 4, as also from the fact,

that here it is always kings that are spoken of, never a king of kings. We never find it thus in the numerous passages which refer to the Assyrians. 2. That here the discourse is of troubled flight, not of utter destruction. On the other hand, every thing is in perfect accordance with the victory of Jehoshaphat. Then in reality, many kings were gathered together against Jerusalem. They came into the immediate neighbourhood of the city, into the wilderness of Tekoa, which is certainly not further than a journey of three hours from Jerusalem, which commands an extensive prospect, and in particular of the environs of Jerusalem,—comp. Robinson, P. II. p. 407; (upon the march of the Moabites and Ammonites, comp. *ib.* p. 426.) Their anxious and troubled flight is described quite similarly in the Chronicles. With: "We think, O Lord, on thy loving-kindness in the midst of thy temple," in ver. 9 here, which bespeaks the Psalm to have been sung as a song of praise in the temple, as the preceding one on the field of slaughter, comp. 2 Chron. xx. 27, "All Judah and Jerusalem returned, and Jehoshaphat in the fore front of them, back to Jerusalem with joy; and they came to Jerusalem with harps, and cytharas, and trumpets to the house of the Lord." A special reference to Jehoshaphat's time is also found in ver. 7. The omnipotence with which the Lord destroys the enemies, is there placed beside that, with which he breaks the ships of Tarshish. The occasion that gave rise to this comparison is recorded in 1 Kings xxii. 49, 2 Chron. xx. 36, 37. Jehoshaphat had united with Ahaziah in getting ships of merchandize, but the ships were wrecked, נִשְׁבְּרוּ. The internal connection between the two events was the greater, as in that annihilation of the ships of Tarshish, there was discerned, according to 2 Chronicles, a judgment of God.

In the superscription: *A Psalm-song of the children of Korah,* (comp. 2 Chron. xx. 19,) the שִׁיר, which is predominantly used of songs of praise, comp. on Psalm xlii. 8, is the particular, and מִזְמוֹר the general.

Ver. 1. *Great is the Lord, and exceedingly glorious in the city of our God, upon his holy mountain.* Ver. 2. *Beautiful by its elevation, the joy of the whole earth is Mount Zion, in the extreme north, the city of the great king.* Ver. 3. *God is in her palaces known as a refuge.* On ver. 1, Calvin remarks: "Assuredly there is no corner so concealed but that God's wisdom, righteousness, and goodness, and his other attributes, penetrate

into it.' But because he desires that they should be especially visible to his church, so the Psalmist does not in vain hold this mirror before our eyes, in which God more vividly presents his image.' Upon מְהֻלָּל, prop. praised, then glorious, comp. on Psalm xviii. 3. The words: his holy mountain, stand in appos. to: in the city of our God. The holy mountain was the centre of the city of God, and, viewed spiritually, this stood wholly upon Zion. In the following verse, the city, for the same reason is appos. to the mountain.—The key for the exposition of ver. 2, is found in the remark, that the Psalmist describes not the external but the internal glory of Jerusalem, views it not with fleshly eyes, but with the eye of faith, speaks not as a geographer, but as a divine. That the ἅπ. λεγ. נוֹף signifies height, elevation, is generally admitted now. (Against Luther's: Mount Zion is like a beautiful little twig, after the Chal., where נִיף is taken for a twig, decides already the stat. constr.) Beautiful of the height, is *q. d.* beautiful in respect to height, or through its height. In the external height, the Psalmist discerns the image of the spiritual, and only in so far is it of any importance to him, comp. Ps. lxviii. 16, where the outwardly high earthly mountains envy the spiritually high Zion on account of its elevation, Isa. ii. 2, Ez. xl. 2, Rev. xxi. 10, Matt. v. 14. *The joy of the whole earth* is Jerusalem also called in Lam. ii. 15, probably with reference to this Psalm. Jerusalem is so dear, especially when considered with the eye of the Spirit, that it may justly be reckoned the object of joy to the whole earth, comp. Ez. xvi. 14.—יַרְכְּתֵי צָפוֹן, prop. the extreme of the north, is to be taken as appos. to הַר צִיּוֹן. The only legitimate exposition is that which proceeds from a comp. of Isa. xiv. 13, 14. There the mountain of the gods is described as situated in the furthest north, which, according to a representation far spread in the East, must rise out of the earth up to heaven, forming a sort of intermediate link between heaven and earth: comp. in Isa.: "I will ascend into heaven, I will exalt my throne above the stars of God," and this: "I will ascend above the heights of the clouds, I will be like the Most High," which will by no means permit us to regard the mountain of the gods as belonging merely to the earth, but rather proceeds on the supposition, that it rises from earth up to the highest heavens. What the heathen dreamed of such a mountain, that Mount Zion was in reality. Its foundation was on earth, its top in heaven. That

we cannot here think of a geographical delineation, is clear from Ez. xxxviii. 6, 15, xxxix. 2, where the furthest north presents the contrast to the mountains of Israel. It is only figuratively that Zion is called the extreme north, precisely as in Ez. v. 5, "This is Jerusalem, in the midst of the earth have I set her, and round about her are the lands,"—according to the connection we can only think of a spiritual centre of the earth. That the heathenish representation of the mountain of the gods, in the extreme north, could not yet have been known in Israel under Jehoshaphat, is maintained without any solid reason. The exposition of Luther: On the side toward midnight lies the city of the great king, is, along with a number like it, disposed of by the remark, that יַרְכְתֵי always denotes the inmost and furthest of a thing, and specially יַרְכְתֵי צָפוֹן is everywhere: the extremity of the north. Against the exposition of De Wette and Gesenius: (the joy) of the whole earth,[a] we oppose the fact, that such a resumption of the stat. constr. is without example, not occurring even in Job xxvi. 10, which Ew. § 509, quotes for it. The special naming of the extreme north after the whole earth would be unsuitable.—The words appended in apposition: the city of the great king, points to that on account of which all the glorious predicates rest, which had been ascribed to Mount Zion in the preceding context. God is named *the great king* in opposition to the kings in ver. 4. In ver. 3, נוֹדַע is to be taken in its common signification, *known*, comp. Psalm lxxvi. 1. God is *known* in the palaces of Jerusalem as a fortress, because he has proved himself in them to be as a fortress, comp. ver. 13.

Ver. 4. *For, lo, the kings were assembled, they vanished altogether.* Ver. 5. *They saw, so they were astonished, were frightened, fled away.* Ver. 6. *Trembling took hold on them there, anguish as a woman with child.* Ver. 7. *With the east wind thou breakest the ships of Tarshish.* Ver. 8. *As we heard, so we saw in the city of the Lord of Hosts, in the city of our God: God establishes it for ever. Selah.* The commentary on נוֹעֲדוּ, prop. are appointed, then are come together, especially on the ground of an agreement, is given in Ps. lxxxiii. 4—6. עָבַר most would

[a] There seems to be some mistake in the original here, and I presume it should be, not: (the joy) of the whole earth, but: (the joy) of the extreme north. At the same time, this is not the rendering adopted by De Wette in that edition of his work on the Psalms (the iii.) which is in my possession.—*Trans.*

expound by *approaching*, but the impressive brevity is in favour of the sig. of *vanishing away*.—Upon the כֵּן without the preceding כַּאֲשֶׁר in ver. 5, see Ew. § 628. The object of the seeing is without doubt the holy city. For, its dignity and elevation must certainly be pointed out. The veni, vidi, vici of Cæsar is to be compared, and scarcely any expositor overlooks it. Upon חָפַז, to hasten for fear, in Niph. to be hastened, hastily and anxiously to flee, comp. on Ps. xxxi. 22. In ver. 7, from the liveliness of the affection the address is directed to God, as afterwards in ver. 9—11 throughout. The *breaking of the ships of Tarshish* is introduced here only as an individualizing description of the almighty working of God, *q. d.* thine omnipotence, which the present event has proved to us, nothing can withstand, not even what is most lofty and glorious,—the ships of Tarshish are used as an individualizing example of this also in Isa. ii. 16. Against Koester, who, with a wrong historical interpretation, would refer the verse to the destruction of a fleet, which the operations of the hostile sovereign had supported, decides the fut. alone, the pret. being always used of the historical events in the preceding and subsequent context,—as also against Hitzig, according to whom the ships of Tarshish must be regarded as a proper description of the warlike force of the enemy. That by ships of Tarshish are always meant great ships of burden, has been maintained without foundation.—In ver. 7 there is opposed to the *hearing*, the knowledge of God's grace and power from the tradition of past times, the *seeing*, the personal experience. Comp. Job xlii. 5, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," and the complaint regarding the contrast between the hearing and the seeing in Ps. xliv. That we must not expound: *at*, but only: *in* the city, appears from ver. 1 and 3. The last member—not: he will establish it, but, he establishes it—points to that which was borne witness to both by the past and by the present. The expression: unto eternity, for ever, is only apparently contradicted by experience. The Jerusalem that has been laid in ruins, is not that which the Psalmist means. It is only its lifeless corpse. Matt. v. 18 furnishes the canon, according to which all such declarations are to be judged.

Ver. 9. *We remember, O God, thy grace in the midst of thy temple.* Ver. 10. *As thy name, God, so is thy praise even to the ends of the earth, of righteousness thy right hand is full.* Ver. 11.

Mount Zion rejoices, the daughters of Judah exult on account of thy judgments. From ver. 9 it is evident that the Psalm was sung as a song of praise in the temple. In ver. 10 it is usually expounded: Wherever thy name is but known upon the whole earth, there also thy praise is known, thou art not like the idol-gods, which are mere names without deeds; but since, in Scripture phraseology, the name of God never stands for the mere name, but rather for the name only as the product of the deeds, comp. on Ps. xxiii, 3, so we must understand by the praise of God, the praise which he has *now* won for himself, *q. d.* as in former times thou hast by thy deeds obtained for thyself, and spread abroad far and wide, a glorious name, so hast thou now again filled the whole earth with thy praise. Exactly corresponding are the words: "As we heard, so we saw," in ver. 8. Comp. 2 Chron. xx. 29, "And the terror of God was on all the kingdoms of the countries, when they heard that the Lord fought against the enemies of Israel." The righteousness of which, as experience has just shewn, the right hand of God is full, is the matter-of-fact justification, which he imparts to his own, comp. Ps. xxxv. 28. The daughters of Judah in ver. 11, are, according to the connection, the other cities of Judah, a phraseology which had become so common, that it occurs even in the plainest prose, comp. Josh. xv. 45.

Ver. 12. *Walk about Zion, and go round about her, number her towers.* Ver. 13. *Attend to her bulwarks, consider her palaces, that you may tell it to the generation following.* Ver. 14. *For this God is our God for ever and ever, he guides us in the dying.* On the design of the call in ver. 12 and 13, comp. the introd. Such stability and glory after such means, as had been levelled at their prostration! How must this survey tend to the glorifying of the God of Israel, and to the strengthening of faith! סבב and דקיף occur in connection as in ver. 12, so also in Josh. vi. 3, 11, חֵיל, the outermost circumference of the city, forms the contrast to the palaces in the interior. In the ה, which is beyond doubt the suff., the Mappik is awanting. The ἁπ. λεγ. פסג in Chal. *to divide*, divides, according to the connection: in the consideration, attention. Against the parall. several: *range through.* In ver. 14 the call, given in ver. 12 and 13, is referred back to its ground. The deeds of such a God as the God of Israel, one must attentively consider and carefully hand down to posterity, which has in them pledges of similar

deliverances. This God, who has now done so great things for us, comp. upon the זה Ew. § 537. The על is not to be taken in the somewhat uncertain signification *above*, but in the sig. *with*, comp. Gesen. Thes. p. 1027: with dying, *i. q.* if it comes to dying. Parallel are Ps. lxviii. 20, "God is to us a God of deliverances, and the Lord frees us from death," Hab. i. 12, "My God and my Holy one, leave us not to die," Ps. xlix. 15, lxxxv. 7. The discourse here is not of a blessed immortality, but only of deliverance from the dangers of death, circumstances threatening the people of God with destruction. For changes in the text there is also no occasion. Luther's trans.: he guides us as the youth, rests upon the reading already indicated by the Chal. עַלְמוּת, with the arbitrarily supplied כ.

PSALM XLIX.

The Psalm meets the temptation, which comes upon the righteous from the prosperity of the wicked, whose persecutions it sets forth, and indeed with the consolation, which is presented for it throughout the Old Testament, (comp. the introd. on Ps. xxxvii. nearly related to it, as also to Ps. lxxxiii.), that the issue divides between the righteous and the wicked, that the glory and the ascendancy of the latter is only a temporary one, that it ends in terrors, while the righteous is delivered by God.

The Psalm consists of an introduction in ver. 1—4, the chief portion in ver. 5—15, and a conclusion in ver. 16—20. In the chief portion the thesis is first set forth, ver. 5, 6, then follows the grounding of it in ver. 7—15, which falls into three strophes, each of three verses. The whole has twenty verses.

The introduction: let all the world hear, for the Psalmist speaks wisdom. Ver. 1. *Hear this, all peoples, give ear, all ye inhabitants of the world.* Ver. 2. *Both common men and lords, both rich and poor together.* Ver. 3. *My mouth shall speak wisdom, and the meditation of my heart is understanding.* Ver. 4. *I will incline my ear to a similitude, open to the cythara my riddle.* The call upon all men to attention without distinction of land, situation, or means, must, as the following context shews, be designed to indicate the high importance of the instructions, which the Psalmist has to convey. If the problem here handled was falsely solved, all fear of God must

be overthrown. On the ground of Deut. xxxii. 1, it has been very common, at important announcements to call the whole world to listen, comp. Ps. L. 1, Mic. i. 1, 1 Kings xxii. 28. Upon חלד prop. continuance, then world, comp. on Ps. xvii. 14. On בני איש, prop. sons of man, on Ps. iv. 2. בני אדם, children of men, is limited by the contrast to the great mass. Against De Wette, who denies the distinction between the designations, comp. Gesen. in Thes. on אדם. Here this is favoured, not only by the גם־גם, as well, as also, comp. Ew. § 628, but also by the following: rich and poor. What the Psalmist has delivered, serves to the rich for warning, comp. v. 5, 6, 16, to the poor for consolation. Ver. 3 and 4 lay the ground for the call that is contained in ver. 1 and 2. The Psalmist must utter wisdom without reserve, for he gives only what he has received. The plur. in חכמות and תבונות is used for the purpose of giving force to the idea. In the Proverbs the use of חכמות is quite similar, as indicating wisdom, κατ' ἐξοχήν, sapientia hypostatica, in which all the treasures of wisdom and knowledge lie concealed. Of a plural in the common sense חכמה in particular is not capable. Comp. my Beitr. P. II. p. 258. In the words: I will incline my ear to a similitude, it is plainly implied, that the wisdom, which the Psalmist could communicate, is no self-sprung possession, but one that has been acquired by him; comp. Isa. v. 1, where the song, which the prophet sings to his beloved, is at the same time a song of his beloved, 2 Sam. xxiii. 2. Calvin: "It certainly becomes all the prophets of God to be so affected, as to take God willingly for their master in common with the rest of the people, and first of all to receive his word, which they are to declare to others from their own mouth. But the prophet's design was, to gain authority and reverence for his instruction, since he did not prate about his own notions, but only brought forth what he had learned in the school of God." Upon משל, similitude, see Balaam, p. 78. חידה, riddle, a discourse of difficult comprehension, deep sense. Both, as here, connected in Ps. lxxviii. 2. *Open*, as in Amos viii. 5, for openly to bring forth the treasure-chambers of the heart or the mouth.

There follows now the thesis; ver. 5. *Wherefore should I fear in the days of adversity, when the iniquity of my treaders-down compasses me about.* Ver. 6. *Those there confide in their wealth and boast themselves in the multitude of their riches.* Calvin: "The prophet now enters upon the instruction itself, namely,

that the sons of God should not be above measure disturbed by adversity, although the wicked may wantonly oppress them, and according to their pleasure, hold them enclosed on every side, because the Lord, though he may dissemble and be at rest, still does not sleep in heaven." Before the second member of ver. 5, we are not to supply some word like בימי, but it contains the closer description of the days of misfortune; the iniquity of my persecutor surrounds me, abrupt, for: in which surrounds me.

Ver. 7—9. The righteous has no reason to be troubled on account of the might and riches of the wicked, or the wicked to boast himself over him. This would only then be the case, if the wicked could assure himself of an eternal life through his riches, an eternal possession of his riches. But since he can by his riches deliver neither himself nor another from death, the king of which is quite inaccessible to him, he must therefore hang in constant dread of the destruction which inevitably awaits him, and it is for him, not for the righteous, to be afraid.

Ver. 7. *His brother can no one redeem, nor give to God his atonement.* Ver. 8. *And precious is the ransom of their souls, and he must put it off for ever.* Ver. 9. *That he may continually live and not see the grave.* In ver. 7, the איש, any one, namely among the ungodly rich, is the subject, the את is accus., the object placed before, in order to bring out distinctly the contrast in regard to the rich. The suff. כפרו refers to the rich ungodly ones. He cannot, with all his riches, once redeem another, to say nothing of himself. Many expositors render: a brother can redeem no one, no other the ungodly rich. But as the nothingness of the riches of the wicked must be indicated, the brother is not the person who redeems, but the person to be redeemed. The brother is also to be thought of as such in ungodliness, who in consequence of that has to fear destruction, comp. Gen. xlix. 5. The prefixed inf. פדה brings strongly out the idea of redemption, marks it as that, to which ultimately every thing belongs. Whatsoever is unable to redeem, to free others or one's self from death, that is of no value, such as that one should boast himself of it, or that others should be afraid of him on account of it. The discourse here is not of death generally, but of untimely, violent death, from which God defends his own, comp. ver. 15. The words: he cannot give God his atonement, is said in reference to Ex. xxi. 30, according to which one might transact with men in certain circumstances re-

garding ransom-money. There, just as here, כֹּפֶר and פְּדִיוֹן are united. The plural suffix in ver. 8: *their* soul, refers to the brother of the ungodly rich man, and this man himself. This pl. suffix also shews, that the rich person, who redeems, and that the suf. in כָּפְרוֹ, must be referred not to the brother, but to him. In ver. 9 the Psalmist lets the brother drop, and confines himself only to him, whom it here especially concerns, the rich man himself. It is arbitrary to maintain, that this verse stands connected with verse 7 and not with verse 8. The expression: it ceases for ever, at the close of verse 8, substantially means, he never brings it thither, he never comes therewith to a conclusion; and with this fitly joins on the following: that he may live. Comp. on the vau of the fol. before the abbrev. fut., corresponding to the Latin ut with the conj. Ew. § 618.

Ver. 10—12. The ungodly lives in presence of the universal sovereignty of death, which shews him that God may call him away every moment, immediately, as if he had no longer to sojourn on the earth. The dream of immortality possesses his whole being. But the Lord arouses him in a very rough manner from his dreams. Like the irrational beast, which formerly had no suspicion of its death, so he now is compelled suddenly to think of it. Ver. 10. *When he sees, that wise men die, altogether fools and senseless ones perish, and must leave their substance to others:* Ver. 11. *This is their heart, that their houses last for ever, their dwellings remain for ever and ever, and they call their names upon their lands.* Ver. 12. *But man remains not in honour, is like the beast, shall be extirpated.* When even wise men die, what dominion must death then have over the human race; how carefully should we reflect, that we cannot lay hold of his dominion; how foolish is it then to think, that one shall escape an untimely death, in case one has deserved it! When the wise and good die old and full of days, this is for the foolish and wicked a matter-of-fact announcement, that he shall be taken away in the midst of his days. But if he will shut his ears on this indirect announcement, the direct one must still force itself on him, which reaches him through the untimely and violent destruction of his companions in folly, (of this אָבַד, while of the wise מוּת.) The expression in ver. 11: their inward is their houses for ever, *q. d.* so is the whole heart full of thoughts, wishes, and endeavours, that their houses continue for ever, etc., comp. קֶרֶב in Ps. v. 9. The LXX., whom the Vulgate follows, have in their ne-

gligence interchanged קרבם with קברם. The קרא בשם, to call, since one rests somewhat in the name, partly to call upon with feeling, partly to call out with feeling, with reverence and admiration, here the latter, comp. Isa. xliv. 5. In ver. 12 there is the contrast to this their foolish, counter-experience course. *A man, q. d.* the ungodly, because with all his glory he still is only a man, and as such is liable to death, the avenging judgment of God. The לין several take in the general sense of *remaining*, but it is better to regard it as possessing the special sig. of *passing the night*, in reference to the quick and sudden destruction, comp. in ver. 14: and the righteous lord it over them in the morning, and Ps. xlvi. 5, where in like manner the speedy deliverance of the righteous is described. They are like the beast, which without any apprehension is overtaken by death, " which sports in pleasure and joy, and feels not approaching death." For נדמו, we conceive, more emphatically than the beast, the ungodly to be the subject.

Ver. 13. *This is their way, fools are they, and still men have pleasure in their mouths after them. Selah.* Ver. 14. *Like sheep are they laid in hell, death feeds on them, and the righteous have dominion over them in the morning, and their form must pass away, hell is a habitation to them.* Ver. 15. *But God will redeem my soul from the power of hell, for he takes me. Selah.* Since in what immediately precedes the discourse is of what befals the ungodly, the expression: this is their way, is *q. d.* this is their *fate*. Because it happens thus to them, so is there to those, who were quite full of the thought of their immortality, *folly*— כסל in this sig. Eccl. vii. 25, comp. Ps. lxxxv. 8. Against the sig.: *hope*, there is the כסיל in verse 10, the chastisement of their *folly* in ver. 11, and the suitableness of the contrast: they are fools, and yet. The Psalmist, then, declares his astonishment, that although the fate of the wicked so manifestly betokens their folly, there are still always found persons, who adopt their principles, and thereby procure for themselves like destruction. רצה with ב is always to have pleasure in something. One has pleasure is = there are always found such, who etc. *Their mouth*, q. d. their discourse, principles. The *Selah* admonishes, that we should not belong to the number of fools, who will not be frightened by the result of their principles.—שתו ver. 14, from שתת = שות, comp. Ps. lxxiii. 9, they lay, for, one lays them, they are laid. *Like sheep*, Calvin: " For proud

man the whole world is hardly sufficient. From that towering elevation in which they stretch themselves far and wide, the Psalmist crowds them together and gives them up to death for food." רעה various expositors take falsely in the sense of *feeding on*; Luther: death gnaws them. Instead of: the righteous have dominion over them, most modern expositors: they tread in upon them. But the sig. of *treading* for רדה, is quite uncertain in the only other passage which is brought in support of it, Jo. iv. 13, and with ב it is currently used in the sig. of *reigning over*, comp. particularly, Isa. xiv. 2. This sense is here also quite suitable. Saul, for example, after his death, was reigned over by David in his family and dependents, in the overthrow of the arrangements fixed by him, etc. It is said to be in the *morning*, because the destruction of the ungodly takes place in the night, by which its suddenness and unexpectedness is expressed,—comp. "the tempest steals him away in the night" Job xxvii. 20; or perhaps, just in the next morning, for, in a brief moment, comp. ver. 12, Ps. xlvi. 5. The words צירם לבלות, prop. their figure is for annihilation. Their beauty is consumed. The last member literally: Sheol is to him of a dwelling away, *q. d.* a dwelling which is no dwelling. מן similarly as in 1 Sam. xv. 23, Jer. xlviii. 2, Isa. lii. 14.—In ver. 15, the fate of the righteous, at present oppressed, is placed in contrast to that of the triumphing wicked. אך, *only*, in opposition to ver. 7, *q. d.* God, who alone can do it, will do it. According to the connection and the contrast, the redemption of the soul of the righteous from hell, can primarily mean nothing but deliverance from immediate danger. But what accomplishes this, at the same time pledges redemption from actually approaching death. As לקח neither means to receive nor to demean one's self, we must, in the second member, supply from the first: out of the hand of sheol. While the wicked are laid down in sheol, the righteous are withdrawn from it.

The conclusion follows in ver. 16—20. Ver. 16. *Be not thou afraid, when one is made rich, when the honour of his house is great.* Ver. 17. *For he will not in his death take with him all, his honour will not go after him.* Ver. 18. *For he blessed his soul in his life, and one praises thee, because thou dost treat thyself well.* Ver. 19. *He will come to the generation of his fathers, never more do they see the light.* Ver. 20. *A man in honour without understanding, is like the beast, to be rooted out.* The

expression: be not afraid, resumes, after the proof has been given, the question: wherefore should I fear? in ver. 5. כָּבוֹד denotes riches, not in itself, but only in so far as these surround their possessor with honour and glory. Death, which according to ver. 17, deprives the ungodly of all his glorious privileges, is to be thought of according to the preceding context, as near at hand. In ver. 18, the reason is given why God does not permit the glory of the wicked to follow him, why it comes to so sudden and complete an end. His whole life was set on enjoyment, he has already enjoyed enough, already has he treated himself luxuriously enough, and he cannot trouble himself if he should now come to want. We may compare Luke xvi. 25, a passage resting upon ours, and serving as a commentary to it, "But Abraham said, Son, remember, that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." On this: for he blesses his soul in his life, is to be compared the address of the rich man to his soul, Luke xii. 19. In the second member, the ungodly rich man is addressed, and the irony thereby made more cutting: thou dost indeed treat thyself so kindly, that men generally praise thee as a virtuoso, as a hero in wine-bibbing, etc., comp. Isa. v. 22. At the beginning of ver. 19, the address is still continued: thou wilt come, but then it just as suddenly ceases again, as it had commenced, of *his* fathers; in which many cannot find their way, and hence take תָּבוֹא as 3 fem., and refer it to the soul of the rich man. Under the *generation of the fathers* are here to be understood, not so much the corporeal ancestors of the ungodly, as his predecessors in wickedness, (although both often coincide,) with reference to the common expression: is gathered to his fathers.—In ver. 20 there is a repetition, with a slight variation, as is quite customary in such cases, (comp. on Ps. xlii. 5,) so that there is no need of attempting, like Ewald, to correct the one passage by the other, of ver. 12, in order to close the whole with the emphatic and pregnant declaration: the ungodly dies as an irrational beast. Luther excellently: *in short*, when a man, etc. The object of יָבִין, which is never placed absolutely, is to be supplied from the connection: the nothingness of riches, which are obtained and held without God.

PSALM L.

The Psalm contains a rebuke to the hypocrites, who thought to satisfy God by going through the round of outward services, and keeping the law on their lips. As formerly, at the *giving* of the law on Sinai, so now God appears on Zion for the *explanation* of it, and for judgment against its transgressors, ver. 1—6. He discovers first, after an introduction in ver. 7, in ver. 8—15, the reigning errors in reference to the *first* table of the law, and shews wherein the true service of God consists. We have not to do with him about the external sacrifices as such. For were he to be served with these, since he is the Lord of all that lives, they are at his command in infinite fulness, so that he does not need to apply to men for them, ver. 8—12; and how, indeed, could he be served therewith, since he is a spirit? ver. 13. Just because he is this, it is only spiritual sacrifices that could be acceptable to him, a heart full of gratitude and love, ver. 14, 15. From the first table of the law, the discourse turns in ver. 16—21, to the second. It reproves those who have the law of God constantly in their mouth, and, at the same time, wickedly transgresses it in their behaviour towards their neighbour. In an impressive conclusion, ver. 22 and 23, the subject of God's discourse is briefly resumed.

Asaph is named in the superscription as author. The most natural supposition, that this Asaph is identical with him, who in 1 Chron. xv. 17, 19, is named as one of the first master-musicians of David, and in 2 Chron. xxix. 30, (comp. xxv. 1,) along with David as a composer of Psalms, has nothing against it in the contents. The fundamental thought, that the sacrifice of the heart is alone well pleasing to God, is also declared in the following Psalm composed by David, which, on account of this very agreement, has been placed immediately after it. The times of David presented very peculiar occasion for giving emphatic announcement to this thought—comp. the introd. to Ps. xv. and to Ps. xxiv. It is remarkable, that the voice against the false estimate of the external worship of God, proceeded from the quarter which was expressly charged with its obligation. Asaph, according to 1 Chron. vi. 24, was of the tribe of Levi.

We have still some remarks to make on the doctrinal matter

of the Psalm. The less that sinful man is able to conceal from himself, that God has demands to make upon him, the more important does he feel it to have God for a friend, and also the more difficult to present what alone is truly well-pleasing to him. Hence, in order to silence the voice of conscience, he makes all sorts of efforts to be quit of him on easier terms through somewhat external. Now, under the Old Covenant, this feeling ran out upon the sacrifices and the other holy services. The opposition between the moral and the ceremonial law is not properly that of the internal and the external; it is rather of the naked, and of the veiled internal. Every ceremonial law is moral; the external action is always commanded simply for the sake of the internal, which it expresses, represents. There is never body without spirit. But the fleshly sense savours not the spirit, and cleaves simply to the body, which thus isolated becomes a corpse. Now, if the revelation under the Old Covenant had been confined to the law of Moses, there had been room for the complaint, that in it this error had not been more decidedly testified against. There are found in it in this respect only some scattered indications, comp. for example, Gen. iv. 3—5, where with an external similarity the sacrifices of Cain and Abel are different in their results with God, and this difference is carried back to the diversities belonging to their personal state, which amounts to an explicit declaration, that the sacrifice derived its significance only as an expression of the internal condition, Lev. xxvi. 31. But Moses himself points to the continuation of the revelation, when he announces the sending of the prophets as divinely called expositors of the law. And these executed their commission in this respect, in so powerful a manner, that only the most settled waywardness could continue in error, comp. for example Isa. i. lxvi.; Jer. vii. 22; Mic. vi. 7. With them the Psalmists also unite, especially the author of this Psalm, who, with the view of again disclosing the misapprehended import of the law, makes God appear in the same majesty on Zion, in which he formerly appeared at the first giving of the law on Mount Sinai.

The Psalm has been in many ways misunderstood. The entire rejection of the Mosaic sacrificial worship has been supposed to lie here. Hence the older expositors refer it to the times of the New Testament, and to the abolition of the Mosaic worship through Christ; while the later would find

traces of an opposition between the Mosaic law and an enlightened, that is, naturalistic manner of thinking, comp. the refutation of the latter view in the Ev. K. Z. A. D. 1835, p. 641, ss. As well might one conclude from the words of H. Müller, in his Epistolical Schlusskette, p. 858: "Also has existing Christianity four dumb church-idols, after which it follows, the baptismal font, the pulpit, the confessional, the altar," that he wished to abolish baptism, preaching, confession, and the communion.

Ver. 1. *God, the almighty, the Lord speaks, and calls the earth, from the rising of the sun even unto its going down.* Ver. 2. *From Zion, the perfection of beauty, shines forth God.* Ver. 3. *Come will our God, and he does not keep silence, fire devours before him, and round about him it is very tempestuous.* Ver. 4. *He calls to the heavens above, and the earth, that he judges his people.* Ver. 5. "*Gather to me my saints, who close with my covenant on sacrifice.*" Ver. 6. *And then declare the heavens his righteousness, for God judgeth. Selah.* First, in ver. 1, the whole manifestation is brought out in a brief outline, and then it is delineated more in detail. The expression: he speaks, so early as in the outline, points to this, that the discourse of the Lord, as afterwards recorded in ver. 7—23, is that to which all the rest is subservient. The three names of God stand in apposition according to the accents, comp. against the exposition: of the God of gods, my Beitr. P. II. p. 261. The heaping up of names must fill the hypocrites with terror, as these bring before their eyes the majesty of him, whose judgment they underlie. In the relation of these designations there is a gradation. Elohim is more than El, to which its singular Eloah is equivalent. The plural marks the fulness and the richness of the divine nature. Jehovah is the highest name according to its derivation—it marks God as the only real being—and, according to the usage also, which ascribes to Jehovah the most glorious manifestations of God to and in behalf of his people, comp. Beitr. as above. That the earth is called upon not properly to be itself judged, but only to be present at the judgment upon his covenant-people, is expressly declared in ver. 4, and is abundantly apparent from the whole contents of the Psalm. That the earth and the heavens (ver. 4,) come into view not properly as productions and servants of God in judgment, (Stier) but only as witnesses—that

they are merely called upon to be present in order to make the scene more solemn, in order to shew, that the transaction which is here taking place, and the discourse that sets it forth, is of the greatest moment, justly handled by the highest of all authorities, and belonging to him, appears from the comp. of all the parallel passages of the Old Testament. Particularly decisive is here Deut. iv. 26, "I take to witness against you this day heaven and earth, that ye shall soon utterly perish," where the calling upon heaven and earth cannot possibly have any other signification, than that of giving solemnity to the scene. Comp. besides, Deut. xxxii. 1, which is properly to be regarded as the original passage, Isa. i. 2.—הוֹפִיעַ in ver. 2, prop. to make, to glitter, or shine, then to appear shining, to shine, is here, as in Ps. lxxx. 1, borrowed from Deut. xxxiii. 2. That the Lord appears not from heaven, but from Zion, shews that the judgment to be held is a theocratic one. From this already it is evident, that the Psalmist, throughout, proceeds on theocratic ground, and that its design cannot be to abolish the sacrificial worship, which stood in closest connection with the theocracy, and especially with the presence of the Lord on Mount Zion. In what sense Zion is named the *perfection of beauty*, (which Luther, after the LXX. falsely refers to God,) is clear from what has been remarked on Ps. xlviii. 2.—The expression: our God, in ver. 3, points to the ground of the appearance of the Lord. As Israel's God, who having given much, also requires much, he could no longer overlook the great misapprehension of his law. Instead of: he does not keep silence, several have: he is not silent. But there is no ground for this ungrammatical rendering, (the אַל *always* denies subjectively.) That he does not keep silence, has for its foundation: he is not silent, and, besides, implies, that what God is going to do, is in accordance with the wishes of the Psalmist. This indication of being well pleased with the doing of the Lord is very common with the prophets and the Psalmists. The discourse in the proper sense, as it follows in ver. 7—23, forms primarily the contrast to the *keeping silence*. But on that immediately follows, if this first step in the way of chastisement has no effect, the matter-of-fact discourse, comp. ver. 21. On the words: fire eats out of his mouth, for, out of his mouth goes devouring fire, comp. Ps. xviii. 8. נִשְׂעָרָה, it storms, comp. Ew. § 552. Fire and storm, as symbols of the anger of God, his punitive right-

eousness, as here combined in the often misunderstood passage 1 Kings xix. 11, 12. The fire *alone* already meets us in this quality in *the pillar* of fire and cloud, comp. especially Ex. xxiv. 17. In Deut. xxxii. 22, the divine indignation, by which Israel is consumed, appears under the image of a great fire, comp. 2 Thess. i. 8. In Deut. iv. 24, ix. 3, Heb. xii. 29, God himself is described as consuming fire, on account of his punitive righteousness, his indignation against sin. The Psalmist manifestly alludes here to the frightful manifestations at the giving of the law, Ex. xix. 16, xx. 15. The appearances mentioned here have, in common with those there, the object spoken of in Ex. xx. 17, "that his fear may be upon you, that you sin not." They must fill the heart with holy fear before the heavenly judge, while they place behind the foreground of chastising *words*, a background of avenging *deeds*. The judging mentioned in verse 4, is, according to the remarks made on ver. 1, not to be explained of others: that they may judge, but that he may judge, for behoof of the judgment to be held by him upon his people. After the Lord has appeared in the place of judgment, and all the witnesses are already assembled there, he gives in ver. 5 the command to bring the accused before him. The call is addressed to the (ideal) servants of the divine judgment. If the Psalmist had spoken more definitely, he would have named the angels, comp. Matt. xxiv. 31. It is at first sight strange, that those, whom the Lord will judge as transgressors of his covenant, should be described as his *saints*. But the allusion to the height of their standing and destiny is particularly fitted to cause shame, on account of their present actual condition. Quite analogous is Deut. xxxii. 15, where Israel, in the very midst of the representation of his shameful revolt, is called *Jeshurun*—comp. the Jesharim of the whole people, in Num. xxiii. 10; analogous is Isa. xlii. 19, "Who is blind, if not my servant, and deaf as the messenger, whom I send? who is blind as the devotee of God, and blind as the servant of the Lord?" עלי זבח is commonly expounded: under sacrifices, *q. d.* under sanction of sacrifices, comp. Ex. xxiv. 4—8. But as the words, when so understood, are almost unnecessary, and as justice is scarcely done thereby to the preposition, it is better to explain: who think of making a covenant upon sacrifice, upon the foundation, or under the condition of the sacrifice presented by them. Comp. על of the foundation, upon which any thing rests, Gen.

xxvii. 40, Deut. viii. 3. The misunderstanding of the stipulated sacrifice, in the presentation of which, when *spiritually* considered, the whole obligation of the people of God consisted, is set forth and censured in what follows, so that the words, thus understood, very fitly designate the theme of the succeeding context. Now, when beside the witnesses the accused are also gathered, the judgment begins: and then the heavens declare, etc., ver. 6. The heavens declare the righteousness of God in so far as the judicial voice of God, manifesting his righteousness, sounds forth from thence, comp. Ex. xx. 19, to which the expression: for God judges, of course with words, makes express allusion. Through the partic. שֹׁפֵט "the action is treated as a firm, abiding image before the eyes," *q. d.* he is in the judging, comp. Ew. § 350. הוּא is the copula, Ew. § 548.

Ver. 7. *Hear, my people, and let me speak, Israel, let me conjure thee: God, thy God am I.* Ver. 8. *Not on account of thy sacrifices will I chastise thee, and thy burnt-offerings are continually before me.* Ver. 9. *I will not take out of thy house bullocks, nor he-goats out of thy flocks.* Ver. 10. *For mine are all the beasts of the forest, the cattle upon the hills, where they go by thousands.* Ver. 11. *I know all the fowls of the mountains, and what moves upon the field is known to me.* Ver. 12. *Were I hungry, I would not tell thee, for mine is the world and what fills it.* Ver. 13. *Will I eat the flesh of bulls, and drink the blood of goats.* Ver. 14. *Offer to God praise, and* so *pay to the highest thy vows.* Ver. 15. *Then call on me in the day of trouble, and I will deliver thee, and thou wilt praise me.* With ver. 7 begins the speech of God, as judge introduced in the preceding verse. Upon the imperative with the vau of consequence, comp. Ew. § 618. הָעִידָה with בְּ signifies here, as not rarely, to protest, imploringly and with the solemnity of an oath to warn. The commencement: God, thy God am I, serves the same purpose, as the preface at the giving of the law in Ex. xx. 2. It is intended to prepare the way for the following discourse. The same design serve also the descriptions of the persons addressed. On the one side, my people and Israel, the people of God and of the covenant, on the other side *God*, the God of heaven and of earth, *thy God*, the God, who had bound Israel to himself by so many benefits, had purchased his obedience so dearly. The sense of ver. 8, not the outward sacrifices, which ye regularly bring, but some-

thing much greater is the object of my accusation. In this verse it is clear, that if the outward sacrifices had not been offered, this would also have been a ground of complaint. There follow in ver. 9, ss. the grounds on account of which, God concerned himself so little about the outward sacrifices as such—first in ver. 9—12, if he needed the sacrifices, still he would not require to seek them from men, as his whole creation stood at his command; then in ver. 13 his spirituality, from which the outward sacrifices, as such, could yield him no satisfaction. On the ן in חיתו, ver. 10, borrowed from Gen. i. 24, see Ew. § 507. The *hills of the thousand*, the hills where thousands of beasts are found. As the expression: I know, so also the *with me* in ver. 11 is to be referred to the knowledge. Knowledge and possession are here inseparable from one another, just as omniscience cannot exist without omnipotence, and universal dominion. In ver. 14 and 15, the true sacrifices are set forth in the place of the false, and a rich blessing promised to their presentation, the obligation in verse 14, the reward in verse 15. *Praise* (תודה has only this meaning) is here mentioned merely for the sake of individualizing, as one species of the inward worship, performed by the heart, in opposition to the purely external. But much account is made of thanksgiving. John Arnd: "The giving of thanks comprehends many virtues in itself—acknowledgment of God as the fountain of all good; fear of God, namely the child-like fear, which receives all benefits from God as a child from the father; humility, confessing that we have nothing of ourselves, but obtain all from God," etc. The expression: And pay, is *q. d.* so wilt thou pay, comp. on the imperative fut. Ew. § 618. Vows consisted in great part of thank-offerings, comp. Lev. vii. 11, 16, Ps. cxvi. 17, 18. He only who has rendered the substance of this thank-offering, *thanks*, has truly paid his vow. The common import put upon: and pay, as conveying an admonition, is inadmissible, because it takes the expression, of paying the vows without farther explanation, in a spiritual sense. The whole 15th verse is of a promissory nature. It announces the reward which is appointed for the spiritual worship of God. Whoever thanks God in the right manner for deliverance obtained, he may console himself in the time of distress with the assured hope of a new deliverance. *Then call upon me*, is q. d, if thou dost then call upon me, comp. Ew. § 618. *Thou wilt praise me*, thou wilt have occasion to do this. The: call upon me, cannot

be taken as a *command* to trust in God in the time of trouble. Hypocrites also call on God in their way.

Ver. 16. *And to the wicked God says: what hast thou to do to declare my laws, and to take my covenant into thy mouth?* Ver. 17. *Since thou still hatest correction, and castest my words behind thee.* Ver. 18. *When thou seest a thief, then thou dost consent to him, and with adulterers is thy part.* Ver. 19. *Thou givest thy mouth to the wicked, and thy tongue frames deceit.* Ver. 20. *Thou sittest, speakest against thy brother, against the son of thy mother thou speakest calumny.* Ver. 21. *That didst thou, and I kept silence, then thoughtest thou, I was as thyself. But I will chastise thee, and will set in order before thine eyes.* From the first table the Psalmist here turns to the second. רשע in ver. 16 is, as very commonly, the wicked in the narrower sense, the evil-doer against his neighbour. The commonly understood contrast of the properly wicked against the erring members of God's people, is an untenable one, and the Psalmist has here to do with the same individuals as in ver. 7, ss. To offer to God outward, in place of spiritual sacrifices, is an error springing from heavy moral guilt, and they, who do it, always appear in scripture as evil-doers. In Isa. i. 15, for example, the hands of the merely external worshippers are at the same time full of blood, comp. lxvi. 3, 4. According to the parall. and the connection, by the covenant must be meant the law of God especially in so far as it requires love toward our neighbour. This usage is found already in the law itself, comp. for example, Ex. xxiv. 7, xxxiv. 28. The wicked takes the law into the mouth, prop. upon the mouth. for upon the lips, Ex. xxiii. 13, 2 Sam. xiii. 32, in order to display his knowledge of the will of God, to teach others, and to judge others, Rom. ii. 18—24. That such have no right to take the law of God into their mouth the Psalmist shews in ver. 17, from the fact of their not endeavouring to reprove themselves by it, and not correcting their deficiences, for which the law was given to them, being there not for being spoken about, but for being done, comp. Rom. ii. 13. John Arnd: "Such a person was Ahab, who could appear so pious, but when Elias rebukes him, he curses, and persecutes the prophets to death, which shews he was a hypocrite, and would be taken for a pious man. But those are truly pious people, who are without hypocrisy, and to whom God's word is a reality, who could suffer themselves to be reproved, and confess their

sins, as David, when reproved by Nathan, was not indignant, but said: I have sinned against the Lord; they who act so are no hypocrites." The Psalmist refers in ver. 18—20, to the three commands of the decalogue: thou shalt not commit adultery, thou shalt not steal, thou shalt not speak false witness against thy neighbour. He shews the sinner how little right he had to take the commands of God into his mouth, since he violated them in succession. רצה with עם in ver. 18, not: to have pleasure in any one, but to be satisfied with any one, to be of one mind with him, comp. Job xxxiv. 9, Rom. i. 32, and what is related of the inhabitants of Sodom and Gibeah. Luther has, after the LXX. and Chald., derived the form falsely from רון. The שלח with ב in ver. 19, immittere. Without foundation in the words themselves, most: thou lettest loose in thy mouth the reins to the wicked. The expression in ver. 20: thou sittest, is a delineation to the life of babbling companies, comp. on Ps. i. 1. The expression נתן דפי (דפי only here) from the general connection,—in ver. 19 and 20 the discourse is only of sins of the tongue—from the parallelism, and from the obvious reference to the command, thou shalt not speak false witness against thy neighbour, can be understood only of evil backbitings and calumnies. נתן is best taken in the common sig. of giving, דפי in that of *blow* = words, through which he, or his honour, is struck down. *Against the son of thy mother*, is an ascending clause, since אח not rarely marks *brother* in a larger sense, q. d. even against thy dear brother. The keeping silence, in ver. 21, forms the contrast to a matter-of-fact discourse. *I kept silence*, in my long-suffering, which should have led thee to repentance, Rom. ii. 4, but thou, falsely interpreting my silence, thoughtest, that I was (the inf. constr.) wholly as thyself, equally well inclined towards sin. Since to this silence, the expression: I will chastise thee, and thereby give convincing proof of the opposite, forms the contrast, it must refer, not to the preceding rebuke of God in words, but only to his matter-of-fact speech, the actual chastisement, comp. ver. 22. The words: I will set in order before thine eyes, (comp. on the ערך on Ps. v. 4,) is excellently expounded by Calvin: "He declares, that they will soon be drawn into open light, that they shall be compelled to see with their eyes the shameful deeds, which they had imagined they could conceal from the eyes of God. For so I understand *the setting in order*, that God will lay before them in exact order a full

catalogue of their misdeeds, which they must read and own, whether they will or not.

Ver. 22, 23, contain the impressive conclusion of the speech of God. First, in ver. 22, the threatening against stiff-necked sinners, then in verse 23, the promise to those, who suffer themselves to be led into the right way. Ver. 22. *Mark now this, ye forgetters of God, lest I tear you in pieces without deliverer.* Ver. 23. *Whosoever offers praise will glorify me, and whosoever prepares a way, to him will I shew the salvation of God. This,* every thing that has been said in the preceding context for the unmasking and terrifying of imaginary saints, but, in particular, the threatening at the close of the preceding verse. Under the name of the forgetters of God are thrown together the friends of the merely outward service, and the wicked. On the words: lest I tear thee, etc., Arnd: "Just as a ravenous beast permits no one to take his prey from him, so can no one deliver from the anger of God, when it burns; it is a frightful thing to fall into the hands of the living God, and to be dragged away to punishment." The expression: he will glorify me, in ver. 23, can, according to ver. 15 and the parallel: I will shew him my salvation, only mean, he will have occasion to glorify me. שׂום דרך occurs in Ex. xxi. 25, Isa. xliii. 19, comp. xlix. 11, in the sig. of making or preparing a way. Hence expositions such as: who considers upon the way, or: orders his way, etc., are to be set aside. The greater part now of those, who correctly apprehend the nature of the expression, expound after the example of the LXX. and Vulgate: he treads the way, which I will cause him to see, agreeing as to the sense with Luther, who followed the false reading שׂם there. But then would the speech of God in the conclusion of the second part, in ver 16—21, have been allowed entirely to drop. We can arrive at a satisfactory sense only when we render: whosoever prepares a way, *q. d.* whosoever regulates his life by sure principles—the opposite in Ps. cxxv. 5; "who turn aside upon their crooked way." Thus have we in each of the two members a condition and a consequence. The first is a compend of ver. 14 and 15. To the promise of salvation for those, who truly fulfil the obligation toward God, there is added the promise of salvation for those, who occupy a position toward their neighbour, the reverse of that condemned in ver. 16, ss. The salvation of God, for my salvation, in order to indicate what it imports, to be partakers of the salvation of God.

PSALM LI.

DAVID, after his adultery with Bathsheba, aroused from his sleep in sin by the admonition of the prophet Nathan, humbled himself before God, and gave utterance in this Psalm to his inward desire for forgiveness and renewal. It falls into two main divisions, of which the first completes itself in the number twelve, the second in the number seven. In the first, ver. 1—12, the Psalmist asks for that, which the Lord must grant him, in ver. 13—19, he represents how he will shew his gratitude to the Lord for the love conferred on him. The first division falls again into two halves. In the first, ver. 1—6, the Psalmist gives, after a short and rapidly uttered prayer, ver. 1 and 2, the grounding of it, he acknowledges his sin, ver. 3 and 4; and: to man conceived and born in sin can divine truth and wisdom come only from God, ver. 5 and 6. In the second, ver. 7—12, there is raised out of the thus laid foundation the enlarged prayer, first, for forgiveness of sin, ver. 7—9, then for the restoration of the gift of the Spirit, ver. 10—12. In the thanksgiving portion, the Psalmist first declares, how he will *personally* shew himself grateful, when the Lord hears his prayer, by inviting all sinners on the ground of his own experience to repent, he praises God's righteousness and celebrates his glory, as that has been manifested in his reception to favour, ver. 13—15; then proclaims this, and the broken heart, which is the source of such a celebration of God's praise, to be the true thank-offering, while the external sacrifices, as such, are not acceptable to God, ver. 16 and 17. Then he promises the thanksgivings of the whole church, to be displayed in a fulness of *hearty* sacrifices, when God had shewed himself gracious to them in their head, and further took them as the object of his supporting and sustaining agency, ver. 18 and 19.

That the Psalm was composed by David on the occasion in question, shews, besides the superscription, the authenticity of which is evidenced both by its own internal character, and also, perhaps, by the circumstance, that, by including it, the Psalm falls into three decades, also the wonderful agreement of the subject with 2 Sam. xi. and xii. That we have to do here as there with a sinner of high rank, is already probable from ver. 13—15, according to which, the compassion to be shewn to the Psalmist should operate beneficially through an extensive circle,

but certainly from the conclusion, ver. 18 and 19. That the Psalmist there passes on to pray for the salvation of the whole people, pre-supposes, that this salvation was personally connected with himself, that the people stood and fell with him, as was rendered palpable by the history of the numbering of the people. That the Psalmist was a king, Ewald also concludes from these verses, although he denies the composition of it by David. In ver. 14, the Psalmist prays for deliverance from blood-guiltiness. Such guilt David had incurred through the death of Urias, occasioned by him, and of those who fell with him, and Nathan had threatened him in the name of God with the divine vengeance for it; comp. 2 Sam. xii. 9, 10. This is the more remarkable, the more singular the case is in its kind. Of a true worshipper of God, the whole history of the Old Testament contains nothing similar. It is a poor shift to maintain, that *blood* might also be taken generally for guilt and punishment. That in the passage Isa. iv. 4, upon which alone stress is laid, the discourse is of blood in the proper sense, appears from the comp. of chap. i. 15, 21.—Ver. 4 is quite replete with references to 2 Sam. xii. As David there says: I have sinned against the Lord, so here: against thee only have I sinned. The words: "This evil have I done in thy sight," is seen at once to be an echo of the address of Nathan in 2 Sam. xii. 9, "Wherefore hast thou despised the word of the Lord, to do this evil in his sight?" Finally, in the words: "that thou mightest be justified in thy speech, pure in thy judgment," respect is had to a sentence which the Lord had passed in the case of the Psalmist, of a judgment which he had exercised upon him. We swim in mid-air so long as we do not perceive the reference to the discourse of Nathan.

Besides, the correctness of the superscription is still farther evidenced by the relation of our Psalm to Psalm xxxii. which refers to the same matter, and which is only distinguished from this by the circumstance, that while here the Psalmist prays for the pardon of sin and strives for it, there he has respect to the already finished conflict, and invites all his companions of faith to enter into the participation of the like salvation through an unfeigned confession of their sins. What the Psalmist there does after the received forgiveness, that he here promises to do in case he received it, ver. 13—15, comp. especially ver. 13 with Psalm xxxii. 8.

With the other Psalms of David also the Psalm presents close resemblances. Thus the relation of the first part to the second here is quite similar to that in Psalm xxii.; and Psalm xl. 6—10, presents an extraordinary agreement with ver. 13—17.

The grounds which many have brought forward against the correctness of the superscription, and for the assumption, that the Psalm was composed during the Babylonish captivity, (De Wette, Hitzig,) or shortly before it, (Ewald,) may be very easily disposed of. It is said, 1. That the Psalm is not worthy of David; its "melting language" indicates a later age. But the Psalm must still carry in it somewhat of concealed glory, which they only can recognize who read it with the heart, out of which it issued, comp. 17. How, otherwise, were the fact explicable, to which already Luther alludes? "This Psalm has been named by every one a Psalm of penitence, and there is no other in the Psalter which is oftener sung and prayed in the church." The "melting language" is perfectly natural to a broken and bruised heart. 2. "The Psalm does not quite suit the situation indicated in the superscription. According to the narrative in 2 Sam. xii. David had announced to him immediately the pardon of his sin; here he first implores this most earnestly." But that David was enabled instantly to appropriate to himself the pardon, of which Nathan assured him, is not so much as hinted in 2 Sam. xii. This must have been so much the more difficult to him, the deeper his fall had been in proportion to the grace already conferred on him. It was certainly a great deal, if, through the external announcement, he was kept from utter despair, and only received as much confidence as was needed for striving after the internal assurance of pardon. With justice does Calvin already remark: "Although God, through the promise of forgiveness, freely invites us to peace, we are still to lay to heart our guilt, that deeper pain may penetrate our hearts. Hence it comes to pass, that with the small measure of our faith, we cannot at once take in the entire fulness of the divine grace, which has been brought to us." 3. "Here the discourse is not of one, but of many sins, (ver. 1 to 3,) and prayer is made for improvement generally," (ver. 6 to 10, ss.) But David had then actually committed more than one sin. Besides his adultery with Bathsheba, which again comprehended many particular acts of sin, upon him rested the death of Urias, and the death of those who perished with him. And then, in how many respects

did these acts represent themselves as sinful, so that each might appear as a sort of assemblage of sins, for ex. it is urged on David in the books of Samuel, that he had given occasion to the enemies of God to blaspheme. The impenitence and hypocrisy of David also, continued through a whole year, is to be taken into consideration. But that he "sought for improvement in general," is a necessary consequence of this, that David, like every one who seriously grapples with sin, did not stand at the mere outward appearance of sin, but pressed into its secret workshop, to its troubled fountain. Whenever the knowledge of sin extends so far, the prayer for forgiveness and sanctification must necessarily be more comprehensive. Luther: "In this sin, as in a mirror, David sees his whole impure and corrupt nature, so that he arrives at this thought: Lo! I, who have governed so well after God's command, I, who have so finely ordered the church and service of God, how have I fallen into such an abomination, into so many great and horrid sins! Therefore was David led, from knowledge of one sin, to the knowledge of his whole sinful nature. As if he would say: Because I, so great a man, endowed with so much grace, have fallen at once as from heaven into hell, must not so grievous a fall be to me and to all others a palpable sign, that there is no good thing in my flesh." 4. "In ver. 4, the Psalmist says, Against thee alone, O Lord, have I sinned! These words are difficult, if we hold to the correctness of the superscription. David's adultery and murder were crimes against men." But that we must not conclude from these words, that the Psalmist had committed sins only against the first table of the law, appears from ver. 14, where the Psalmist prays for deliverance from blood-guiltiness. The difficulty vanishes as soon as it is perceived, that what makes an offence against a neighbour a sin, is his relation to God, that is, his bearing God's image, and having God for his redeemer, so that in him God is offended. The more lively and faithful the conviction of sin is, the more readily will the soul penetrate through the shell in these transgressions against the neighbour into this kernel. Besides, David speaks substantially the same in the books of Samuel. For there also he continues to stand only at the transgression against God, and the "alone" is merely awanting in form. 5. It is alleged, that ver. 18 and 19 could only be written when Jerusalem had already been prostrated. For the prayer, "build

the walls of Jerusalem," presupposes that they were laid down; and, "then wilt thou have pleasure in sacrifices of righteousness," implies that then, without a temple, and far from the holy land, sacrifices to God could not be acceptable. But the Psalmist does not pray that God would *build up again* the walls of Jerusalem, but simply that he would *build* them. We would only then have to think of a rebuilding, if, in the preceding context, mention had been made of a prostration, from which בנה might derive the restricted sense of rebuilding. But that we are to take the expression figuratively, in the sense of protecting, is clear from the entire context, from the parallel "do good," and the analogy of that, which the Psalmist sought for himself. On the words: "then wilt thou have pleasure in sacrifices of righteousness," to gloss: "Now with a prostrated temple are sacrifices to God unacceptable," is quite arbitrary. The sense is simply this: then, when thou grantest our prayer, will we shew our gratitude to thee by sacrifices. That in the time of the Psalmist, no external hindrance existed to the presentation of sacrifices, appears from ver. 16, "else would I give it thee,"—which has no meaning, if at that time the offering of sacrifice was rendered impossible by the overthrow of the temple. To offer elsewhere than in the temple, was a thought that could have occurred to no Israelite.—Several, latterly Maurer and Tholuck, have unjustly surrendered ver. 18 and 19 for the removal of this objection, and declared them to be a later addition. It is a groundless assumption, that these verses stand in opposition to verses 16 and 17. It rests upon this, that one overlooks the word צדק in ver. 19. In ver. 16 it is not sacrifices generally, but *heartless* sacrifices that are rejected, and in ver. 19, *hearty* ones are promised. The reason suggested by Tholuck for the addition of the two verses, that as sacrifices appeared to be too much depreciated in ver. 16 and 17, it was attempted to re-establish, as it were, their importance by this addition, is untenable, because it is not supported by a single analogy from the whole of the Old Testament. Besides, what could any one think of making by any such rectification, so long as Psalm L. existed, and so many other strong declarations against sacrifices! Positive grounds for the genuineness of both verses are also to be found in the consideration, that ver. 17 forms a quite unsatisfactory conclusion, and that the retrospect taken in these verses of the general weal, is precisely characteristic of Da-

vid, and has already had preparation made for it by ver. 13—15. —6. "The idea of an original corruption in man" is later than David. But allusions to the doctrine of a hereditary corruption are to be found even in the oldest portions of revelation. The account of Adam's fall can be understood in its full compass only if in it the whole human race fell, which can no otherwise be conceived than on the supposition of the propagation of sin by generation. That Adam's fall is the fall of the human family, is implied in the *punishment*, which affects not the individual, but the entire race. Everything which stands immediately connected with the account of the fall, the narrative of Cain's fratricide, etc., is inexplicable, if we limit the fall merely to the individual Adam, and there is a breaking down of the bridge formed in the generation between him and his posterity, to which express allusion is made in Gen. v. 3, "And Adam begot like him and after his image," (in every respect, and hence also in reference to sin, which had now become a property of his nature.) The whole subsequent relation is designed to shew, how fruitfully the principle of sin, implanted in nature through Adam, developed itself. According to Gen. viii. 21, the thoughts and imaginations of the human heart are only evil from his youth.

This Psalm owes its position beside Psalm L. to the circumstance of their both alike expressly declaring the worthlessness of merely external sacrifices,—a fact from which Hitzig has rashly concluded, that they were composed by one hand.

Some passages from Luther's very extended exposition will best prepare for its deeper understanding. "But that we may lay hold of the Psalm, we must know, that we have here set before us the doctrine of a true repentance. Now, to true repentance there belong two parts: first, that we acknowledge sin, then grace. That is, we must, on the one hand, have a real fear of God, and terror on account of our sin, and on the other, must also know and believe, that God will be gracious and compassionate to all who believe in Christ. These two parts of repentance has David here most strikingly delineated to us in this prayer. For he first, in a masterly manner, presents sin before our eyes, and thereafter the grace and compassion of God, without the knowledge of which men must sink into despair. But this knowledge of sin is no speculation or fine imagination, but an earnest feeling, true experience, and a great conflict of

the heart with sin. As his conviction then is, so he speaks: for I confess my transgression, that is, I feel it so, that my conscience trembles for God's indignation, and faints at the thought of death. For this is what the Hebrew word properly signifies: not that one thinks and considers with himself alone, what he has done or not done, but feels the great load and burden of the wrath of God upon his heart, and the knowledge of sin is nothing else than to feel and experience sin. And he is a sinner, who is so pressed and disquieted by his conscience, that he knows not where to turn himself. So that when one feels and experiences thus, he must obtain the further knowledge, and that also not as a poetical fancy, but as a matter of true and solid experience, whereby he learns, hears, and sees what is the grace, what the righteousness, what the will of God toward him is, who has not given him the knowledge of his sin to sink him to hell, there for ever to remain, but to raise him up again through Christ, his own dear Son. These are the two kinds of knowledge with which theology and Scripture has to do, and which David teaches us in this Psalm, so that the sum and substance of the Psalm is, that man must learn to know himself according to theology and holy Scripture. Likewise, that he must learn to know and regard God according to Scripture: not in his majesty, that he is eternal and almighty, for to a poor sinner such knowledge is terrifying and not comforting; but that he is willing to make the sinner holy, righteous, and blessed. This is the sum of all Scripture, and whosoever thinks or teaches in another manner of God and man, he errs. .. . But now that such an excellent exalted man, full of the Holy Spirit, replenished and adorned with all high and great works of divine wisdom, and endowed above all others with the gift of prophecy, should make so grievous a fall, this happens to us for an example, that when at times we have been overtaken in a fault or in sin, or when our consciences frighten us with God's wrath and judgment, we may have consolation. For in his great example appears manifestly the goodness and compassion of God, which is ready and prepared to forgive sin, and to make us holy and righteous. And in order to prevent us from resorting to the pretext, that we have not sinned, we behold this man, though he has sinned against the command of God, yet finding pardon for such sins as he did not seek himself to justify."

First for the superscription: *To the chief musician, a Psalm*

of David, when Nathan the prophet came to him, as he came to Bathsheba. On the: chief musician, the Berleb. Bible remarks: "See there a public penance by a king of Israel! For David wrote this Psalm not for himself alone to be used as a prayer, but for those also who had charge of the temple music, that he might again edify, by his repentance, the people of God, whom he had offended by his sin: and till then he had no rest in his bosom, as he confesses in Psalm xxxii. 2." This publicity in the confession of sin was just as great a work of God's grace in David, as the depth of his knowledge in regard to it. Nature must have struggled hard against it. But the design of the publicity he gives us in ver. 13. He would, through his repentance, lead others to the same. With justice does Luther always come back to this, that every thing in our Psalm is an indirect instruction, that David when confessing teaches, and when teaching confesses, that he only reads the Psalm in the right spirit, who in the words: be gracious to me, etc., thinks pre-eminently of himself, and of David merely as his prototype. The כאשר cannot fitly be taken as a particle of time. When so used it stands like our "as" only in actions, which were quite or nearly contemporaneous to those previously mentioned, comp. for example, Gen. xx. 13; 2 Sam. xii. 21. But Nathan's coming to David was certainly a year distant from his adultery with Bathsheba. The use of בוא אל also in both members shews, that the author was desirous of indicating the internal reference, which had place between the coming of Nathan and the coming of David. Nathan came to David, just as David came to Bathsheba. Where sin has found an entrance, *there* inevitably follows, especially with the faithful, who, more than all others, are the object of God's avenging and delivering righteousness, comp. Lev. x. 3; Amos iii. 2; 1 Peter iv. 17, the divine punishment; first, that of the word, and then, when that has failed, by deed. Precisely so stands כאשר in Micah iii. 4, "Then shall they cry to the Lord, but he will not hear them, he will even hide his face from them at that time, as they have made their actions bad," where Michaelis: causalis significatio *includitur*, magis tamen justitia talionis in relatione poenae ad culpam consimilem innuitur.—In reference to the relation between David's sin and the coming of Nathan to him, Calvin makes the following profound psychological remark: "We are not to suppose, that he was so devoid of all feeling, as not in general to acknowledge

God as the judge of the world, to pray daily to him, and not only to exercise himself in his worship, but also to endeavour to have his life and behaviour conformed to the prescriptions of the Law. Let us therefore understand that he was not wholly destitute of all fear of God, but only blinded in one respect, so that he lulled to sleep his sense of God's anger by perverse flatteries. Thus his piety, which had sent forth many bright emanations, was in this department quenched." It is only in this point of view, that David's conduct, after the reproof of Nathan, admits of explanation. It pre-supposes, that in him along with the evil, the good principle had also been in existence, which, though long overborne, now at length immediately started into vigorous operation, as also appears from the prayer in ver. 11: take not thy Holy Spirit from me. For this implies, that the Holy Spirit had not wholly left him, as it had previously done Saul. It was with David, therefore, precisely as with Peter, in whom, notwithstanding his previous fall, still faith did not utterly fail, as it did in Judas, (Luke xxii. 32.)

The two first verses contain the preliminary prayer: *Be gracious to me, O God, according to thy goodness, according to the greatness of thy compassion blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin.* David still does not venture again to call God *his* God, but in the simple word "God" there yet is for him a rich fulness of consolation and confidence. "The heathen (says Luther) speak with God after the thoughts of their heart, without and away from his word and promises; but the prophets speak with God, as clothed with his word and promises, and revealed through these. This God, if he is attired in the corporeal and beautiful form of his promises, can be known and apprehended by us, and can be seen by us with the joy of faith. But the mere God, without the word, is like an iron wall, which the more we strike at and storm it, we shall but hurt ourselves the more. Therefore Satan never dares to ply us, that we would run against the mere God, and so do ourselves hurt. Hence David does not speak with God merely as such, but with his fathers' God, that is, with the God, whose promise he knows and regards, and whose compassion and grace he has tasted. Now, if on this account a Turk, a false worshipper, or a Monk should say: God be gracious to me according to thy goodness, it were just as good as if he remained silent and said nothing. For he misses

God, not apprehending him in such a form as that, in which he can be apprehended by us, and properly understood, but he regards God in his high majesty; from which nothing can happen but despair and the fall of Lucifer from heaven into the abyss of hell." On the words: be gracious to me, according to thy goodness, comp. on Ps. vi. 4. In regard to the plural: my transgressions, Stier thinks, that it is quite wrong to take into account, how often David may have sinned in the matter of Uriah. We have here to think of the entire impurity and apostacy of heart in general, now become evident to him. But against this speaks פֶּשַׁע, which always denotes a particular sinful act, and indeed a sin of such a heinous stamp, that excepting in this case David did nothing like it, in which he acted wickedly toward his neighbour's wife and life, comp. on Ps. xix. 14. Then it is also opposed by the "blood-guiltiness," in ver. 14, and the great stress laid on the particular transgression in the rebuke of Nathan. It is also by no means a sound state, it would rather be an irregularity, if the particular here at once fell back behind the general. This *then* acquires too readily an attenuated character. Then, according to Stier, in the "blot out," prop. "wash off or out," must not merely forgiveness be prayed for, which makes the done become as undone, but "at the same time the removal of the reproach, 2 Kings xxi. 13, or the purification, which only comes prominently out in 2." But, that the prayer: blot out my transgressions, which raises itself on the ground of Nathan's: the Lord hath made to pass away, הֶעֱבִיר, thy sin, refers simply and alone to forgiveness is evident from the nature of the thing, as the transgressions or misdeeds, (impurity and apostacy of heart in general is not the subject discoursed of here, as was shewn already), can only be the object of pardoning mercy; and from ver. 9, where we have, parallel to the "blot out my transgressions," "hide thy face from my sins," as also from the parallel passage, Isa. xliii. 25; xliv. 22. Ver. 2 also refers only to the forgiving grace. This ver. 7 shews, which resumes the subject, so that in the preliminary prayer the discourse is only of the chief, and fundamental blessing, forgiveness. The extended prayer also employs itself first of all exclusively with this, ver. 7—9. Then in ver. 10—12 it turns to the second, which necessarily follows from the reception of the first, the experience of the sanctifying grace of God. By the words: according to the greatness of thy compassion, David shews, that

he recognizes the entire compass of his guilt. For it presents a silent contrast to the greatness of his sins. If he had felt himself to be a sinner only in a small degree, he would have satisfied himself with: according to thy compassion. But he feels, that he has need of the entire riches of the divine compassion, if he is not to be hopelessly lost. Jo. Arnd: "This is the property of true repentance, that one rightly apprehends God's grace and God's word, and indeed does not make God's compassion smaller than our sin, or our sin greater than God's compassion. For that is no right knowledge of God, and gives rise to despair, as Cain said: my sin is greater, than that it can be forgiven me. Thou liest Cain, says St. Augustine, for God's grace is greater than all man's misery. The holy Sirach says in the 2d chap. that God's grace is as great as he himself is, but God himself is infinite, immeasureable, therefore is his grace also infinite; Isa. lv. there is much compassion with him; Ps. cxxx. there is much redemption with him; therefore will he redeem Israel from all his sins. Now, because David fully apprehends the richness of God's grace, therefore he says, blot out my sins according to thy great compassion. As if he would say: great sins require great compassion, I have great sins, and so thou must shew toward me great compassion." In ver. 2, the reading of the text הרבה is to be taken as inf. absol. in Hiph. from רבה. In the rule the verb, which stands impersonally, indicating only a subordinate circumstance, is placed after the chief verb, comp. Ew. § 539. But here the Psalmist has placed it before, because it is upon the *much*, that the emphasis must rest. This occurs the earlier, that the inf. הרבה might come the more freely and entirely to occupy the position of an adverb. The Masorites, who could not find themselves at home here, would read הָרֵב as imper. apoc. in Hiph., a conjecture, which is to be unscrupulously rejected.—As כבס, in accordance with its primary meaning, comp. Gesen. in Thes., is always used only of clothes, and never of persons, comp. especially Numb. xix. 8, where the כבס of clothes, and רחץ of persons, are united, so we must suppose, that here and in ver. 7, an abbreviated comp. is found: cleanse me, as one washes a stained garment, comp. Isa. lxiv. 5. In both members sin is considered, in explanation of the Mosaic washings, as staining and impurity, and the sin-extirpating grace of God as purifying water.

Upon the prayer follows the grounding of it, first in ver. 3, 4:

the Psalmist acknowledges his sin, and is therefore in the condition in which the compassion of God can unfold itself. Ver. 3. *For I acknowledge my transgressions, and my sin is always before me.* Ver. 4. *Against thee only have I sinned, and done what is evil in thine eyes, so that thou mayest be righteous in thy speech, pure in thy judgment.* According to many, the Psalmist must here mention what impelled him to seek for pardon: he can no longer endure without this. So Jo. Arnd: "This is a conclusion of the following sort: whosoever is properly alive to the vileness of his sins, and has the horribleness of these always before his eyes, he is most anxious and concerned to be set free from the evil. I acknowledge my iniquity. Therefore purify my conscience from this abomination." According to others again, the Psalmist must point to a reason for the granting of his petition: forgive me my sin, *for* the indispensable condition of forgiveness is now found in me. If we take into account the high importance which is attached to the confession of sin, in reference to the same event in Psalm xxxii, the inseparable connection in which forgiveness is there placed with it, (comp. especially ver. 5,) as also in the history, 2 Sam. xii. 13, and in other declarations of holy writ, for ex. Prov. xxviii. 13, "He who covers his sin shall not prosper, and he who confesses and forsakes it, finds mercy,"—we shall be inclined to give the preference to the latter exposition. But those, who follow it, with one voice draw attention to the point, that the acknowledgment of sin is not to be considered as the efficient cause of forgiveness—as such David had already mentioned the divine grace and compassion—but only as its indispensable condition. So Luther: "That little word *for* must be understood so, as not to imply that his sins must be forgiven him because he had confessed them; for sin, is always sin, and deserving of punishment, whether it is confessed or not; still confession of sin is of importance on this account, that God will be gracious to no one but to those who confess their sin; while to those who do not confess their sin, he will shew no favour."—On the words: my sin is always before me, Luther remarks: "That is, my sin plagues me, gives me no rest, no peace; whether I eat, or drink, sleep, or wake, I am always in terror of God's wrath and judgment." Jo. Arnd: "Sin and iniquity, where the conscience is evil, stand always before the eyes; one cannot lose sight of it and forget it—as the historians of the Gothic king, Theodoric

of Verona, describe how having in Italy caused the two valiant men, Symmachus and Boethius, to be killed, and a large fish-head being soon afterwards set before him at a banquet, he could not get rid of the conviction, that it was the head of Symmachus, and was so shocked at the thought, that he soon died. So did the images of the people, whom Nero had murdered, come before him."—How well grounded and deep his knowledge of sin is, the Psalmist shews in ver. 4, while he elevates himself from his fellow-creatures, whom he had primarily offended, to God, who had been offended in them, and indeed so, that he only views him in them, that his whole sin changes itself, in his view, into a sin against God. This manner of considering sin, which everywhere discovers itself, where there is true knowledge of sin, must immediately heighten the pain connected with it. How must David have trembled, how must he have been seized with shame and grief, when he referred every thing up to God, in Urias saw only the image of God, the Holy One, who deeply resented that injury, the gracious and compassionate One, to whom he owed such infinitely rich benefits, who had lifted him up from the dust of humiliation, had so often delivered him, and had also given him the promise of so glorious a future! The same manner of considering obligation and sin already appears in the books of Moses, so that it is incomprehensible how expositors should have so often stumbled here. The arrangement of the Decalogue proceeds on it: thou must honour and love God in himself, in those who represent him on earth, ver. 12, in all who bear his image, ver. 13 and 14, comp. my Beitr. P. III. p. 604. The love of God appears constantly in Deuteronomy as the ἓν καὶ πᾶν, as the one thing, which of necessity carries along with it the fulfilment of the whole law, for ex. x, xii. In Gen. ix. 6, the punishment of murder is grounded on this, that man bears God's image. When in other passages of Scripture, the command of brotherly love is made co-ordinate with that of the love of God, this is done only for the sake of hypocrites. What, besides, immediately serves to deepen the pain connected with sin, has also, at the same time, a consolatory aspect. If David had sinned against God alone, it is with him also alone that he has to do in regard to forgiveness, and therefore he must not consume himself in inconsolable grief, that he can make no restitution to Urias, who has been long sleeping in his grave, and cannot seek forgiveness from

him.—Those, who have missed the right sense, have taken up with many erroneous modes of explanation. Thus many expound: *before* thee have I sinned, though חטא with ל always means: to sin towards, or against any one, comp. 1 Sam. xix. 4, ii. 25. After the example of Arnobius, Cassiodorus, Nic. of Lyra, and others, Koester remarks: "So could only a king properly speak, who was raised above all responsibility toward man, and could easily make compensation for any injustice done to his subjects." But before the judgment-seat of God the king is not less responsible for offences done to a neighbour, than the meanest of his subjects, and of this responsibility alone is the discourse here. De Wette endeavours to help himself in the matter, by alleging that the "thee only" expresses the inwardness of the feeling, not a contrast to the understanding.—In the words also: that thou mightest be righteous in thy speech, pure in thy judgment, the greater number of expositors have lost themselves. It appears to them incredible, that David's sin here must be applied to the purpose of bringing to light God's righteousness. Many, latterly Stier, have sought to get rid of this oppressive feeling by supposing that the למען stands ekbatically: so that thou mayest be righteous, for: so that I must thus perceive thy judgment, as it has been pronounced upon me by Nathan, to be a perfectly righteous one. But למען never signifies *so that*, always as a particle of aim, *in order that*, comp. Winer, and Gesen. in Thes. In the pass. Isa. xliv. 9, Deut. xxix. 18, the sig. *that, in order that*, is quite in place, as soon as we do not overlook the allusion to the secret efficacy of God. Others refer the declaration here, not to the sin, but to the confession of it, through which David gave God the honour of it, and vindicated his judgment from all unrighteousness: I make declaration, that I have sinned against thee alone, only that, etc. But it is hard and arbitrary to supply: I confess, especially as in ver. 3, the discourse was not of the confession, but only of the knowledge of sin. But, if we will only grant to the declarations of Scripture, and the facts of experience, their due weight, we shall be obliged to lay aside the aversion of imputing to God some kind of participation in sin, which had also in many other passages given rise to manifestly false expositions—comp. the investigation regarding the hardening of Pharaoh's heart, in P. III. of my Beitr. p. 462, ss. The sin, indeed, belongs to man. In this point of view he can only

escape from it by repentance. But if he does not repent, the forms in which it is to appear are no longer in his power, they are subject to God's disposal, and God determines them as it pleases him, as it suits the plan of his government of the world, for his own glory, and at the same time also, so long as the sinner is not absolutely hopeless, with a view to his salvation. He transfers the sinner to situations, in which he shall be assaulted by this or that particular temptation; he binds the thoughts to some determinate object of sinful desire, and secures, that they continue wedded to this, and do not start off to some other. It is from the consideration of sin in this point of view, that David proceeds, when, in 1 Sam. xxvi. 19, he derives the hatred of Saul from the Lord's having stirred him up, and when, in 2 Sam. xvi. 10, ss. he says of Shimei, "the Lord has said to him, Curse David, and who will say, Wherefore hast thou done so? Let him curse, for the Lord has bidden him." So also elsewhere was such a concealed influence maintained upon David, as linked the sinful inclination already existing in him to a determinate object, comp. 2 Sam. xxiv. 1, "And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." In the matter here referred to such a co-operation of God is quite undeniable. That David, through his own guilt, filled with sinful lust, must see precisely Bathsheba, that she became pregnant, that Urias did not comply with the wishes of David, who, that believes in a providence generally, can overlook such a co-operation in the circumstances? Pointing now to this co-operation of God, David says here, that he must have committed so heinous a sin, that in the judgment, which God primarily held upon him through Nathan (it is only of this, not of an internal word of judgment, that we must think; for the result, which alone is spoken of here, could only be called forth by means of a public and generally known act), his righteousness, purity, and holiness were disclosed, and hence his name glorified and his honour increased; Gesen. in Thes. p. 1052: eum in finem peccari, ut illustretur justitia tua. It might be objected, that this allusion to the co-operation of God in the matter does not suit with this connection, because it softens the guilt of David, which must here be represented in the strongest light. But this circumstance could only appear of a mitigating character when superficially considered. There can be no stronger accusation

against the sinner, no stronger testimony against the depth of his sinfulness, than his being used by God as an unconscious instrument for the glorification of his righteousness. For this is only done with those, of whom nothing can be made by kindness. Besides, the Apostle in Rom. iii. 4, has already followed the exposition now given, whose commonly misunderstood words are first made clear by it. He must have taken the passage in a sense, which appeared to yield the result, that human unrighteousness was not punishable, because it brought to light God's righteousness, so that one must sin for the honour of God—allegations, which he partly refutes in the following context, (ver. 6), and partly rejects with abhorrence.

There follows in ver. 5 and 6 the second grounding of the prayer: sin is deeply implanted in human nature, man is even in his first existence poisoned: but God desires true and internal righteousness, true and internal wisdom. What remains, therefore, but that he impart these imperishable goods to man, and that he first of all communicate to the Psalmist their foundation, the forgiveness of sin? Ver. 5. *Behold in iniquity was I born, and in sin did my mother conceive me.* Ver. 6. *Behold, thou desirest truth in the inwards, and in the hidden do thou teach me wisdom.* The double *behold* manifestly points to the circumstance of there being an internal connection between the two verses, and such an one has place only according to the exposition we have given. In reference to ver. 5 Luther remarks: "If one would speak and teach rightly of sin, it is necessary to consider sin more deeply, and to discover out of what root it and every thing ungodly proceeds, and not simply to stand at sin already committed. For from the error of not knowing, or understanding what sin is, there necessarily arises another error, that people cannot know or understand, what grace is.—Therefore is it a great part of wisdom, for one to know, that there is nothing good in us, but vain sin, that we do not think and speak so triflingly of sin as those, who say, that it is nothing else than the thoughts, words, and deeds, which are contrary to the law of God. But if thou wilt rightly point out according to this Psalm, what sin is, thou must say, that all is sin, which is born of father and mother, even before the time that man is of age to know what to do, speak, or think." Calvin: "Now he does not confess himself guilty merely of some one or more sins, as formerly, but he rises higher, that from his mother's womb he

has brought forth nothing but sin, and by nature is wholly corrupt, and, as it were, immersed in sin. And certainly we have no solid convictions of sin unless we are led to accuse our whole nature of corruption. Nay each single transgression ought to lead us to this general knowledge, that nothing but corruption reigns in all parts of our soul." The expression: in sin, refers, as the parallel: in iniquity was I born, shews, not in such a manner to the mother, as that the sinfulness of the Psalmist was derived from sinful lust in the parent at his conception—it is impossible to assign a place to sin in the *birth*. If we refer the, "in iniquity," "in sin," generally to the mother, we must explain: of a mother, who was a sinner, have I been conceived and born. Parallel is then Job xiv. 4, "who can bring a clean thing out of an unclean? not one." But in this exposition it is strange, that the mother only is named, and not the father. Then, according to this view, no account can be given, why the rise is made from the birth to the conception. Finally, it is hard to explain: in iniquity was I born, of a mother laden with sin, as the mother in this first member is not, as in the second, expressly named. We must rather refer the expressions: "in iniquity," "in sin," to the Psalmist himself, *q. d.* I was even in my birth, nay in my very conception, laden with sin; in which case we are then to comp. Ps. lviii. 3, "the wicked are estranged from the womb, the liars go astray from their mother's belly," and Gen. viii. 21, "the heart of man is evil from his youth." According to this view, the doctrine of original sin, for which the church has always considered this verse as a peculiarly locus classicus, is not directly contained in it, as in Job xiv. 4, but still it is so indirectly, and that so plainly, that nothing but the most confused mind can deny it. For when David confesses, that even before the developement of his consciousness, before the time of his distinguishing between good and evil, that even at his birth, nay at his very conception, sin dwelt in him, and had so poisoned his nature, that he was quite incapable of attaining to true righteousness and wisdom; he places himself in direct collision with those who consider sin merely as a product of the abused freedom of each individual, and leaves room for no other derivation of sinfulness, than this, that it goes down from parents to their children, according to the word, "what is born of the flesh, is flesh." But that David considers the sin, which we bring with us into the world, not as a sort of blame-

less, overwhelming evil, that he considers it as *guilt*, in agreement with the testimony of our conscience, is evident from the עָוֹן, which is never used otherwise, than of a delictum imputabile. In ver. 6, in the expression: thou hast desire, there lies indirectly enclosed the prayer, which is expressly uttered in the second member, since, according to ver. 5, man with a heart corrupt from its first origin cannot impart to himself the truth, *q. d.* so give thou me, therefore, the truth, in which thou delightest, and make known to me wisdom. In the exposition: thou hast delight in truth, and *hence* teach me wisdom, an improper distinction is made between truth and wisdom, and, at the same time, the synonymous parallelism is destroyed, which from the analogy of the whole context we would have expected. The *truth* in contrast to lies, show, hypocrisy, is the true, upright, internal and sincere righteousness. So the truth is often found in the current language of Scripture, for example in Jos. xxiv. 14, "And now fear the Lord and serve him in righteousness and *truth*," 1 Kings ii. 4, "If thy children take heed to their way, to walk before me in *truth* with all their heart, and with all their soul;" 1 Kings iii. 6, "Thou hast shewed unto thy servant David my father great kindness, according as he walked before thee in *truth* and righteousness," comp. 2 Kings xx. 3; Psalm cxlv. 18; John iii. 21; 3 John 3. טְחוֹת, prop. the covered, drawn over, denotes according to the parallel with סְתֻם, the concealed, and according to the passage in Job xxxviii. 36, "who hath put wisdom in the inwards? or who gave to the understanding judgment?" the *inward* in opposition to the *outward*. The sig. adopted by many, *reins*, is without any foundation. The truth, which has its seat in the inwards, stands opposed to the appearance, which strikes out for itself a seat in the exterior. —בְּסָתֻם, in the concealed, in the secret depth of the heart, which in the natural man is always pre-occupied by folly, however much he may outwardly glitter with wisdom, (comp. Rom. ii. 29, where τὸ κρυπτὸν stands connected with ἡ καρδία), must, from the accents and its position, be connected, not with Stier, with חָכְמָה, the concealed heart-wisdom, but rather with the verb. In this way the parallelism with בִּטְחוֹת is not destroyed, which belongs to wisdom. For the region, where the instruction must take place,—that the בְּ is to be taken locally, is evident even from the parall. with בִּטְחוֹת—is at the same time that in which wisdom has its proper seat. Wisdom in connection with truth cannot

be the theoretical, as many here very unseasonably think, of a spiritual understanding of the types of the Old Testament, but only practical wisdom for the life. The making known or teaching cannot refer to an external method of instruction, which might not reach to the heart, but it is internally wrought by the Spirit of God.—The Psalmist points here immediately to the last end, to which God might help him, as it was unattainable by him with his own powers, the possession of wisdom and truth. In what follows, the way is more closely determined, by which he is to arrive at that, the method by which God is to conduct him thereto, viz. through pardon of sin and the communication of his Spirit.—Many expositors, recently Tholuck, explain: Behold, Thou lovest truth in the concealed, in the innermost Thou teachest me wisdom. By truth and wisdom they understand the thorough knowledge of sin, as the Psalmist had represented it in the preceding context. "So manifestly does the Psalmist feel the resistance of his sinful nature, to yield itself unreservedly up under such a confession, that he owns himself indebted for his discernment to divine illumination." But it appears doubtful the propriety of taking truth and wisdom in so straitened a sense, without any special intimation of this in the text, still more doubtful the taking of the fut. in the sense of the present, since all the following fut. are to be taken optatively. The latter doubt is removed if we expound: truth (*q. d.* a thorough apprehension of sin,) desirest thou, and as this exists, so dost thou also teach me wisdom. But still the first doubt remains, so far as it respects the truth, the synonymous parallelism is destroyed, the wisdom appears strangely isolated, the: in the inward, and in the concealed, does not properly correspond, etc.

After the grounding of the prayer, it breaks forth more at large, and, indeed, in ver. 7 to ver. 9, which carry an immediate respect to ver. 1 and 2, the Psalmist again primarily prays for that, on which all the rest depends, for the forgiveness of his sins. Ver. 7. *Purify me with hyssop, that I shall be clean, wash me, that I shall be whiter than the snow.* Ver. 8. *Cause me to hear joy and gladness, the bones to rejoice, which thou hast broken.* Ver. 9. *Hide thy face from my sins, and blot out all my iniquities.* That the fut. are to be taken optatively, shews the imper. in ver. 9. Ver. 7. has respect to the symbolical nature of the Mosaic law. He, who had rendered himself Levitically unclean by

touching a corpse, was, according to Num. xix. 18, purified by a branch of hyssop, dipt into the water, which had the ashes of the red heifer. According to ver. 4, the hyssop was significant of the divine condescension, עֲנָוָה, comp. on Ps. xviii. 35, which manifests itself in the pardon of sin, an ingredient of that purification water itself, and so also according to Lev. xiv. 4, ss. of the blood with which the lepers were cleansed. The hyssop and the cedar, inseparably connected with it, stand opposite to each other in these laws, as in 1 Kings iv. 33. The most extreme contrasts in the kingdom of the created image forth those in that of the Creator, which meet in the work of reconciliation, the highest exaltation and the deepest humiliation, Isa. lxvi. 1, 2, compare the illustration in "Egypt and the Books of Moses," p. 183, which has not been overthrown by the objections of Kurtz, in his Mos. Opfer. p. 317. This author has not properly considered the inseparable connection, in which hyssop and the cedar stand with each other, and has treated too lightly the passage, 1 Kings iv. 33, which points to the ground of this connection, nor has he reflected how invariably in Scripture the cedar is spoken of with reference to its greatness and loftiness. The allusion of the Psalmist to the Levitical purifications appears so much the more suitable, when it is considered, that the law regards external impurity as the image of sin, and that everything, which was done in it, was a symbolical action, representing what must be done in reference to sin. This the Psalmist understood. When he speaks of purification through hyssop, he only changes, as the prophets often do, comp. for example, Isa. i. 18, the symbol into figure. The declaration in Numb. xix. 20, "and the man that is unclean and does not purify himself, that soul shall be cut off from the congregation," rung with fearful emphasis in his soul. He perceived, that it applied far more truly to him, than to the person of whom it was primarily spoken. It is false to speak in such cases of allegorizing the law. The Psalmist does not allegorize, but he discloses the great real allegory of the law.—The *joy* and *gladness*, for which the Psalmist prays in ver. 8, are to come to him from that very purification, for the internal sealing of which, through the testimony of God's Spirit, he only sought the more fervently, after he had received the external assurance of pardon through Nathan. Luther: "As if he would say: sprinkle and cleanse me so, that I may be joyful; that is, that through the word of grace I may have a peaceful, joyful heart, which

shall not tremble for sin and thy wrath. I have hitherto heard long enough the law and Moses, who has a hard speech and an unpliant tongue, ill to be understood, of a very ungracious address. Deliver me now from *hearing him;* for nothing can be heard of him but only the anger of God. Therefore beg I of thee, dear Lord, to make me henceforth hear joy and gladness, which comes through the word of grace and forgiveness of sin, so that my bones, which thou hast broken, shall be gladdened,—the bones which were broken through the sense and terror of sin, that the law had produced in the heart." Berleb. Bible: "When God deals with us regarding a word of life, the poor soul is brought up from the prostrate condition into which it had been plunged. That word consoles it, lifts it out of the grave, and redeems it from all its sufferings and distresses, as to it, then, this deliverance is an unspeakable word of joy. It would be very difficult to describe the joy of such a soul, which, like another Lazarus, sees itself at once drawn by means of the living word from the grave." In regard to the words: that the bones might rejoice, which thou hast broken, see on Ps. vi. 2. Luther: "The bones, however, are not alone spiritually, but also corporeally broken under such terror of the law, and anger of God, that is, all power and strength are thereby taken from the body, so that it becomes very much enfeebled." Jo. Arnd: "What these broken bones are, no one can tell, but he who feels, in great temptations, the wrath of God, the curse of the law, the sting of death which is sin, and the power of sin which is the law. Then one experiences what the office and strength of the law is."

In reference to ver. 10—12, Luther excellently remarks: "Hitherto we have handled and set forth that admirable portion of this Psalm, in which we have heard the highest articles of the Christian faith, namely, what repentance, what sin, what grace, what Christian righteousness, is, and how one may become blessed. What now remains to be considered in this Psalm, methinks, has respect to the gifts of the Holy Spirit, which follow upon forgiveness of sin. Of such gifts the three next verses speak, as in the whole three the name of the Spirit is repeated, being called in the first a sure Spirit, then the Holy Spirit, and in the third the joyful Spirit."

Ver. 10. *A clean heart make me, O God, and a fixed Spirit do thou renew in my inwards.* Ver. 11. *Cast me not away from thy*

presence, and take not from me thy Holy Spirit. Ver. 12. *Restore to me the joy of thy salvation, and with a joyful Spirit do thou support me.* In reference to the *make* in ver. 10, Jo. Arnd: "He confesses in this, that such purification and renewal of heart is the work of God, and that no one could do it but God, being beyond the ability of any man. For just as forgiveness of sin, and justification, is God's work alone, therefore also renewal and sanctification, and because it is God's work and gift, we must therefore pray to God, for we cannot have it by any power of our own." Calvin: "By the word *making* he acknowledges, that if we are born again to God at first, or after having fallen are restored, what is good in us is the gift of God. For he does not pray that his weak heart might be supported by some measure of help, but he confesses, that there is nothing good and right in his heart, until it has come to him from without." Parallel are Jer. xxiv. 7, "I give to them a heart, that they may know me," Ez. xxxvi. 26, "And I give to you a new heart," etc. 1 Sam. x. 9. The clean heart, besides here, in Ps. xxiv. 4, lxxiii. 1, Matth. v. 8, Acts xv. 9. נָכוֹן, when it is used in connection with the spirit or heart, always means *fixed*, so that the exposition: a prepared, willing spirit, is to be rejected. A fixed spirit may either be such an one as is fearless from confidence in the Lord, comp. Ps. cxii. 7, "he is not afraid of evil tidings, his heart is fixed, trusting in the Lord," lvii. 7, or a true, constant one, ready for every assault, as contrasted with the spirit of the natural man, to which every temptation is a plaything, compare Ps. lxxviii. 37, "and their heart was not steadfast with him, neither were they faithful to his covenant." According to the connection and parallelism, we must here prefer the latter. Because the Psalmist had formerly possessed this fixed spirit, he prays that the Lord would renew him to the same. In the expression: cast me not away from thy sight, David seriously considers the mournful example of Saul, comp. 1 Sam. xvi. 1—7. John Arnd: "Here he first of all confesses, what he had deserved for his sins, namely, that God might have cast him off, and perpetually rejected him according to his righteousness, as it is written in Ez. xxxiii. where it is declared, that if the righteous turn from his righteousness, and do evil, he cannot live; when he sins, his righteousness shall not be accounted of, but he shall die in his wickedness, which he has done." How the Holy Spirit came upon David, is recorded in

1 Sam. xvi. 13, "And Samuel took the horn of oil, and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward,"—a passage, which has often been erroneously understood of peculiar and exclusively kingly gifts, and hence it has been inferred even here, that David's prayer has respect only to such gifts, in opposition to ver. 10, where he prays for a *fixed*, and ver. 12, where he prays for a *willing* spirit: gifts which are common to him with all the faithful. The contrary, indeed, is shown in the very next verse of Samuel, "And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrified him,"—we can as little think of the loss of kingly gifts in the one place, as of their bestowal in the other,—and the same also appears from the parall. pass. 1 Sam. x. 6, 10, according to which Saul *prophesies*, when the Spirit of the Lord came upon him, and Isa. xi. 2, according to which, the Spirit of the Lord, which rests upon the branch of David, is not merely a spirit of counsel and strength, but also a spirit of discernment and of the fear of the Lord. This Spirit of the Lord David had indeed grieved, comp. Eph. iv. 30, and in consequence thereof, he had been deprived of the greatest part of his gifts, as his prayer in the following verse shews, that God would make in him a new heart, would begin anew the work, that had been as good as completely destroyed in him. But that he was conscious of having not wholly, and to the last residue, lost him, is evident from his prayer here, "take not thy Holy Spirit from me," into which it has been vainly attempted to shove in a *for ever*, (Kimchi: ne auferas in perpetuam, sed reddas,) or again, ("he speaks as now converted, after having received the Spirit through true repentance and faith," against the whole context, in which David prays for the pardon of sin and the gifts of the Spirit, as for gifts which he had still not received.) If David had entirely lost the Spirit, he could not have received him again. For the person who has altogether fallen from grace, cannot according to the doctrine of Scripture regarding the sin against the Holy Ghost, comp. Heb. vi. 4, ss. again come to the possession of the Spirit. However deplorable David's sin was, it was still predominantly a sin of weakness, (comp. upon the difference between malicious, intentional, and presumptuous sinning, and sinning from weakness,[a] Vol. I. p. 341.

[a] David's sin, however, was not an occasion for the presentation of sin-offerings. These belonged only to such sins as had not the punishment of cut-

ss.) which did not comprehend in itself an entire apostacy, but could only lead to this by degrees through a process of hardening, nay, *must* have done so, if mercy had not been again extended to him.—*The joy of God's salvation* in ver. 12, is the joy *upon* his salvation, which had been experienced, of the pardon of his sins and of the Holy Spirit, which he had received. סמך here, as in Gen. xxvii. 37, with double accus., because to support, is *q. d.* benevolently to present with, comp. Ew. § 479. With Luther and others, to raise the Spirit into the subject: and let the joyful Spirit uphold me, is not suitable, as the like forms in the preceding context are given as an address to God. נדיב prop. a driven one, such a person as has in himself a living impulse to good, an internal constraint thereto, therefore רוח נדיבה, a free, noble, inspirited sense. *Liberal* the word never signifies, and the gradation of meanings adopted by Gesenius must be abandoned. Arnd: "Because we are naturally disinclined and averse to all good, we must pray for a joyful and willing spirit. Accordingly, the works are here thrown away, which are done under constraint of law, for these proceed not from faith. Faith does nothing by constraint, but willingly from pure love and thankfulness. Such works are well-pleasing to God, though it were only the giving of a drink of cold water." It is on purpose that the Psalmist brings in at the end the joyful spirit. For the spiritual thank-offerings must proceed from that which he promises to yield to God, comp. Ps. liv. 7.

In reference to the second chief division of the Psalm, beginning with ver. 13, Luther very justly remarks: "Here the prophet first begins to speak of his good works, after he has already been justified by faith, and through the Holy Spirit has again been born anew. For the tree must be made good before the fruit, as Christ says in Matt. xii. 33. Therefore has David hitherto kept silence about his good works, and prayed only for the treasure which God was to put in him by his word and Spirit. But the works of which David speaks here, are, that thanks be given to the good and compassionate God for his gifts, that these should be much esteemed, and that through means of them also, other people might be taught, and induced to come for such grace and gifts of the Holy Spirit. As pious persons in

ting off appointed to them. But in the actual application of this principle, the law could maintain only an objective duration, on account of the short-sightedness of those who were called to administer it.

the gospels did when they were made whole by Christ. For although Christ charged them to be silent, yet they could not but declare and celebrate the goodness of Christ, so that others might be drawn also to him. Those are the most excellent works, which shew that the unfruitful tree has been turned into a fruitful one." The division falls into three parts; first, the Psalmist says positively how he will display his gratitude, ver. 13—15, then he abjures *false* thanksgivings, and sets over against them the true, ver. 16, 17, finally, he passes from *personal* expressions of thanks to those of Zion, ver. 18, 19.

Ver. 13—15. *I will teach transgressors thy ways, and sinners shall be converted unto thee.* Ver. 14. *Deliver me from blood-guiltiness, thou God my Saviour, so will my tongue joyfully extol thy righteousness.* Ver. 15. *Lord open my lips, so will my mouth show forth thy praise.* To the words: I will teach, in ver. 13, a *then* is to be supplied. The Psalmist declares what he will do, when his prayer, uttered in the preceding verses, has been fulfilled. But that this is already to some extent unconsciously done, appears even from the purpose, which he here announces. For the wish to bring others to salvation, and thereby to promote the honour of God, cannot arise in a heart, which itself is quite alienated from the experience of salvation and from the glory of God. The expansion of the purpose, which the Psalmist here declares, of the vow which he here takes upon himself, is given in Psalm xxxii. comp. especially ver. 8, "I will teach thee the way, which thou shalt go: be not as the horse and mule," etc. The ways of God may be the ways which he himself goes, his course, his actions, here his conduct toward repentant sinners, which David from his own experience would teach, and thereby lead others to repent, comp. Psalm xviii. 30, and the pass. in Gesen. Thes. Then would this: thy righteousness in ver 14, and: thy praise, in ver. 15, correspond; also at the close of Psalm xxxii. would God's way be celebrated in this sense. Or, the ways of God may mean those which God wills that men should go in, the course of life which is well-pleasing to him, Psalm xviii. 21, here specially, that the sinner repents. The latter view is supported by Psalm xxxii. in which, what the sinner has to do, is throughout the predominant sentiment, comp. especially ver. 8, then also here the second member: and sinners shall, (through my endeavours,) return to thee, where the way of God for the sin-

ner appears to be more closely defined as the way of return to God.—The first member of ver. 14, since the Psalmist, through the whole section, occupies himself exclusively with the question, how he will express his gratitude, is consequently to be viewed as in close connection with the second. The prayer for deliverance from blood-guiltiness has to do here only in so far as it is the condition of that influence which the Psalmist was to exercise upon others; therefore, *q. d.* if thou deliverest me, my tongue shall shew forth thy righteousness. The blood comes here into consideration, according to the "deliver me," comp. on Psalm xxxix. 8, only in so far as it cries for revenge, as it pursues, like a ferocious enemy, him who shed it, Ps. vii. 1, therefore, *q. d.* deliver me from the punishment of death, comp. with Gen. iv. 10, "The voice of the blood of thy brother cries to me from the earth," ix. 5, "Your blood, wherein is your soul, will I avenge," ver. 6, "Whosoever sheddeth man's blood, by man shall his blood be shed,"—which passages fell heavily upon the soul of the Psalmist, and incessantly plagued him, 2 Sam. ix. 10, "Urias the Hittite hast thou slain with the sword..... And now shall the sword not depart from thine house for ever." רנן, to exult, stands here, as in Psalm lix. 16, poetically with a double accus., to praise with rejoicing. The righteousness of God is here also the property, according to which he gives to every one his own—to those who penitently return to him, the forgiveness of their sins, which he must grant to them according to his compassion, and which he promises to them in his word, comp. 1 John i. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Falsely many: the righteousness which thou extendest to sinners. This is already refuted by the corresponding: thy praise, in ver. 15.—The two members of ver. 15 are related to each other just as those of ver. 14, *q. d.* if thou openest my lips to me, I shall, etc. God opens the lips of the sinner by imparting forgiveness of sin, in consequence of which he breaks forth into rejoicing. The proclamation of the praise of God, of his glory, which he has unfolded in the bestowal of pardon, appears here as the best thank-offering which man can present to God. Luther: "Therefore, if we have through faith in Christ received the righteousness and grace of God, we can do no greater work than speak and declare the truth of Christ. For what concerns external works, not only could any other

persons, but even irrational beasts do, such as fasting, working, watching. It is also said, that in one respect Turks bear a very hard and laborious life. But when one is brought to confess Christ and his word, he is conscious of the joyful spirit of which David has spoken above."

The relation of ver. 16 and 17, to the preceding, has Luther already quite correctly indicated: "In the following context he shews the cause, wherefore he, after having now received God's righteousness, could not refrain from praising God through the proclamation of his righteousness, and giving thanks to him." Ver. 16. *For thou desirest not sacrifice, else would I give it thee, and burnt-offerings please thee not. Ver.* 17. *The sacrifices of God are a broken spirit, a broken and a contrite heart wilt thou, God, not despise.* The *for* indicates the reason, why the Psalmist, in what precedes, offers to God *spiritual* thank-offerings, not because the corporeal are too good for him to give to God, but because they are too bad. In what respect it is said, that God did not wish sacrifices, is evident here, just as in the remarkably corresponding passage, Ps. xl. 6. from the contrast with an actual rendering of thanks, in which the Psalmist was to take part with his mind and spirit. In this connection, the external sacrifices must have been regarded only as by themselves, and without respect to the mind of the offerer. Arnd: "Wherefore then? God himself has ordered it so. Do his own works, then, please him not? Nothing, we reply, pleases God, but what is done in faith, and from sincere love and thankfulness. Now, what God has appointed, that has he appointed for this end, that it be done in faith, in love and thankfulness. For God regards the heart, not the works." Those who have failed to take this, the only correct view, divide themselves into various classes. Against the position, that sacrifices are not here absolutely rejected, but that a subordinate place merely is assigned to them, see what has been already said in Ps. xl. 6. Against those who, following Abenezra, in an arbitrary limitation of what is said *generally*, make David say, that his sin was so great as to place him beyond the reach of the sin-offerings appointed in the law, it is a sufficient objection, that here, according to the connection, the discourse cannot be of sin-offerings,—the whole section is taken up with the kind of thanks the Psalmist is to offer—and in point of fact is not. The Psalmist does not speak particularly of sin-offerings, nor even of offerings in general, so

that the former might have been comprehended in these, but only of the offerings, which the already justified presented, sacrifices and burnt-offerings. For that we must not render זְבָחִים, as is too commonly done, by offerings, but rather by sacrifices, through the presentation of which the Lord was thanked for his goodness, connecting with them the burnt-offering, in which the offerer devoted himself anew to the Lord and his service, is clear as day. Gousset, who has the merit of having gone deeper into this investigation than the recent lexicographers, must admit, that the sin-offering and the burnt-offering, are never expressly named זֶבַח, and his position, that they are sometimes comprehended under the word, proves itself to be quite groundless in the passages brought forward in support of it, among which this here is included. Finally, the meaning of De Wette, who expounds: thou hast now, while the temple lies prostrate, no pleasure, has against it the complete arbitrariness of this insertion, the violence of tearing asunder the parallel passage, and the expression: I would give them, which presupposes the possibility of presenting them. On the וְאֶתְּנָה, and I would give them, if they were acceptable to thee, comp. Ps. lv. 12. In ver. 17 are the sacrifices of God, which are well pleasing to him, as appears from the contrast presented by this to ver. 16, compare the ways of God in ver. 13. The plural is used to indicate more distinctly, that the sacrifice of repentance alone suffices instead of every other. The *broken* spirit, the *contrite* heart, denotes deep, but soft and mild distress, compare on Psalm xxxiv. 19, cxlvii. 3, the occasion of which here is the offence done to God by previous sinning. It may be perceived, at the first glance, that the Psalmist delineates such a heart as forms the God-pleasing sacrifice and thank-offering. It might have appeared, according to ver. 8 and 12, that the disquietude reaches its end with the experience of the forgiveness of sin. But the joy on account of received grace, which is there spoken of, does not exclude pain on account of sin. This must, especially after so grievous a fall, continue permanent. Its measure is at the same time the measure of thankfulness for the pardon of sin, of praise for the divine grace and righteousness, to which the Psalmist pledges himself in ver. 13—15, so that substantially he promises here the same thing he does there. He, to whom much is given,

loves much, and the consciousness, that much has been forgiven him, can only be preserved by him, who constantly mourns over his sins.

From the promise of *personal* thanksgiving the Psalmist turns himself, at the close, to that of thanksgiving on the part of the whole church, so that God might the more readily grant to him, what would be gratefully acknowledged by so many. Ver. 18. *Do good according to thy good pleasure to Zion, build up the walls of Jerusalem.* Ver. 19. *Then wilt thou have pleasure in sacrifices of righteousness, in burnt-offerings and whole offerings, then will bullocks ascend thine altar.* To the prayer, that God would build the walls of Zion, and do good to it, David was led by the conviction, that his sin, in case it should not be forgiven, in case the sword should really be drawn, which, according to 2 Sam. xii. 10, was not to depart from his house, must bring destruction upon the whole. The certainty of his prayer being heard for the whole, he received, when the word was addressed to him personally: "be of good cheer, my son, thy sins be forgiven thee," and it is properly but this, for which he prays here. *Then*, in ver. 19, when thou hearest this prayer, when thou, in shewing favour to me, at the same time givest the assurance that thou wilt not throw down the walls of Zion,—this mode of speech figuratively in Ps. lxxxix. 40—but farther build thou up. "Thou wilt have pleasure," is, according to the connection, which shews that the verse must have a promissory character, and according to the parallelism, *q. d.* thou shalt delight thyself in them. *Sacrifices of righteousness* are such, as are presented by a righteous man, or upon the foundation of his righteousness, comp. on Ps. iv. 5. Such sacrifices the soul could never be without, and only formally are they different from those that are purely spiritual. Only with them is God delighted, in the law itself declaring to the ungodly, that he "would not smell the savour of their sweet odours," Lev. xxvi. 31. כָּלִיל, a perfect offering, is such an one as was entirely burnt. As this was done even in the burnt-offerings, of which the offerers had no part, as in the Schelamim and Sebachim, so כָּלִיל denotes the same class of offerings, as עוֹלָה does. But it is not therefore employed in vain; for it indicates on account of what in particular burnt-offerings were promised, namely, just because they were *whole offerings*, in which alone the grateful mind found the

corresponding expression of its feelings, the resolution of its complete and undivided surrender to God, its Saviour, of whom it was full. Berleb. Bible: "In the New Testament, such are brought, when the soul, as it were, burns with love to God, and spends itself wholly in his service." Against the separation of עלוה and כליל from each other, speaks, beside the last words and verse, which still manifestly refer to the Olot, —יעלו—also 1 Sam. vii. 9: and he offered it as olah wholly, כליל, to the Lord.

PSALM LII.

The words in ver. 1: "Why boastest thou thyself of mischief, thou hero? the favour of God endureth for ever," contain the theme, which is then more fully handled in four strophes, each of three verses, the first and second of which is also externally bounded by a Selah. First the wickedness of the hero is delineated in ver. 1 and 2, then it is shewn how little reason he had for boasting himself, in that God, in his loving kindness toward his people, has appointed him to merited destruction, ver. 4 and 5, to the lively joy and edification of the righteous, ver. 6 and 7, while, on the other hand, the Psalmist attains to salvation, of which inwardly he is as confident as if he already had it, ver. 8 and 9.

According to the superscription, David composed this Psalm after he had heard the report, how Saul, on the information of Doeg regarding what had passed between David and the high-priest Ahimelech, caused eighty-five priests to be killed. With this the situation entirely agrees. It must have filled David with grief and terror, when he received the tidings of this malicious freak. In the conflict with an enemy capable of using such weapons, he must certainly fall. He must have despaired of his own life, when, in spirit, he looked upon the corpses of eighty-five priests, who, solely for his sake, had been killed, to inspire all with dread of sharing the same fate, and upon Saul, as it were, beside them, asking him in triumph, how he was furnished for such a conflict. Then, if ever, had he occasion for uttering the words: Why boastest thou thyself of mischief, thou hero? the favour of God endureth for ever. The superscrip-

tion has often been misunderstood to intimate that the Psalm was directed against Doeg. It does not say that, but only that the Psalm was composed on the occasion of Saul's receiving information from Doeg, and of what thereupon followed. It mentions Saul along with Doeg, and that the former name appears to be written large, not the latter, is already probable from the circumstance, that David commonly has to do with Saul himself in the Psalms composed during the Sauline period of his history, and not with his subordinate instruments, whose agency was considered as embodied in that of the ideal person of the wicked one, who, in Saul, had become concrete. The subject fully justifies this view of it. The enemy appears throughout the Psalm as one who threatens destruction to the Psalmist, and what he has already done to others comes only so far into consideration, as it shews what the Psalmist had to expect from him. So at the outset: why boastest thou thyself of mischief, *q. d.* why boastest thou, that with the mischief, the frightful effects of which lie before the eyes, thou wilt soon get away with me? But history knows nothing of Doeg's having undertaken to remove David out of the way. It knows nothing of the enmity of Doeg to David, who had kept silence regarding what had taken place between David and the high-priest, till the solemn charge of Saul to his servants appeared to render further silence inconsistent with his duty of service. Quite otherwise must he have acted if he had been the sworn enemy of David, which the hypothesis in question would make him.—The address: thou hero, suits much better to Saul, whom David, in his lamentation, 2 Sam. i. 19, still repeatedly calls a hero, who had even in his crimes displayed the energy of the hero, than to Doeg, the chief herdsman of the royal flocks, of whom history records no heroic deed, but the massacring of the hapless priests, which none of Saul's *warriors* would undertake to do. In order to make the reproach of lying, in ver. 1—3, of calumnious and deceitful words suit Doeg, it is necessary to enrich the history with imaginary circumstances. In the whole history of the transaction with the priests, there is no indication of Doeg's having been guilty of lying and deceit. He simply reports the *fact;* the hateful interpretation is added by Saul, comp. 1 Sam. xxii. 9, 10, 22. On the other hand, this reproach is perfectly suited to Saul. He accused David without any foundation, of high-treason, in order to have him taken out of

the way with some show of right, and brought the same accusation against the innocent priests, comp. 1 Sam. xxii. 17, without paying the least regard to the simple eloquence of a good conscience, with which the high-priest defended himself because he had resolved to make an example for the destruction of David. The words: "he trusted in the abundance of his riches," in ver. 7, suit Saul better, who understood how to employ his riches for the establishment of his throne, comp. his own declaration in 1 Sam. xxii. 7, than Doeg, who, though as the chief of the herdsmen, and as such, the foremost among the servants of Saul, comp. 1 Sam. xxii. 9, certainly possessed considerable means, yet made no use of these to procure for himself servants and abettors to persecute David and the righteous in general. Finally, it is scarcely conceivable that David, in the presence of Saul, should have been fired with such zeal against a merely common instrument of his, which Doeg manifestly was, and should have laid claim to help from above against him.—With this rejection of the reference of the Psalm to Doeg, the attacks of De Wette and others are at the same time set aside against the superscription, which proceed altogether and alone upon the misunderstanding, that it was directed against him.

To the chief musician, an instruction of David. When Doeg the Edomite came, and informed Saul, and spake to him: David is come to the house of Ahimelech. It is not without reason, that the expression: an instruction, comp. on Psalm xxxii. is immediately connected with that of, to the chief musician. The Psalm was only then appropriated to be sung in the sanctuary, when it had something more than merely historical import, when it contained a kernel of eternal and general instruction. To the designation in the superscription of an instruction, corresponds, in the Psalm itself, the regard to the righteous in ver. 6 and 7, and in ver. 9. At the end of the superscription is an etc. to be supplied. The history is supposed to be generally known, and hence it is simply pointed to. The Psalm could not be composed before David had heard the report of the murder of the priests.

Ver. 1. *Why boastest thou thyself of mischief, thou hero? the favour of God endures for ever.* There is here represented, beforehand, the essential matter of the whole Psalm, in brief, striking features. In presence of the malice of his enemy, the frightful operations of which David had just seen, he must have

been the more alarmed, as the bearer of this malice was a man of rare energy, of manly and heroic vigour. But a glance toward the favour of God, which he enjoyed, gave him unlimited confidence in regard to this powerful malice, and enabled him to laugh at its proud assurance. This favour must provide for his enemy, in spite of all his malice and strength, destruction, but for himself salvation. To the words here, "thou boastest thyself of mischief," corresponds, in ver. 7, "he is strong through his wickedness." גִּבּוֹר, hero. The sig. tyrant, madman, which many expositors adopt, is entirely unsupported—Gesenius adduces only this verse for it—and has this against it, that God, in the second member, with especial reference to the strength of the enemy, assumes the name of אֵל, of strength, whereby also is rejected the irony supposed by many; then, too, that in ver. 7, as here, the heroic virtue, so there the abundance of riches, is coupled with malice. Not the malice alone, but that in connection with the power, was what could fill David with trouble. כָּל־הַיּוֹם, not all days, but the whole day, for, continually.—In the enlargement the malice of the enemy comes first, in ver. 2, 3.

Ver. 2. *Upon mischief thinks thy tongue as a sharp razor, thou working deceit.* Ver. 3. *Thou lovest evil more than good, lying more than to speak righteousness.* That we must take הַוּוֹת, not, with Luther, in the sig. of misfortune, loss, hurt, but in that of mischief, shews ver. 7. The tongue here comprehends also the spiritual part, whose organ it is. The comparison with the sharp razor is here the more suitable, as the calumnious accusation of high-treason, which Saul brought against David and the high-priest, his charge, "Ye have conspired against me thou and the son of Jesse," was indeed the cutting-point of his malice. For the measures he adopted against them, were only the consequences of this. The last words of ver. 2, Luther has falsely referred to the tongue, instead of taking them as an address to the enemy. Ver. 3 derives its strength from its contrast to that which the wicked should do according to the prescription of the Divine law, comp. for the second half, Deut. xvi. 20, "Righteousness, righteousness, thou must follow after it, that thou mayest live and possess the land which the Lord, thy God, giveth thee." Righteousness here is not = truth, but it has respect to this, that the enemy, while he speaks *lies*, violates *righteousness*.

In the second strophe, we have now the grounding of the position, that the enemy unjustly boasts himself of his wickedness, while God's favour toward the Psalmist will shew itself in destroying him. Ver. 4. *Thou lovest all words of destruction, tongue of deceit.* Ver. 5. *Therefore will God destroy thee for ever, take thee away as a coal, and pluck thee out of the tent, and root thee out of the land of the living.* That ver. 4 is a mere resumption of ver. 2, 3—*q. d.* because thou so lovest, etc. God will, in righteous recompense to thee, etc.—shews, besides the Selah and the fact, that the other strophes of the Psalm are divided into two verses, the subject, which only repeats in other words what has been already said. The design of the resumption is to point to the internal and inseparable connection of guilt and punishment. The same design is served by the גַּם, also, in ver. 4, which marks the punishment as the necessary complement of the guilt, comp. Ps. xcv. 9, Ez. xvi. 43, Mal. iii. 9. Our two verses, therefore, represent the revenge, as the two preceding ones the wickedness. בְּלַע, pausalf. of בָּלַע, prop. devouring. The verb חתה in ver. 5 everywhere else signifies: to take away *the coals*, and this sig. is here the less to be abandoned, as also in the words: he will destroy thee for ever—make thee a monument of perpetual ruin, there is an abbreviated comparison at bottom, as also in the words: he will *root* thee out, nay also in these: he will pluck thee out of the tent, *q. d.* he will snatch thee forth, as one who is dragged with strong gripe out of a tent. How this prophecy found its fulfilment in Saul, is recorded in 1 Sam. xxxi.

The third strophe, ver. 6 and 7, describes the joy of the righteous at the manifestation of the glory of God in his judgment upon the wicked. Ver. 6. *The righteous shall see it and be afraid, and laugh over him.* Ver. 7. *"See there the man, who does not make God his portion, and trusts in the abundance of his riches, is strong through his wickedness."* The *fear* is not a slavish, but a childish one, such as always arises in the minds of believers, when God manifests himself in his glory. The expression: they will laugh over him, forms no contradiction to that in Prov. xxiv. 17, "Rejoice not when thine enemy falleth, [illegible] not thine heart be glad when he stumbleth," Job xxxi. [illegible]re it is characterised as a heinous sin to rejoice at the [illegible]ne of an enemy, or 2 Sam. i. 19, ss., where David ex-

presses the acutest pain on account of Saul's overthrow. John Arnd: "There is a twofold laughter. One, when a man, out of an evil spirit of revenge, laughs at his enemy. This no Christian virtuous mind does, but it exercises compassion toward an enemy. But the other sort of laughing arises from a consideration of the wonderful judgment and righteousness of God, as when a man sins so presumptuously, that he cares neither for God nor man, and will contend with God, as Pharaoh says: "I ask nothing after the Lord, nor will I let Israel go, and soon thereafter was made to sink in the Red Sea. Is it not a matter of ridicule for a man to fight against God, and God gives him a fillip in the ear, so as to make him fall, or God commands the vermin to plague such great kings as Pharaoh? Herod would himself be God, and was eaten up of worms—is not this a great God? Should one not laugh at this, and adore God's judgment? Is it not laughable, that the king of Assyria threatens Hezekiah, that he would send so many horses and footmen into his land, as would be sufficient with the soles of their feet to drink up Jordan, and there would not be enough of dust in the land for every one to fill his hands withal, while yet in *one* night they were all slain in the camp by the angel of the Lord?" On ver. 7, which contains the words with which the righteous mock the wicked, John Arnd remarks: "A rich man full of wickedness is like a bear, while he still walks at large in the forest; every one must take care of meeting him; but when he is caught, then a ring is put into his nose, a chain is thrown over him, his teeth broken out, and his claws cut off; and then one laughs at him and says: Thou poor rogue, it is done with thee at last." For the *being* strong through his wickedness, we must not substitute: holds himself for strong.

The thought: God's favour endures for ever, has hitherto been but imperfectly brought out. It must be shewn not merely in the destruction of the enemies of the Psalmist, but also in the salvation which is imparted to him; it must not simply bring down and destroy, but also raise up and edify. And this is what the last strophe unfolds. Ver. 8. *And I am as a green olive-tree in the house of God, I trust in the favour of God for ever and ever.* Ver. 9. *I will praise thee for ever, because thou hast done it, and hope in thy name, because it is good, before thy saints.* The *house of God*, in ver. 8, is the temple "where [illegible] dwells with his grace, blessing, protection, help, and com[illegible]

tion," (Arnd,) and where the righteous spiritually dwell along with him, comp. on Ps. xv. 1, xxiii. 6, xxvii. 4, 5, xxxvi. 8. The Psalmist not merely expresses here, as elsewhere, the hope that he would *dwell* or *abide* in this corporeal place, but that he would there joyfully prosper." The green olive-tree as an image of joyful prosperity, also in Jer. xi. 16, as in Ps. xcii. 12, the cedar and the palm. The position of De Wette, that the house of God is here to be taken spiritually, is to be rejected, (comp. on the other hand what has been said on the passages referred to,) equally with the exposition, which here, where a much higher thing is spoken of, finds the expression of David's hope of an external return to the sanctuary, though this could certainly not be left out. *The trusting in the favour of the Lord*, has, according to the words: spes confisa deo nunquam confusa recedit, the manifestation of that favour for its inseparable accompaniment; so that we may supply: and hence shall never be put to shame. According to ver. 9, the Psalmist will continually praise the Lord for the deliverance already internally obtained, (comp. the עשית,) and for the future continually during his troubles wait in believing hope upon his trustworthy helper. The object is awanting for עשית. That in cases like this עשה never stands absolutely, the object being always to be supplied from the preceding context, was already shewn in Ps. xxii. 31, xxxvii. 5. On the *name* of God, *q. d.* his glory, as that has been actually displayed, comp. on Ps. xx. 1, xxiii. 3. The expression: before thy saints, points to this, that the faith of the Psalmist, acquired through his present deliverance, will prove advantageous to the whole church, he will thereby build up this. That we must connect "before thy saints," with "I will hope," and must not translate with Luther: and will hope on thy name, for thy saints have joy therein, is clear from a comp. of the parall. pass. Ps. liv. 6. That Psalm agrees so remarkably with this, that the supposition of their being composed by the same author is rendered certain, and the superscriptions are consequently confirmed, which ascribe them to the same.

PSALM LIII.

Compare on Psalm xiv.

PSALM LIV.

This Psalm is distinguished both in its form and its subject by great simplicity. The whole is completed in the number seven, which, as so often happens, is divided into the numbers three and four. First, in ver. 1—3, the prayer for deliverance from malignant and God-forgetting enemies, then in ver. 4—7, the confidence united with a promise of thanksgiving, for the deliverance, which the Psalmist sees with the eye of faith as already present.

According to the superscription, David composed the Psalm when the Ziphites informed Saul, that David concealed himself in their country. Such information was conveyed twice, 1 Sam. xxiii. and xxvi. But that we are here to think of the first, is probable from the literal agreement of the words of the Ziphites here with those in 1 Sam. xxiii. 19. Against the correctness of the superscription, it has been objected, 1. That the enemies are named *strangers* in ver. 3, whereas David was then menaced by his countrymen, Saul and his associates, comp. our remarks there; and, 2. That the superscription is partly borrowed from 1 Sam. xxiii. 19—which, however, can prove nothing, since the agreement solely refers to the words of the Ziphites.

To the chief musician, for music on a stringed instrument, an instruction of David, when the Ziphites came and spake to Saul: Does not David hide himself with us? On the expression: for music on a stringed instrument, comp. on Ps. iv. Delitzsch on Hab. p. 203, has proved, that נגינת denotes not any particular stringed instrument, but the music on such instruments, the plural indicating music formed by numerous notes running into one another, not various instruments. On the "instruction," (comp. on Ps. xxxii.) the Berleb. Bible: "We should learn from the example of David, that even in the greatest danger we should resort to no forbidden means, nor grow faint, but should call upon the name of God, and commit to him all our concerns as to the Supreme Judge." The participle מסתתר marks the action continuing in the same state, and we must neither translate: has not then David concealed himself, nor with Hitzig: conceals himself not then David commonly with us? The form in which the Ziphites gave the information, had something striking in it, and for this reason it was, that their words had sunk so deep

into the memory. It pre-supposed Saul's earnest seeking after David. The Ziphites, surprizing Saul, express their wonder at this, that having such an object in view, he should still be ignorant of the notorious secret, that David lay concealed among them.

Ver. 1. *God, through thy name deliver me, and through thy power judge me.* Ver. 2. *God, hear my prayer, attend to the words of my mouth.* Ver. 3. *For strangers are risen up against me, and oppressors seek after my soul, they have not God before their eyes.* From the earth which presents to him nothing but despair, the Psalmist turns himself to the heavens,—from men who are against him, to God who is his helper; hence the general name of God is used quite appropriately. The name and the power of God he sets against the usual human means of help, of which he is wholly abandoned. The connection of the name of God, (comp. on Ps. lii. 10), with his strength, shows quite clearly how false the position is, that the name of God is, *q. d.* God himself. The *judge* me is not quite synonymous with the *deliver* me. It points to the righteousness of David's cause, which leads him to call in the divine help against his enemies as a work of divine righteousness, comp. Ps. vii. 8; xxvi. 1. John Arnd: "From these words we learn, if we would pray rightly, and indeed would make a strong powerful prayer, we must have a good cause, so that our conscience may not condemn us, and render our prayer impotent." Besides, the delivering is not properly contained in the judging, it only is so, because the person praying for the judgment is righteous.—In ver. 3, the Chaldee, instead of זָרִים, strangers, reads זֵדִים, proud, which Luther also follows. This reading has partly proceeded from an unseasonable comparison of the parallel passage, Ps. lxxxvi. 14, in which זָרִים is intentionally changed into זֵדִים, and partly from the difficulty, which *strangers* presents, when compared with the superscription, according to which the enemies are domestic ones. This difficulty is legitimately removed by the remark, that David here figuratively designates his countrymen as strangers, because they, who were united with him by so many ties, his "friends," and his "brethren," according to the law of God, in their behaviour toward him were not different from strangers. Precisely the same figurative representation occurs also in Ps. cxx. 5, where the Psalmist, heavily oppressed by his countrymen, complains, that he dwelt in Mesech and Kedar,

heathenish tribes, *q. d.* among heathens and Turks. Analogous also are the numerous passages, in which Israelites either in general are described as aliens or heathens, or are coupled with the name of a particular outlandish people, in order to mark their degeneracy and ungodliness. The transition to the figurative use of זָרִים, was the more easy, as it almost invariably carries the related idea of *hostile*, comp. Gesen. Thes., who is so candid as to admit here this figurative use. Upon אָרִיץ, powerful, with the subordinate idea of violence, comp. on Ps. xxxvii. 35. On: "they have not God before their eyes," corresponding to the: "they fear not God," in Ps. lv. 19, Arnd remarks: "Not to have God before the eyes, means to speak and act without dread, whatever one pleases, nay what is contrary to God and his holy word, as if God did not see and hear it; nor to be afraid of God's anger, or of his judgment, and to have no remembrance of God in the heart. This is a great and horrible blinding of wicked Satan, growing out of pride and the abuse of power."

Ver. 4. *Lo, God helps me, the Lord is among those, who uphold my soul.* Ver. 5. *He will return the evil upon my adversaries, according to his truth annihilate them.* Ver. 6. *With free-will gift will I sacrifice to thee, praise thy name, O Lord, for it is good.* Ver. 7. *For he has delivered me from all trouble, and my eye sees its desire upon my enemies.* The *lo* is a note of great power of faith. The Psalmist sees with his eyes, how God helps him, although the *visible* presents nothing to him but certain destruction. John Arnd: "This is a fruit of prayer and of the holy Spirit, that the heart is comforted and rejoiced after prayer, and it is a sure indication of being heard, for so does the Lord answer us, when we pray from the heart. When prayer goes from the heart, the heart assuredly receives the consolation of God." *Soul* is according to ver. 3,—the *upholders* of the soul *here*, stand opposed to those *there*, who seek the soul—as much as, *life*. The ב in בְּסֹמְכֵי is not the so called Beth essentiae, for then the singular must have been used, but it means simply *among*. The Psalmist makes two parties, the opponents and the helpers, and is full of triumphing confidence, as he sees the Lord upon the side of the latter. That the Psalmist must have had other helpers besides the Lord, we must not conclude from the plural. The plurality is an ideal circumstance; the plural denotes the class, the party, which in reality might have been embodied in an individual. Quite analogous is Ps. cxviii.

7; Judges xi. 35. In ver. 5 the reading of the text is the fut. in Kal. יָשׁוּב, comp. vii. 16. The marginal reading יָשִׁיב he, God, will recompense, which in many MSS. is pressed into the text, and is also expressed by many of the old translators, owes its origin merely to the endeavour to bring the two members into conformity. The evil is that, which the adversaries wished to inflict on the Psalmist. In the second member the confident expectation of what the Lord will do, takes the character of a demand upon the Lord from the liveliness of the affection. This imperative, which arises out of confidence, is carefully to be distinguished from those of the first part, which contain prayer simply. אֱמֶת always signifies *truth*, never faithfulness, comp. Ps. xxx. 9. The truth of God must work the annihilation of the ungodly enemies, because in his word he has given to his people the promise of his protection, and still more, because his whole being contains a matter-of-fact declaration of the same promise. John Arnd: There are two strong grounds from which it may be concluded, that punishment shall certainly overtake the persecutors of the church. For the righteous God, who can only for a little exercise long-suffering and patience, will at length repay wickedness. Besides, God's faithfulness and truth are also certain, and must at last manifest and disclose themselves." In ver. 6, בִּנְדָבָה is expounded by many; with free will, voluntarily. But that the signification generally recognized as the common one, free-will gift, such an one, namely, as the heart impels one to bring, Ex. xxv. 2; xxxv. 29, is the only one, appears from a closer examination of the passages brought in support of the sig. *willingness*, or animus promptus ad aliquid.* Accordingly we must also translate here: in free-will offering, so that the gift has the character of one freely bestowed. Now, in the law the free-will gift stands in regular contrast to the vow, by which a person was bound, whenever he had uttered it in a time of trouble. This contrast the Psalmist would here also indicate; of his ready mind he would be impelled to present his

* That in Numb. xv. 3, where sacrifices stand opposed to each other, those which were offered after a vow, and those בִּנְדָבָה, we must expound: as a free-will offering, shows the comp. of the parallel passages, Lev. vii. 16, and xxii. 23. In Deut. xxiii. 24, the rendering: "What thou hast vowed to the Lord as a free-will gift," presents no contradiction, nor Hos. xiv. 5: I will love them with a free-will gift, comp. Ew. § 483.

thank-offering, to pay his vow, which in many cases was nothing more than a preservative against one's own lukewarmness, disinclination, and unthankfulness. Still we might, referring to Deut. xxiii. 24, where also the vow is marked as a free-will offering—though certainly but an isolated passage—suppose, that the free-will offering stands opposed to such as was legally commanded. That significance is ascribed to sacrifices here, only in so far as the mind takes an active part in their presentation, appears from the parallel second member, from which many of the older expositors have erroneously concluded that by the sacrifices purely spiritual ones are to be understood—comp. on this second member, Psalm lii. 9.—The expression in ver. 7: he *has* delivered me, is to be explained from the circumstance, that David, in the exercise of that faith, which builds upon the internally received assurance, sees what is not as if it were, what, indeed, he was already, in ver. 6, prepared to do, when speaking of praising and giving thanks to God, which pre-supposes the deliverance as already obtained. On the words: and my eye sees its desire on my enemies, Calvin remarks: "If any one asks, whether it is permitted to the children of God, when God takes vengeance on crimes, to feast himself on such a spectacle, the answer is easy—only let his eyes be pure, and he can piously and holily refresh himself with the manifestations of God's justice; but when they are infected with any evil desire, all is then drawn to a wrong and perverse end." John Arnd: "This is not a fleshly lust, a private revenge, an exultation over another's misfortune, all which is unchristian, but it is an admiration of the righteousness of God, an acknowledgment of God's judgment, a satisfaction, that God's honour and God's name are vindicated, whereby all may fear, praise, honour, and glorify him in all his works."

PSALM LV.

THE Psalm contains three parts. The first, ver. 1—8, delineates the desperate condition of the Psalmist, and prays for deliverance. The second, ver. 9—15, describes the prevailing wickedness and ungodliness, as a symptom of which it is mentioned that the Psalmist has one of his nearest friends for his

bitterest opponent, and calls upon God to execute judgment upon the wicked. The third, ver. 16—23, contains the expression of *confidence*, which raises itself from the same foundation, on which also was raised in the preceding context the prayer: God is called upon at once by his love and his righteousness to interpose.—If we regard, as we are perfectly justified by the matter, ver. 1 as an introduction indicating the prayer as by the way, and ver. 23 as the conclusion, recapitulating the confidence in short and striking lines, we have three strophes, each of seven verses.—The internal character of the Psalm is indicated by the "making a noise," in ver. 2, and the "crying aloud," in ver. 17. It is that of a great excitement. Berleb. Bible: "David is here very depressed, and thinks of no leaps over the walls as elsewhere." The Psalmist wishes to shew (the Psalm is designated in the superscription an *instruction*) how in such a situation of excitement, a person should conduct himself, how he should carry up what has occasioned it to God, and compose himself to rest again through the consideration of God's love and righteousness.

The superscription ascribes the composition to David. For a particular occasion, and against the view already propounded by Luther, that we have here a general prayer prescribed for the godly when assaulted by the wicked, decides even at the first glance, ver. 12—14, and ver. 20 and 21, where the person of a faithless friend meets us. But this faithless friend is a standing figure in poetry, as in love. Precisely in the same form in which it occurs here, has it already appeared in the earlier non-individual Psalms, in Ps. xxxv. 11, ss., and especially in the passage which remarkably agrees with this, of Ps. xli. 9. David was desirous of employing for the good of the Church the painful experiences, which he had found on this territory, particularly in connection with Ahitophel, 2 Sam. xv. 12; was anxious to comfort others with the consolation with which he had himself been comforted in the trial he met with from "false brethren," (the predominating reference to this, forms, in regard to the matter of the Psalm, its individual physiognomy.) Against the supposition of a particular occasion, it is enough to awaken in us misgivings, that those who maintain that, cannot agree among themselves regarding it. A presumptive counter-ground, on the other hand, is the general character of the references, the intentional nature of which comes especially out in ver. 9, where, by

" the city," every one must obviously think of that particular city, to which he himself belongs. (It is against the Sauline persecutions in particular, that in them we can point to no original of the faithless friend, and against the revolt of Absalom, that not the smallest reference is to be found here to the royal dignity of the Psalmist, which is, however, a characteristic trait of the individual Psalms of that time, nay, in ver. 13, where the Psalmist describes the faithless friend as his associate and companion, a datum is given which excludes that idea. Then the defenders of the reference to Absalom's time are involved in difficulty on this account, that they are unable to point out in the history the combination of circumstances which appear here: on the one hand the Psalmist is still in the city,—he expresses his wish, in ver. 6—8, to be able to flee into the wilderness: as also in ver. 9, he sees violence and strife in the city. On the other hand, the wickedness has already come to a full outbreak, the Psalmist is already hard pressed by his enemies, faithlessness has already become openly manifest. Tholuck, who supposes the Psalm to have been composed when David was flying before Absalom in the wilderness of Jordan, must get rid of one half of the circumstances, and Stier, who places its composition in the period that preceded the revolt of Absalom, overlooks the other.) The allegation of Ewald and others, that the Psalm belongs to the last century before the destruction of Jerusalem, can bring no probable argument for its rejection of the superscription. For such delineations as it contains of prevailing demoralization, in ver. 9—11, David had abundant occasion in his own experience during the times of Saul (compare especially 1 Sam. xxii. 2) and Absalom. It is absurd to take such descriptions as the starting point for the historical exposition, and then perhaps to complain with Ewald: " the circumstances of the position of this poet can scarcely be more exactly determined."

To the chief musician, upon stringed instrument music, an instruction of David; Ver. 1. *Attend to my prayer, O God, and hide thyself not from my supplication.* התעלם, prop. to hide one's self from any thing, purposely not to notice, to be ignorant of it, compare Deut. xxii. 1—4, Isa. lviii. 7, and on Ps. x. 1. John Arnd: " In great straits, it seems as if God hides himself from us, as the prophet Jeremiah speaks in chap. iii. of his Lamentations: Thou hast covered thyself with a cloud that our prayer should not pass through. But our gracious God cannot

hide himself from our prayer, the prayer does still press through the clouds and find him. God's fatherly heart does not permit him to hear us cry and beg, without turning to us, as a father, when he hears his children cry."

There follows now the developement of the prayer uttered in a general way in the introduction, in two strophes. First, the Psalmist prays for deliverance from the very great distress, in which he was plunged, ver. 2—8. In ver. 3, he describes this distress, in ver. 4 and 5 he unfolds the sad internal condition, in which he was situated, having troubles without and fears within, and heaves, in ver 6—8, the wish that he might rather dwell in the wilderness, than, in such circumstances, continue longer in human society—such vexation had they caused him. Ver. 2. *Attend to me and hear me, I give free course to my sorrow, and will cry aloud.* Ver. 3. *Because of the voice of the enemy, because of the oppression of the wicked, for they bend mischief over me, and in wrath hate me.* Ver. 4. *My heart moves about in my inwards, and the terrors of death are fallen upon me.* Ver. 5. *Fear and trembling have come upon me, and horror covers me.* Ver. 6. *And I said: Oh! had I wings as a dove, then would I fly away and abide.* Ver. 7. *Lo! I would fly far off, I would lodge in the wilderness. Selah.* Ver. 8. *I would make haste to a refuge, from the strong wind, from the tempest.* אָרִיד בְּשִׂיחִי in ver. 2, signifies literally: I let (my thoughts) swim, or move themselves about in my reflections, for, I give my sad thoughts free course, that God may be the more moved to compassion since pain in its full strength presents itself before him. רוּד occurs in Kal. in the sense of moving one's self, Jer. ii. 31, Hos. xii. 1, and in Hiphil in the sense of moving, shaking, Gen. xxvii. 40, compare my Beitr. III. p. 296. As the supposition, that the Hiphil here stands in the signification of Kal, is an arbitrary one, the object: my troubled thoughts, must be supplied from בְּשִׂיחִי. The שִׂיחַ thought, reflection, is often used especially of the reflection one has over misfortune, of sorrow, because nothing more powerfully draws the thoughts around it, than pain, nothing invites one more to sink down into it, to brood over it. But the word in such cases maintains still its common signification. הוּם to throw into confusion, to bring into disquiet, in Hiphil to make disquiet, noise, comp. Mic. ii. 12, and the corresponding "to make a noise," in ver. 17. There is just as little reason here as in Ps. xlii. 4, to take the הֲ of

striving in any other than its common sig., against which also decides the, "I will think and cry aloud," in ver. 17. The Psalmist, or the righteous, in whose name he speaks, *will complain very loudly*, because this is the surest means of making God to hear, comp. in ver. 17: so does he hear my voice. By the voice of the enemy in ver. 3, we have to think of reproaches, (ver. 12,) threatenings, and curses. מוט to shake, in Hiphil to make to shake, to throw down, Ps. cxl. 11. און never signifies misfortune, always wickedness, comp. on Ps. x. 1. Delitzsch on Hab. p. 158, who maintains the opposite, has too little considered, that, for the sig. *misfortune*, at least *one* passage was indispensably necessary, in which that sense alone could be admitted. But no such passage exists. Luther: they would shew toward me a malicious disposition, is hence to be preferred to De Wette: they pour upon me hurt. The wickedness in the form of a mischievous device, Ps. xli. 8, in which it embodies itself, is thrown upon the Psalmist.—On ver. 4 Calvin: "When it goes well with us, every one appears as an invincible warrior, but as soon as we come into the real conflict, then does our weakness discover itself." חיל a cognate form of the Kal חול, sig. to *circle*, which is there figuratively used for the feeling of deep pain, sore anguish. The sig. to *tremble*, is not sufficiently proved. The terrors of death seize the Psalmist, because the enemies threaten his life.—Ver. 6 has been imitated by Jerem. in ch. ix. 2: "O that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! for they are all adulterers, an assembly of treacherous men." That the Psalmist names the *dove*, not merely on account of its speed of flight, but also on account of its defenceless innocence, is clear from Psalm lvi. supers. In the imitation in Rev. xii. 14, the eagle has been substituted for the dove, with reference to Ex. xix. 4. To the words: and would abide, we must supply: in the place, whither I fled, rather than continue longer among my tormentors. The *wilderness*, in ver. 7, stands opposed to human society. As every one naturally has the wish to continue in it, it must have become sadly degenerate, if one desires to flee from it into the desert. After the word of heavy import: in the wilderness—what must be for "friends" and "brethren," from whom it is sought to be away into the wilderness!—the Selah stands quite suitably.—The Psalmist had, in ver. 6, uttered in a general way the wish, that he might escape from the evil

which pressed hard upon him, thereby indicating the heaviness of his temptation, and seeking to move God to compassion and help. In ver. 7 he has defined this wish more exactly, in that he desired to go far away into the wilderness, and in ver. 8 he still further adds, that he would *hasten* his escape. Precisely as the relation of ver. 7 and 8 to ver. 6, is that of ver. 10 and 11 to ver. 9. אחישה is fut. in Kal of חיש = חוש, comp. lxxi. 12. The Hiphil also occurs in the sig. of hastening, Judg. xx. 37. מפלט, place of refuge, is accus., as it stands with verbs of motion. The לי is used as in ver. 18. Against the sig. of the forms with מ various expositors: I would hasten to me the *flight*. The מן in מרוח and מסער most take as that in מקול in ver. 3, from strong wind, from tempest = as the dove flies from the storm and tempest to her place of refuge, so the Psalmist from the storm of his enemies. But that we must rather take the מן as not. comp. after the example of Drusius, shews the: from *hastening*, strong (סעה according to the Arab. to run, hasten) wind, the more so, as סעה connects itself with חיש in the first member. It is also very common elsewhere, to have respect to haste in mentioning wind and storm, comp. Hab. i. 11, iii. 14. Jer. iv. 13, Job xxx. 15.

There follows in ver. 9—15 the second part of the prayer: Let God judge, for the reigning wickedness cries aloud to heaven. The prayer for the destruction of the wicked is announced briefly at the beginning, at the end it comes out more at length in ver. 15. In the middle part the grounding is given, while first, in a general way, the reigning wickedness is described, ver. 9—11, then allusion is made to the faithlessness of the friend, as to a frightful symptom of prevailing corruption. The numbers three and seven, which govern the arrangement of the whole, return again also in the arrangement of the particular strophes. As the first strophe falls into three parts 2. 2. 3, so also the second, 3. 3. 1.—Ver. 9. *Devour, Lord, divide their tongue for I see violence and strife in the city.* Ver. 10. *They compass it day and night upon its walls, and mischief and sorrow are in the midst of it.* Ver. 11. *Iniquity is in the midst of it, and there depart not from its market oppression and deceit.* Ver. 12. *For it is not an enemy that reproaches me, else would I bear it, not my hater that magnifies himself against me, else would I conceal myself from him.* Ver. 13. *But thou art my companion, my friend, and the man of my confidence.* Ver. 14. *We who took sweet counsel together,*

walked into the house of God in the tumult. Ver. 15. *Desolation upon them, let them go down alive to hell, for evil is in their dwelling, in their midst.* According to the current exposition בלע devour, must, as well as the *divide*, refer to the tongues; but that we must rather supply the enemies as the object, is clear from: let them go down alive into hell, in ver. 15, the more so, as there the first part of this verse is manifestly resumed again and expanded. If the reference there to the destruction of the company of Korah is generally recognised, it is here also not to be overlooked, the less so as in Numb. xvi. 32, our very בלע is used. Devour, is *q. d.* annihilate them, as formerly at thy command, the earth swallowed up the impious rebels of another time, comp. ver. 19, where the Psalmist, upon what God had done since the days of old, grounds his confidence of a present interference. John Arnd: "It was a frightful thing for the earth to open and swallow up those wicked men, but it is a great consolation to the persecuted church, when she reflects upon the preceding examples of vengeance and of righteous judgment, as God by his word and appointments has always ordered it, and will certainly carry on matters to the end, if we betake to him for refuge." The relation of the expression: divide their tongues, to the *devouring*, has Luther already discerned quite correctly, who by transposition of the sentence renders: make their tongue divided, Lord, and cause them to go down. The division of their tongue was one of the chief means, which the destroying agency of God should employ, *q. d.* precipitate them into destruction, especially in this way, by making them disunited among themselves, and so driving into collision with one another those, who were leagued together for the destruction of the righteous. A tongue is here attributed in figurative language to the ungodly, as in Gen. xi. a lip to the whole earth. This tongue is divided by the Lord, *q. d.* he effects, that their discourse becomes full of discord. The allusion here to Gen. xi. cannot be mistaken, comp. especially ver. 7: "let us confound their lip, that they may not understand one another's lip;" ver. 9: "then did the Lord confound there the lip of the whole earth;" then also ch. x. 25, where the verb פלג occurs. This allusion to what God had already done in the days of old, gives a peculiar emphasis to the prayer. John Arnd: "This history is an image and figure of great pride and presumption, which impels man to undertake projects, which they cannot execute, and

which are contrary to God, only for the sake of making to themselves a great name in the earth. Hence comes our blessed God and confounds such peoples thoughts and counsels, so that they devise plans only for their own destruction." The *for* is to be explained thus, that the grounding of the prayer for judgment carries a reference to guilt: where the carcase is, there the eagles will be gathered together. The article in בעיר manifestly stands *generically*, precisely as in במדבר in the wilderness, in ver. 7. Every righteous man suffering assaults from the wicked, must think of *his* city. In ver. 10 and 11, "the city" is further expanded. In order to express, that the city was wholly and utterly filled with wickedness, we have first in ver. 10, the walls and the interior contrasted, then in ver. 11, in the reverse order, proceeding from the interior to the exterior, the middle part and the market place lying before the gates, comp. Gesen. S. V. As the wickedness engrossed all the space, so did it also all time, comp. "day and night" in ver. 10, and "there depart not," in ver. 11. סובב in ver. 10, sig. not properly to go about, but to compass, comp. on Ps. xxvi. 6: the compassing about and the interior form a very suitable contrast. That *violence* and *strife*—these are the subject to יסובבה—appear under the image of warriors, who environ the city round about its walls, appears from ver. 19. But the point of comparison is altogether and alone the compassing about, the forming of a circle, and the supposition of an ironical representation, as to how matters now went in the city of God: "O happy city, in which such watchmen are placed," is to be rejected as far-fetched, and not supported by the connection. By און we are not here to understand, with many expositors, *suffering*, (De Wette: and evil and distress are in the midst of it,) not even though this meaning were generally established, which is not the case. For *violence* and *strife* upon the walls require for the interior a corresponding mark of wickedness. This is also demanded by ver. 9, the expansion of which we have here before us, and by ver. 11, where in like manner wickedness is described in both members. In reference to the הוות, wickedness, in ver. 11, comp on Ps. v. 9. The mention of the market place is the more suitable, as there, in the place of justice, iniquity was concentrated.—The *for* in ver. 12 is for the most part misunderstood by expositors; according to De Wette, "it is scarcely to be expressed:" the supposition of others, that it is co-ordinate

with the distant *for* in ver. 9, is also nothing more than a shift for the occasion. The Psalmist grounds the representation of the reigning wickedness given in the preceding context by means of his own experience, which in him, a Psalmist, and not a prophet, whose part it is to lay to heart the general state of things as *such*, had given rise to it. Where poisonous herbs exist, such as are described by him in what follows, there also must be found a poisonous soil; where such things occur to the individual, the inference is not far to seek regarding the rampant moral dissipation. To the words: for not my enemy reproaches me, we are not to supply: in the case, which I have at present before my eyes. The Psalmist has enemies also at a distance. Such the אוֹיֵב marks here according to the connection—but here he looks away from that, which he has to suffer from *them*, because it was not so great as the suffering, which faithless friends caused him, and which bespoke the magnitude and depth of the reigning corruption. On the words: else would I bear it, the Berleb. Bible remarks: "for from such one would expect nothing better, and might still find consolation respecting it from one's friends." עֵרֶךְ in ver. 13 signifies valuation, not precisely *worth;* for the former sig. also holds in the passages, Lev. xxvii. 3, Job xxviii. 13. The *valuing* of any one, is partly the valuing, which has been taken of any one, Lev. v. 15, etc., and partly that, which concerns any one. By the first we shall have: thou art a man, whom I value, but the כ appears strange, and elsewhere *valuing* does not stand, without something farther, for valuing *highly*. If we follow the latter, we must not render, with many expositors: whom I straightway value for me. For then the Psalmist must have been described more particularly than as the valuator. We must rather expound: according to my valuing, that is: of like value with myself, as already the Chaldee, Syriac, and Luther: my fellow. Friendship, according to the rule, "binds only equals," and these, wherever it actually obtains, with peculiarly intimate bonds.—In ver. 14, we are also in the second member to supply the *together*. First, as the internal friendship manifested itself in the parlour, then as it came forth into public life, in the fellowship of devotion, which entwines the hearts of men with the most tender cords, such as only the rough hand of wickedness can rend asunder. In reference to סוֹד, confidence, comp. on Ps. xxvi. 14; to make confidence sweet, for, to hold sweet confidence. The opposite to סוֹד forms רגש

prop. shouting, then of the tumult of the multitude moving up and down in the outer courts of the temple, comp. הֲמוֹן, noise, then the holy-day keeping multitude in Ps. xlii. 4. In Ps. lxiv. 2, סוֹד and רִגְשָׁה are in like manner united together.—In ver. 15 the Psalmist resumes the prayer for the judgment of God against the wicked, after having assigned his motives for doing so. The reading of the text is יְשִׁימוֹת, desolations, (let them come) upon them, as formerly upon the hardened sinners in Sodom and Gomorrah. The marginal reading, which in many MSS. and editions has pressed itself into the text, and which also the older translators for the most part express, is יְשֵׁי מָוֶת, let death deceive upon them, יְשֵׁי for יְשִׁיא, Hiphil from נָשָׁא to deceive. This reading is merely a bad conjecture, produced through a false endeavour to make the first member entirely conformed to the second: to scheol must correspond death, to the living יְשֵׁי. It is the case also in ver. 9, that the two members are not a synon. parallelism, but in each is allusion made to a particular judgment of bygone days, and its repetition desired; the construction of נָשָׁא with עַל is intolerably hard, and without example. The second member refers to the destruction of Korah and his company, comp. on ver. 9, which easily explains the *living, alive.* An abbreviated comparison has place, *q. d.* let them be hurried away by death in the fulness of life and strength, comp ver. 23, as once the transgressors of a bygone age went alive into hell. On the words: for evil is in their dwelling, Muis: "Because they are so wicked, that wherever they set down their feet, they leave traces of their wickedness, and defile all places with their impurities." The *dwelling* and the *heart* do not stand in an ascending relation (Stier: in their dwelling, nay still more in their heart,) but rather of simple juxtaposition, comp. ver. 10 and 11, and ver. 14. It is a part of the individual physiognomy of this Psalm that it loves such heapings together—a peculiarity, which is an expression of its fundamental character, of the excitement which pervades it.

The third strophe, ver. 16—21, is that of hope and confidence, which grows upon the Psalmist from the consideration of the important grounds, upon which he had built his prayer. As the two first strophes, so this also falls into three divisions, and indeed, into such as exactly correspond with those of the second, 3. 3. 1. In the first, ver. 16—18, the Psalmist expresses his confidence in the

general, and then grounds this upon the greatness of his distress (comp. ver. 2—8, where the prayer is built upon the same foundation:) in the second, ver. 19—21, the confidence supports itself by the corruption of the enemies, (comp. ver. 9—15;) in the third, ver. 22, out of the confidence grows the admonition of the Psalmist to himself, to commit his cause to the Lord. —Ver. 16. *I will call upon God, and the Lord will deliver me.* Ver. 17. *Evening, morning, and mid-day, will I meditate and cry aloud, so he shall hear my voice.* Ver. 18. *He redeems with peace my soul out of the war against me; for there were many with me.* Ver. 19. *God will hear and answer them, he who is throned of old, Selah; them, to whom there is no redemption, and who fear not God.* Ver. 20. *He lays his hand upon them, who live with him in peace, profanes his covenant.* Ver. 21. *Smooth as milch-diet is he in regard to his mouth, and war is his heart, its words are softer than oil, and yet are mere swords.* Ver. 22. *Cast upon the Lord thy salvation, and he will take care of thee, he will never suffer the righteous to be moved.* In ver. 17 many have found the three times of prayer among the Jews already indicated, comp. Dan. vi. 11, Acts x. 9, Beitr. P. I. p. 143. Others again think, that the beginning, middle, and close of the day, serve only for a designation of it in its entire compass. Even in this latter view, however, we have here at least the foundation upon which the custom of the several seasons of prayer arose, and most probably in the time of the Psalmist had already arisen—evening and morning prayers, we have already often met with in the Psalms, and they must at any rate have been as old as the evening and morning sacrifice. For when the whole day is here described by evening (this stands first, because the Hebrews with it began the day,) morning, and mid-day, these are thereby recognised as the chief turning-points of the day, the natural consequence of which is, that on these periods prayer to the Lord of life concentrated itself. If we follow the first view, then evening, morning, and mid-day, are simply to be regarded as the most prominent points on the territory of prayer. For the Psalmist manifestly wished to say, that he would pray without ceasing, Luke xviii. 1, 1 Thess. v. 17. In וישמע the ו is used in its full sig., as ו of consequence: so hears he. Prayer and hearing are related to each other as cause and effect. In ver. 18, the preterite פָּדָה is to be explained from the confidence of faith. בשלום, in peace, with peace, bringing or giving peace. The

expression: my *soul*, *q. d.* my *life*, comp. the terrors of *death* in ver. 4, and the retributive punishment longed for on the enemies in ver. 15. Out of the war to me, *q. d.* in which I am engaged. That קְרָב is a noun and not the inf., as many regard it: that they do not near me, Luther: of those, who would upon me, appears from ver. 21, and the contrast of *peace*. The *for* rests upon the general principle, that God is necessitated to administer help by the distress of his people, that upon which also the prayer in the first strophe was raised. In reference to the בְּרַבִּים, in many, comp. Ew. § 521. עִמָּדִי sig. here, as always, *with me*. The *hostile* lies not in the preposition, but is only grounded in the subjects.—In ver. 19 יַעֲנֵם is to be taken as fut. in Kal.: he will answer them, namely, for their threatenings and curses, which they pour forth upon the Psalmist, comp. ver. 3, 12. Just as the Lord hears the voice of the Psalmist, comp. ver. 17, and answers him, comp. ver. 2, so he hears also the rough voice of the wicked, and gives to them thereupon a sharp answer. If people would compare parallel passages, such as Ps. xxxviii. 15: thou wilt answer, O Lord my God, they would not think of expounding with Luther and most modern expositors: and he will humble or plague them, the less so, as the sig. plague, which the Piel of עָנָה has, is quite uncertain for the Hiphil. 1 Kings viii. 35 is manifestly to be rendered: for thou wilt hear them. Now, the following context contains the grounding of the confidence here expressed in the introduction. This is primarily derived from the consideration of God: and he that is throned of old (will answer.) The *sitting* is peculiar to judges and kings, comp. Ps. xxix. 10. The sitting of the olden time = he who from of old is enthroned, comp. Deut. xxxiii. 27: " and dwelling is the God of the old time," Hab. i. 12, " art thou not he from of old, Jehovah, my God, my Holy One, so shall we not (even now) die," Ps. lxxiv. 12, " and God is my king from of old." The deeds, by which God had already shewed himself from of old as the righteous king and judge, the judgments, for example, upon the wicked in the land of Shinar, ver. 9, the company of Korah, ver. 9 and 15, the cities of the plain, ver. 15, pledge his still ready interposition. He who had already so long held the throne, must now also shew himself as king and judge, he cannot now at so late a period be another. John Arnd: " The Holy Spirit here looks upon the examples, in which the Almighty God has through all ages delivered the

faithful and punished the persecutors; and concludes thereupon, that as the same righteous God still lives, he will assuredly also still reign and govern, as from the beginning. Therefore is it a great consolation when one is in trouble and persecution to think, how God still lives and has always proved himself to be a gracious God against those, who fear him, as is declared in Ps. cxix.: "when I consider, how thou from the first has judged, so shall I be comforted." The Selah does not at all stand "quite unsuitably," but points to the deep subject of the few words, the rich fulness of consolation, which they present, and invites the mind to stand still by them.—The grounding of the confidence is then further derived from the character of the enemies, and indeed so, that what is contained in ver. 19 forms a compendium of ver. 9—11, ver. 20 and 21 of that, which had been said in ver. 12—14 of the faithless friend. By אשר etc. those are described, who must participate in the answer of him who has been throned from of old: he will answer them, to whom, prop. *they*, to whom. If the relation of these words to ver. 9—11 is first rightly perceived, then light of itself falls upon the manifoldly significant חליפות. The word is used in Job x. 17, xiv. 14, in a military sense, in the sig. of *discharges, relief-troops*, and this sig. appears quite suitable, as in ver. 10 violence and contention are mentioned under the image of *warriors*, who day and night go about the city on its walls, comp. also in ver. 11: "depart not from its market-place;" they, to whom there are no discharges, and who fear not God, *q. d.* who incessantly and constantly serve sin and fear not God. The most general exposition is: to them, for whom there is no improvement, *q. d.* delay would here be out of place, because no repentance is to be expected for those, who are hardened in their wickedness. But it is matter for serious consideration on the other hand, that neither the noun nor the verb, ever occur in a moral sense, and also that the plural is not easily explained on this view. Ewald's arbitrary exposition by mutual fidelity, friend-fidelity, oath-fidelity, has already been disposed of by Maurer, through the remark, that חליפה (prop. the changed), denotes not alternate reciprocation, but alternate changing. In ver. 20 and 21, the Psalmist turns from the ground of hope for divine interference, which he derived from the moral condition of the ungodly in general, to that, which was furnished by the special conduct of the unfaithful friend. The constancy, with which

the author here and in ver. 12—14 uses the singular, when speaking of this person, does not admit of our substituting with Luther and many others the plural for it. The situation must be that of a person, who has been violently hated by one false friend, as indeed in real life one does not commonly meet with many such experiences at the same time. The sub. שלום supplies here, as in Ps. lxix. 22, poetically the place of the adj., the peace, for, who lives with one in perfect peace. That we must not with many invert the relation, and take שלום for an original adjective, shews its extremely rare and only poetical use in the adj. sense. That the suff. must not, with Luther and others, be referred to God: they lay their hands on his peaceful ones, is clear from a comparison of ver. 12—14, also from what is said in continuation in ver. 21, comp. especially there: war is in his heart, and finally from the parallels: my peace-man, in Ps. xli. 9, my peaceable one, in Ps. vii. 4. The suff. also in בריתו refers not to God, but to the friend. The expression of profaning the covenant, which constantly occurs in a religious sense, appears quite suitable to this construction, if we only think of a covenant like that, which was made between David and Jonathan, which proceeded from the Lord, and hence was a holy one, 1 Sam. xviii. 3, xx. 16, 42, xxiii. 18.—The first member of ver. 21 means literally: smooth is cream-food as to his mouth, for, what concerns his mouth, so are hypocritical flatteries often named, comp. on Ps. v. 9, xxxvi. 2, Hos. x. 2. The expression: *smooth are,* renders prominent at the outset the point of comparison between the cream-food and the words, the reason why his words are named spiritual cream-food. מחמאה signifies something made out of cream. As מֵחֲמָאוֹת is the stat. absol., we are not to expound: the cream-food of his mouth, but only: his mouth, for, as to his mouth, in opposition to his heart, by which we obtain also a more suitable meaning: not his cream-food is smooth, but he has perfectly smooth cream-food. The conjecture מֵחֲמָאוֹת is indeed very old (it is adopted by the Chald. and Symm., and Luther: their mouth is smoother than butter,") but still utterly to be rejected. It is against such a translation as Luther's, that a plural from חמאה, cream, is not elsewhere to be found, nor indeed could it properly exist, and that the connection of the sing. פיו with the חלקו is insufferably hard. If we translate with De Wette and others: they

are smoother than butter as to their mouth, we still avoid only the latter difficulty, and receive in addition the new one, that here the discourse would be of false friends in the multitude, while the Psalmist throughout knows but of *one* false friend.— In ver. 22 the strong part of the soul speaks to the weak, comp. Ps. xxvii. 14, Ps. xlii. and xliii The supposition, that the Psalmist addresses all oppressed saints, rests on a misunderstanding. The relation is thereby quite destroyed of this ver. to ver. 16—21, from which here the result is derived—so *therefore* throw. The Psalmist has to do throughout only with himself, or rather with the suffering righteous, in whose name he speaks. יְהָב as קְרָב) or יְהַב, from יְהַב to give, ἀπ λεγ. the gift, the portion. That we must here think specially of the portion of nourishment, through which is figuratively marked the communication of every good gift, comp on Ps. xxiii. 5, appears from: he will cherish or care for thee, comp. Gen. xlv. 11, xlvii. 12, l. 21. Gesenius would, indeed, expound: he will protect thee, but כלכל never has this meaning. One throws his part on the Lord, when, according to the word "The Lord is my portion and my cup," one expects from him provision, as the child from the father, when one lays it on him to furnish what is needed, when one says in faith: Give us this day our daily bread. The expositions thy solicitude, thy complaint, thy burden, are all not only without grammatical support, but also unsuitable, on account of the clause: he will care for thee. Parallel passages, such as Ps. xxxvii. 5, 1 Pet. v. 7, are not to be too closely pressed. That we must not expound: he will not let the righteous be moved for ever, but only: he will for ever not let, etc., is shewn by the parall. passages, Ps. lxix. 2, cxxi. 3.

There follows now the conclusion, in ver. 23. *And thou, O God, wilt precipitate them into the well-pit. The men of blood and of deceit shall not bring their days to the half, but I confide in thee.* The *well-pit* is scheol, comp. on ver. 15; חצה to halve, poet. to bring to the half, comp. Ps. cii. 23. In the expression: I confide in thee, there is enclosed the idea: and shall be delivered, comp. on Ps. lii. 8.

PSALM LVI.

The Psalmist, hard pressed by men, raises himself in faith to God, and implores his help, ver. 1 and 2. He expresses the firmest confidence in God, whose word and promise he has for himself, ver. 3 and 4. He paints the malice of his enemies, who continually annoy him, and pursue after him, with the design of taking away his life, ver. 5 and 6. He begs of God the overthrow of these malicious ones, and for himself deliverance, which he cannot but confidently expect, because God watches with tender love over his people, ver. 7 and 8. He receives the assurance of being heard, loudly celebrates this precious word of God, in which he had found an interest, declares anew his confidence in God as mightily strengthened thereby, and already in spirit sees his enemies giving way, ver. 9—11. He concludes with the promise of joyful thanks for the glorious deliverance, which faith contemplates as already provided.—The whole Psalm runs its regular course in strophes of two members. Only in the representation of the certainty of being heard the strophe extends itself into three verses. The triumphant joy bursts the vessel, which was too narrow for it. That ver. 10 and 11 only on this account run into each other, appears from their relation to ver. 4.

In the superscription, *To the chief musician of the dumb dove among strangers, a secret of David, when the "Philistines seized him in Gath,"* the occasion of the Psalm is first given figuratively and then in plain terms. The עַל denotes, as so often in the superscriptions of the Psalms of David, comp. on Ps. xxii. the object of the Psalm. The dove is an image of defenceless innocence. That by it we must think only of the Psalmist, is clear from a comparison of the immediately preceding Psalm, ver. 6 and 7: "Oh that I had wings like a dove, then would I fly away and dwell, far away would I fly," אֵרְחִיק, etc. comp. also Ps. lxxiv. 19, where Israel is described as the turtle-dove of the Lord. אֵלֵם occurs also in Ps. lviii. 11, in the sense of *becoming dumb.* In what sense the Psalmist calls himself a dove of dumbness, a dumb dove, is evident from Ps. xxxviii. 13, where he marks his passive and resistless innocence under suffering by the words: "And I as a deaf man hear not, I am as a dumb man, who opens

not his mouth." רחקים is a second gen. governed by יונת. The dumb dove is described as one that dwells afar—so, and not of the distant place, is רחקים to be explained, comp. Ps. lxv. 5,—because the Psalmist finds himself far from home among enemies. The designation מכתם, secret, for, song of secret, mystical subject, comp. on Ps. xvi, is especially justified by ver. 9—11, where the Psalmist boasts of a divine revelation, which had come to him in the secret depths of his inner man. This emblematical part of the superscription, any other signification of which (several: after the "dove of the far terebinth," with the arbitrary change of אלם into אֵלָם) is disproved by the paral. passages already referred to, contains the proof of its composition by David, since only from the poet himself could such a poetical superscription be expected, since it was precisely David whom it became to prefix such emblematical superscriptions to his Psalms, and since every one of the very peculiar words is found again in the Davidic Psalms—the dove in Ps. lv. which certainly not by accident, our Psalm immediately follows—the superscription was to derive its explanation from it—the being dumb in Ps. lviii. the far dwelling in Ps. lxv. the secret in Ps. xvi.—The second part of the superscription is to be regarded as an explanation of the first part. The Philistines are the far dwelling, David seized by them the dumb dove. The history is given in 1 Sam. xxi. David fled, as he no longer found security in his fatherland, to the Philistines. Alone there he waited for his new danger. He, the conqueror of Goliath, was conducted as a formidable enemy before the king, and only by an artifice delivered his life. In vain does de Wette attempt to bring the superscription into conflict with the narrative in 1 Samuel. There, he alleges, it is not stated that the Philistines laid hold of David. But he has in this overlooked the certainly but small בידם in 1 Sam. xx. 14, in their hand, *q. d.* where they held him.—The subject of the Psalm is in perfect accordance with the superscription. In the highest degree characteristic is ver. 8: "thou numberest my flight." The Psalmist accordingly found himself on the flight, and indeed in a wearisome, highly peculiar, very rarely occurring situation. The trait is the more significant, as the reference to the people and its sojourn in exile, which has been defended by many, is refuted by ver. 12, which implies the existence of the worship and temple. The exile must therefore

have been a mere personal one. That the Psalm was composed when death was threatening, appears from ver. 6 and 13. The expression in ver. 5: they wrest my words, receives an admirable comment from the history of David, who, in the face of his protestations of innocence, was declared by Saul and his retainers to be a traitor. So also the expression in ver. 7: in wickedness they seek deliverance, applies well to the circumstances of David, since the wickedness, which Saul and his company exercised toward David, was nothing more than an attempt to avert the judgment suspended over him and his house.—The ascription of the Psalm to David, and the correctness of the superscription, is confirmed by the agreement it presents with the following Psalm, likewise composed by David, according to the superscription, during the Sauline persecutions, which is so great, that even Hitzig and Ewald conclude from it, that they had one and the same author. Both Psalms begin with the entreaty: be gracious to me, and the peculiar word שׁאף is common to them, lvi. 1, 2, lvii. 3; common also is the lively motion, the brisk and fresh style which we meet with in so many songs of David, especially of the Sauline period.—The reasons are very unimportant, which have been alleged against the correctness of the superscription. De Wette thinks, that it is of itself suspicious, that this Psalm and Psalm xxxiv. had, according to the superscription, the same occasion. But the situation in the two Psalms is throughout different; here David prays for help in the midst of danger, there he gives thanks for it as already obtained. Then, it is maintained, that in the representation which the Psalmist gives of his enemies, one could not recognize the inhabitants of Gath. But who would say, that the representation has respect to these alone? The Psalmist has rather, as this lay in the nature of the thing, Saul and his company pre-eminently before his eyes, to whom also belonged what he had to suffer from the people of Gath. Ewald would conclude from ver. 4, 5, 10, 11, that the author was a prophet; but only the latter passage belongs to that head, as it alone treats of an internal revelation of God; and also from this the supposition of Ewald would by no means follow; else all the Psalms must have been composed by prophets, for it is a rule, that their authors glory in internal revelations from God, through which they obtain the assurance of being heard. Nay, the passage is conclusive *against* the prophetic origin of the

Psalm. For where the *prophets* receive such revelations, there these have in the rule a *general* reference; but here the word of the Lord comes to the Psalmist in regard to his private affairs; it belongs entirely to the category of the words of which P. Gerhard speaks: His spirit utters to my spirit many a sweet word of consolation, how God administers help, etc.—Besides, the superscription is not to be understood so, as if David had composed the Psalm at the time indicated precisely as it exists here. We are to refer to that only the substance, comp. on Ps. xxxiv. etc.

Ver. 1. *Be gracious to me, God, for there snuffs after me man, always oppresses me the eater.* Ver. 2. *My adversaries snuff after me continually, for many eaters have I proud.* שׁאף to snuff up, in the manner of a wild beast, which *greedily* hunts after its prey to devour it, with the accus. of that upon which the greed goes, discovering itself in the snuffing. אנוש man with the subordinate idea of *weakness*, comp. on Ps. viii. 5, points to the circumstance, how perverse it is, that the *impotent* should proudly and impiously lift himself up against those, who are under the protection of the *Almighty*, and how necessary it is for God to put down this perverseness. The sing. is used for the sake of giving prominence to this contrast between man and God, the impotent and the almighty, the opposition between the being and the doing of man, which God can by no means tolerate. לחם sig. not to contend, but to *eat*, comp. on Psalm xxxv. 1, (the very peculiar expression occurs both times in Psalms which bear the signature of David,) and this the only certain meaning is here also specially recommended by the parallel *snuffing*. Calvin: "David, when he was brought to the king of Gath, was like a solitary sheep in the midst of two bands of wolves, since he was mortally hated by the Philistines, and his own countrymen raged against him." The two expressions of *snuffing* and *eating* appear to the Psalmist as so singularly fitted to move God to compassion regarding his desperate condition, that he repeats them in ver. 2. לחם stands, as in ver. 1, in the sig. of the noun, not: many eat me, but: many eaters are to me. מרום, prop. height, then here adverbially, loftily (Luther), comp. in Psalm lxxiii. 8: "out of the height, ממרום, they speak," and Micah ii. 3, where רומה likewise occurs adverbially; it forms the contrast to אנוש man. When the man of the earth, Ps. x. 18, comp. ix. 19, who has his name from

weakness, haughtily attacks God in his people, this is a prediction of his overthrow, and a strong call upon God to bring him down. John Arnd: "This is the way of all enemies, who, confiding in human strength, in external force and earthly might, are full of pride and insolence; but they, who commit themselves to God's grace, are humble, confide in God, boast themselves not, for they know, that every thing belongs to God's grace, in which all believers are included, are secure against the rage and swelling of the enemies, overcome at last by patience, and see their high-minded adversaries overthrown."

Ver. 3. *When I am afraid, then trust I in thee.* Ver. 4. *God boast I, his word, upon God I trust, I am not afraid, what should flesh do to me?* יוֹם is not the accus. but nom.: day, then am I afraid. When the relation of itself is clear, it is often not distinctly expressed in the words. With אִירָא the יוֹם stands in stat. constr. Ew. § 507. Hitzig's artificial translation: at the time, that I should be afraid, is already refuted by ver. 4. The אִירָא must still be used here not otherwise than there. How little reason there is for it, is shewn by the remark of Calvin: "Fear and hope, indeed, appear to be opposite affections, which cannot dwell in the same bosom, but experience shews, that hope first truly gains the ascendant there, where fear holds possession of one part of the heart. For hope is not exercised when the mind is in a quiescent state, but is, as it were asleep; then, however, does it begin to put forth its strength, when it elevates the mind dejected by cares, soothes it when disquieted with trouble, sustains and fortifies it when seized with terror." That the Psalmist was actually afraid, is clear especially from ver. 1 and 2, where he vehemently cries to God for help. The fear, which discovers itself there, is here supplanted by confidence. To boast in God, in ver. 4, is q. d. to extol God, comp. Ps. xliv. 8, which parall. passage refutes the exposition of Ewald: through God praise I his word. The exposition: of God I boast myself, takes הלל in an uncertain signification. For דברו we must not supply ב from באלהים; we are rather to consider it as the common construction of הלל with the accusative. The word of God is by the context more exactly determined as the word *of promise*, comp. on Ps. xxxiii. 4. We are not here to think of an internal communication, assuring the Psalmist of divine help. For this, the holy Psalmist would not have received at the beginning; it everywhere forms rather the

close, and with it the internal emotion reaches its end. Then ver. 9—11 are especially conclusive against this supposition. It is there that the Psalmist first receives the divine communication. Just as little must we think particularly and exclusively of the promise of royal dignity, which had been conveyed to David by Samuel. So special a reference must not without urgent reason, be admitted into a song, which was destined for use in public worship, and the expression is also by much too general for such an allusion. We must hence understand by the word of God, all his promises, which had hitherto been given to the Psalmist, through the law, (comp. Ps. cxix. 25), through Samuel, through internal communications during his earlier history. This word of God, and God himself, who had therein promised to be his God, the Psalmist glories in as his firm shield, who is sufficient to protect him against the whole world. John Arnd: "As Saul and the potentates of this world boast of their hosts of war, their thousands of men, and their munition, I will glory in God's word and promise, which are my warlike force, my fortress, and support; let them trust in their chariots and waggons, we shall think of the name of the Lord." The Psalmist calls man flesh by way of contempt, because where there is corporeity there is no real strength, comp. Isa. xxxi. 3, "The Egyptians are men and not God, their horses are flesh and not spirit," xl. 6. John Arnd: "He sets against each other the mighty God, and impotent flesh, which is as grass and as the flower of the field."

Ver. 5. *Always do they wrest my words, all their thoughts are, that they do me evil.* Ver. 6. *They gather themselves together, they lie in wait, they mark my heels, as they hope for my soul.* עָצַב, vex, wrest, here and in Isa. lxiii. 10. When the Psalmist solemnly protests his innocence, as in Ps. vii. 3, 4, his enemies accuse him of hypocritical insincerity; Saul with his company, still constantly cry out against him, notwithstanding his protestations, as a traitor, and endeavour to make away with his life. Falsely many: they vex my affairs. The vexing can be poetically referred to the words, because they are in a sense inspirited, but not to the circumstances.—יִגּוֹרוּ in ver. 6, many expound: they are afraid; but that we must take it in the sense of *gathering together*, as it is unquestionably used in Isa. liv. 15, and Ps. lix. 3, "for they lie in wait for my soul, they gather themselves together against me the strong," appears

from this last perfectly correspondent passage, comp. also Ps. xxxi. 13. צָפַן elsewhere sig. to *hide*, Ex. ii. 3, Job xiv. 13. We can either from the context supply the object: the snares, as indeed also in the Kal, in which it appears to have the meaning of *waylaying*, such an object must properly be supplied, comp. on Ps. x. 8,—or, we may also give to the Hiphil here the sig. of *acting* in covert, concealed, secretly to ensnare. The Masorites have, according to their custom, substituted for the Hiphil, the more common Kal. *To watch the heels of any one*, is q. d. to wait on him in all his steps and movements. In the last member literally: so as they hope my soul,—the soul the object of their hopes, q. d. as they hope to take my life from me, comp. Ps. cxix. 95, "the wicked have waited for me to destroy me,"—the Psalmist points to the ground of the waylayings of the enemy, to what gave life and zeal to their persecuting disposition; the watching runs exactly parallel to their hope of my entire ruin. כַּאֲשֶׁר as in Ps. li. superscr., Numb. xxvii. 14. Many expound: because they waylay my life. But קוּה never signifies with the accus.: to waylay, always: to expect, hope for something. Besides the expression: as they hope, etc., refers only to the immediately preceding member. This appears from the otherwise inexplicable חָמַר. They gather themselves together, lurk, and indeed these perverse men have no other object in their zealous machinations, than to deprive the Psalmist of his life.

On the representation of the malice of the enemies, who have nothing less in view than the extinction of the Psalmist's life, follows the prayer to the Lord, that he would judge them, and help the Psalmist in his great distress, combined with the undoubting hope, that he will do this. Ver. 7. *From their wickedness they hope for deliverance, in anger throw the peoples down, God.* Ver. 8. *My flight thou numberest, put my tears in thy bottle, stand they not in thy book?* The עַל in ver. 7, indicates that, on which to them the hope of deliverance rests, its foundation. פְּלֵט is here as in Ps. xxxii. 6, infin. nominasc. The objection, that if the discourse were of this hope, this would not have been so modestly represented, rests upon the false supposition, that the object of the hope was deliverance from the power of the Psalmist, instead of the impending divine judgments, comp. Isa. xxviii. 15, where the wicked say, "We have made a covenant with death, and with hell are we at agreement, for we have made

lies our refuge, and under falsehood have we hid ourselves." Saul's entire conduct against David proceeded on the endeavour, to avert through his wickedness, trampling under foot all divine and human rights, the divine judgment, which threatened him with destruction. The exposition: in their wickedness shall they find deliverance? is to be rejected, as a question without any word of interrogation can only be introduced, when there is no doubt respecting it. In the second member, the Psalmist prays the Lord to disappoint the wicked of this conceit regarding their deliverance. His prayer properly directs itself only for judgment upon his enemies. But since the special agency of God in judging, is only an exercise of his general and all-comprehending agency, and faith in the former must have its root in the latter, therefore the Psalmist prays God to come forth as the Governor of the world, and to bring down all peoples opposed to him, and his enemies beneath his feet.—Comp. Ps. vii. 7, from which parallel passage it is abundantly clear how unjustly it has been concluded from these words, that the Psalmist had here to do with the heathen, Ps. lix. 5. The prayer of the Psalmist over his enemies is followed in ver. 8, by one for his own deliverance. This takes the form of confidence in the first and last member, which many have in vain sought to dispose of in regard to the first by an ungrammatical construction of the preterite in the sense of the optative; in the middle member it presents itself also after the form as a prayer, so that it is recognized even there, where it conceals itself behind the confidence. נוד sig. not to move about, but to fly, Ps. xi. 1. Ewald, against the usage and the sig. of ספד, to *number*, would understand נוד of internal disquietude. There is no ground for this in the parallel *tears*. The *flight* and the *tears* stand related to each other as cause and effect, so that there is the closest connection between them. Such an one is certainly demanded by the play on the words נדי and נאדך. Nothing similar is ever found without deep meaning. Quite correctly was this connection perceived by John Arnd: "It cannot but happen, that such persecutions should make weeping eyes, for it is a sad thing to be counted as a sheep for the slaughter, as a curse and offscouring of the whole world, and a prey to the enemies, as matters go in the Turkish dominions, and to wander up and down in misery with women and children. But here lies a powerful consolation, that God gathers up such

tears, and puts them into his bottle, just as one would pour precious wine into a flaggon, so precious and dear are such tears before God, and God lays them up as a treasure in the heavens; and if we think that all such tears are lost, lo! God hath preserved them for us as a treasure in the heavens, with which we shall be richly consoled in that day, Ps. cxxvi. 5." On the last words: are they not, for, certainly they are in thy book, comp Mal. iii. 16.

The great turning-point now appears; the Psalmist, well prepared for it as the form of his prayer in ver. 8 shews, receives the assurance of being heard. Ver. 9. *Then must my enemies turn back, when I call; this I know, that God is to me.* Ver. 10. *God I praise, a word, the Lord I praise, a word.* Ver. 11. *On God I trust, I am not afraid, what man can do.* The *then* in ver. 9 refers to the expression: in the day when I call, q. d. then, when as now I call on the Lord, my enemies must give way, as I now see to be the case with joyful astonishment before my eyes, (those of the spirit.) That God to me, q. d. that I have him, comp. Ps. cxxiv. 1, 2, lxxiii. 25, and consequently a helper and redeemer, shield and reward, Gen. xv. 1. Falsely many: for me. In ver. 10 the repetition marks the triumphing joy of the Psalmist, in regard to the assurance of being heard. There lies, however, in the "Jehovah" an ascent. The expression: a word, in distinction from his word, in ver. 4, is carefully to be observed. There the discourse is of the promises of the Lord in general, here of the word of promise, which sounded as it were, in the interior of the Psalmist.

The conclusion, in ver. 12 and 13, contains the promise of thanks. The Psalmist is so certain of his deliverance, that he considers every thing, which God has to do, as already done, and himself alone, as the one who is in arrear. Ver. 12. *My vows, O God, I owe to thee, I will pay thee thank-offerings.* Ver. 13. *For thou deliverest my soul from death, my feet from sliding, that I may walk before God in the light of the living.* The עלי in ver. 12, marks, as very commonly, obligation. The vows consist of offerings. To the kind, the vows, the Psalmist, however, adds the species, thankofferings. Before God, q. d. under his gracious observation, comp. Gen. xvii. 18. The light of the living is the clear day-light, which illuminates the earth, comp. Job xxxiii. 30. Elsewhere: in the land of the living, Ps. xxvii. 13.

PSALM LVII.

The Psalmist puts forth the prayer, that God would be gracious to him, and is thence in good expectation, that he would hear him, and would complete the begun good work in him, in spite of the greatness of the necessity and the danger, which surround him, ver. 1—4. Thus prepared, the Psalmist receives the internal assurance of being heard, views himself as already free from the danger, and his enemies as overtaken thereby, and declares his purpose of giving thanks to the Lord for his great grace, ver. 5—11.

We have two strophes, the one of four and the other of seven verses. The seven verses of the second are again divided into 4, the praise of God for the assurance of being heard, ver. 5 and 6, the promise of thanks, ver. 7 and 8, and 9, 10, the return to the praise of the Lord, ver. 11,—thus 2 . 2 . 2 . 1.

The expression of hope and confidence meets us here at the very commencement, and it does not here, as elsewhere, cost the Psalmist a severe conflict, before he attains to it. There is only needed a, "be gracious to me, God be gracious to me," and the cloud, which prevents him from seeing God, vanishes.

The superscription runs: *To the chief musician, destroy not, of David a secret, when he fled from Saul in the cave*, q. d. when he stayed himself in his flight from Saul in the cave. The expression: destroy not, which is found besides here in the superscriptions of Ps. lviii. lix. and lxxv. has been differently explained. According to many, it must denote either the melody, after the manner of the song: destroy not, or the key. According to others it must be a maxim, which David at that time continually revolved in his heart, and must indicate the quintessence of the Psalm. So already the Chaldee, which paraphrases: de angustia, quando dixit David: ne destruas; Cocceius: "These words David, no doubt, in his great distress, constantly repeated, and afterwards, when he composed this Psalm, committed them to the church and to believers of all ages, that they might make use of them in times of opposition and persecution." A prepossession in favour of the latter view, is already awakened by the circumstance, that similar dark words in the superscriptions are

found to refer, on nearer investigation, not to the musical execution, but to the subject, and especially that no single undoubted case of the commencing words of another song being quoted is to be found. But there are also the following particular reasons for it. 1. If the words had indicated the melody or the key, we would have expected the preposition על to have preceded them. Ewald, Poet. B. I. p. 173, attempts to account for the want of it, because it could not so readily stand before a verbal, as before a nominal term. But it must still be matter of wonder, that the על regularly, and without exception, fails, and nothing short of the extremest necessity would warrant an exposition, which everywhere finds itself obliged to supply the omission. 2. The expression: destroy not, viewed as a watchword of David, has its foundation in Deut. ix. 26, where Moses says: "and I prayed the Lord and said, O Lord destroy not, על תשחת, thy people and thy inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth from Egypt with a strong hand." The pre-existence of such an old foundation explains at the same time the fact, that the expression: destroy not, occurs not only in three of the Psalms of David, but also in one of Asaph, which otherwise might have been pressed as an objection against the view, which refers it to the matter. 3. All the Psalms, in which the expression occurs, rise up to God, amid the vexation which the oppression of the world prepares for the children of the kingdom, Ps. lxxv. indeed, in the form of praise, behind which, however, the prayer is concealed. 4. The fact also, that the three successive Psalms, in which the: destroy not, occurs, refer to the times of Saul. What can be more natural than the supposition, that it was the maxim, which David revolved in his heart during precisely that period? If viewed as a musical term, one does not see, why it should not have been prefixed to those Psalms of David, which originated on other occasions. We might, perhaps, consider as an echo of this, "destroy not," which was spoken to God, what David, according to 1 Sam. xxvi. 9, (comp. v. 15, 2 Sam. i. 14,) said to Abishai, when he was going to kill Saul: destroy him not, אל תשחיתהי. David understood, that he could with success say to God: destroy not, only so long as he restrained himself from taking the matter of relief into his own hand, and destroying the anointed of the Lord.

The designation of the Psalm as a secret (comp. on Ps. xvi.)

is especially justified by the wonderful fact, which impelled the Psalmist to break forth at once into the praise of God, a fact in reference to which it might be said, that "flesh and blood had not revealed it to him, but his Father in heaven."

The Psalm was composed when David found himself in the cave, while he fled from Saul. As David during that period not once merely betook himself to a cave, as the history expressly makes mention of his sojourn in two different caves, 1 Sam. xxii. 1, and xxiv. 1, the article here and in Ps. cxlii. 1, cannot point to a definite cave, which the reader might well know how to supply; it must rather be taken *generically*, the cave, as opposed to any other place; so that: in the cave, is substantially much the same as: in a cave. It has reference to this, that the Psalm contains thoughts appropriate to a cave. In the cave all is darkness, no sun nor moon shines in it; to abide in such a place is for a poor, persecuted man the symbol of his whole condition, comp. Heb. xi. 38, where among the sufferings of the prophets, it is brought out with special reference to David, that they were compelled to dwell in caves; but amidst the cave-darkness there appears for the righteous a light from the Lord, which conducts them to the hope of salvation.

In unison with the description of the occasion, which is of a general kind, is the circumstance, that the Psalm does not anywhere refer to some particular danger, by which David was encompassed in the cave, but the relations are rather to be regarded as common to the whole Saulinc period. If we would more closely determine what the superscription has left indeterminate, there is at least one important reason for the cave Adullam in 1 Sam. xxii. Into this cave David withdrew immediately on his escaping the danger with Achish, the king of the Philistines. To that danger the Psalm immediately preceding refers, and this one must the rather be contemporaneous with it, as it stands in close relation to it. The circumstances of both Psalms are in the general the same, the prayer, the confidence, the exultation at the assurance of being heard, the promise of thanks. Both Psalms begin with the words, "Be gracious to me," and in both is the enemy marked out by the peculiar designation of one *snuffing after*.

There are, besides the superscription, other positive grounds for ascribing the Psalm to David, and in the situation indicated. The close contact into which it comes with Psalm lvi. suits ad-

mirably to the twofold superscription. Then there is an entire series of remarkably agreeing parallel passages in other Psalms of David, especially those belonging to the times of Saul, such as Psalm vii, comp. the exposition. So also the fact, that the conclusion of this Psalm recurs as the commencement of Psalm cviii, which bears on it the name of David. The stress laid on reproaches in ver. 3 and 4 accords with the history, as David had to suffer much in that way during the time of Saul, and is generally to be met with in the Psalms of that period. The lively and spirited nature of the matter Koester regards as also accrediting the superscription.—The reasons which have been alleged against this are of no weight. The assertion, that in such situations one does not write poetry, is easily disposed of, as David continued a long time in the cave of Adullam, and even if he had not, still the objection would be of no moment, comp. on Psalm lvi. The argument derived from ver. 4 against the superscription rests upon the coarse literal interpretation of the verse. Hitzig's allegation, that the intermingling of the root גמר and גמל, points to an author later than Jeremiah, as also the use of the fut. parag. in ver. 4, without the optative sense, is a conclusion from facts arbitrarily made.—That the Psalm is a song for the night, has been improperly inferred from ver. 8.

Ver. 1. *Be gracious to me, God, be gracious to me, for on thee my soul trusts, and under the shadow of thy wings I confide, until the mischief is past.* The repetition of חנני shews the fervour of the prayer, and consequently the greatness of the danger. The prayer is grounded upon this, that the Psalmist, partly assailed and partly abandoned by all the world, places his confidence on God as his only Saviour. God, "who has compassion upon all that fear him, that hope in his name," cannot possibly leave such an one without help. Psalm lvi. 1 is to be compared, where that, which impelled the Psalmist to throw himself into the arms of God as his only remaining hope, is expressly named the hatred and persecution of the world. The contrast there implied between אלהים and אנוש at the same time shews why the Psalmist here makes use of the name Elohim: from the earth he turns to the heaven, against man he seeks protection in God. Wherever such a contrast occurs, the general name of God is in its right place. The soul is mentioned, because it is endangered by the enemies, comp. 1 Sam. xxiv.

12, " Thou huntest my soul to take it," Psalm liv. 4, lvi. 6, and here, ver. 4. On the expression: to trust under the shadow of the wings of God, see on Psalm xxxvi. 7. The shadow which provides shelter against the heat of a burning sun, comp. Psalm cxxi. 5, 6, is generally taken in the Bible in the sense of *protection* or *shelter*. הוות is better taken, according to Psalm lii. 2 and 7, in the sense of mischief, than that of misfortune. The plural points to the fulness of malicious action. The verb in the masc. sing. is to be explained in this way, that the mischief presents itself to the Psalmist as a ravenous wild beast, before which he flees for shelter under the protecting wings of God.

Ver. 2. *I call to God, to the Most High, to the God, who accomplishes for me.* The *calling* corresponds to the *trusting* in the preceding verse. Calvin: " He makes the *calling upon* to follow the *confiding*, for it cannot fail, but that those, who trust in God, should direct their prayer to him." The calling upon God rests on a double foundation, or it is a double consideration, which invites the Psalmist to it. First, that God is the Most High, = because he is the Most High, against whom even the greatest multitude of enemies upon earth, however vast their might, and high their position, can prevail nothing. Now that he takes in view the Most High, the giants of the earth become changed into pitiful dwarfs, comp. in Psalm lvi. 4, 11, " In God I trust, I am not afraid for what flesh can do to me," and the address of David to Saul, after he had gone out of the cave, in 1 Sam. xxiv. 13, 16. *Then*, when he turns from the power to the will, he sees that God, the true and faithful, who had already given him so many proofs of his grace, had imparted to him such glorious promises, could not fail to complete his begun work in him. With God the beginning always delivers a pledge for the finishing, the word for the deed. גמר, in the sense of completing, (elsewhere: of being completed,) also in Psalm cxxxviii. 8, and in the proper name גמריה. The על marks the substratum of the divine action. The expression in ver. 4: God sends his truth, is to be compared, and in Psalm lvi. 4: God I praise, his word. On the principle, that the beginning is a pledge for the completion, the word for the deed, proceeds what Saul said to David in 1 Sam. xxiv. 21, " And now, behold, I know that thou shalt reign, and the house of Israel comes into thy hand," comp. 1 Sam. xxiii. 17, xxvi. 21. That God did not finish the work begun in him, is the per-

petual complaint of Job, see for ex. x. 8. In Psalm xxii. 11, arises out of what the Lord had already done for the Psalmist, (ver. 9 and 10,) the prayer: Be not far from me. But the most exact parallel is the already quoted passage, Psalm cxxxviii. 8: "The Lord will accomplish for me, O Lord, thy grace is everlasting, the work of thy hands do not forsake," comp. besides, Phil. i. 6. Through these parallel pass. we reject Luther's exposition: who makes an end of my complaint. The sig. of גמל to do good, must be the less assigned with many to גמר, which never elsewhere interchanges with it, as גמל properly has not that meaning, but only that of *giving*, and the other is entirely a derived one, comp. on Psalm vii. 4.

Ver. 3. *He sends from heaven and delivers me, reproaches he that snuffs after me; Selah. Send will God his mercy and his truth.* In the expression: he sends from heaven, the object is awanting. We are not to supply it from the second half of the verse, so that the second: he sends, would be a mere repetition; the word: he delivers me, standing between, is against that. There is no necessity, perhaps, for supplying another definite word, his hand, as in Ps. cxliv. 7, or his help, as in Ps. xx. 2. The *that* is sufficient for a beginning to the Psalmist. If this first stands firm, it will soon make good way with the *what*. From heaven, which here is opposed to the earth, that on all hands presents only despair, the Psalmist can expect nothing but good. The expression: my snuffer reproaches, for, since or when my snuffer reproaches, comp. in Ez. iii. 6: I send thee, for, when I send thee, Ew. § 626, points to the necessity and the danger, against which the Psalmist expects help from heaven. Reproach and calumnies were the most frightful weapons, which Saul and his party plied against David. Many expound: he (God) reproaches. But that the reproaching belongs to the enemy, to whom points already the change in the mode, appears from the parallel passages, Ps. lv. 12, 21; lvi. 5; lix. 7; xlii. 10; xliv. 16. Of the reproaches of the enemy more is said in ver. 4. חרף is never used of God, always only of men, who revile God or their brethren. The exposition of De Wette and others: he, whom my persecutor reproaches, gives an unnatural sense, and is against the passages referred to. Finally, to connect the words with the following: he who snuffs after me mocks, so, etc., does not suit on account of the accus. The Selah shews how much the reproaches of the ene-

my went to the heart of the Psalmist. On the last member, comp. on Ps. xliii. 2, "Send thy light and thy truth," where the light corresponds to the mercy.

Ver. 4. *My soul is among lions, I will lie upon those that are on fire, children of men, whose teeth are spears and arrows, and whose tongue a drawn sword.* The verse is an expansion of what had just been said of the reproaching. On this account already we must not take it as a mere complaint and representation of danger, which would also suit ill in this connection, after the Psalmist had raised himself to confidence, and the confidence and assurance, which must immediately bound one another, would be improperly separated from each other. These observations accord well with the fut. and the ה of striving, אשכבה, which we are not warranted to take in the sense of the common one. The Psalmist, full of faith, makes offer to lie upon those in flames, and hence the words: my soul is among lions, must be taken as substiantially meaning; although my soul is among lions. In reference to the figurative designation of the enemies as lions, (not lionesses), which Ewald in vain attempts to set aside, comp. Ps. xvii. 12; Ps. xxii. etc. שכב with the accus. of the couch, on which the Psalmist was to lie. An abbreviated comparison is made, *q. d.* my intercourse with my rage-inflamed enemies is as deeply felt by me, as if I were laid down upon fire-brands. The image of the *flaming*, of the spiritual fire-brands, suits excellently to that of lions; for the point of comparison in both is the dreadful fury. On the expression: whose teeth spears and arrows, comp. Prov. xxx. 14, "There is a generation whose teeth are swords, and their jaw-teeth knives, to devour the poor from off the earth, and the needy from among men." On: and whose tongues a drawn sword, comp. Ps. lv. 21; lix. 7; lxiv. 3; it points to this, that the enemies, by their horrible deeds, and by their malicious words, seek to destroy the innocent, as indeed with Saul and his company both constantly go hand in hand.

In vor. 5 and 6, the Psalmist receives the assurance of being heard. Ver. 5. *Praise to thee in heaven, O God, upon the whole earth let there be honour to thee!* Ver. 6. *A net prepared they for my steps, bowed down my soul, dug before me a pit—they themselves fell in.* Ver. 5. The deliverance, of which the Psalmist has just been internally assured, is so glorious, that God must be praised on account of it in heaven and on earth. Upon

רומה, be exalted, comp. on Ps. xxi. 13 The על in both members marks the place, where the Lord is to be praised in consequence of the manifestation of his glory. On the expression: in the heaven, comp. the exclamation of the Seraphim in Isaiah: "Holy, holy, holy is the Lord of Hosts, all lands are full of his glory;" also in Ps. ciii. 20, 21: "Praise the Lord, ye his angels, ye mighty heroes, ye who fulfil his word; praise the Lord, all his hosts, ye his ministers, who do his will;" and especially Ps. xxix. 1, "Give to the Lord, ye sons of God, give to the Lord glory and power," where David, by calling upon the angels to praise God's glory and power, indicates how illustrious the manifestations of these are as represented in what follows; also ver. 9, "and in his temple every one says: Glory!" where the angels, after the manifestations of the divine glory have been given, do that to which the Psalmist had previously called them, and in consideration of what he had pointed to. According to the customary view, the verse must not be a call to the praise of God on account of the hearing obtained, but must contain a prayer: high above all heavens must God display his majesty, and far above the whole earth his glory. But in this way the רומה is taken against the usage in the sense of: shew thyself exalted; the על must be understood alike in both members, and hence connot signify in the first: above; that God should shew himself exalted above the heavens, sounds strange, and has no parallel for itself; in ver. 11, where the same words return, the call upon God is quite unsuitable: the Psalmist has already received the help in spirit, and no more thinks on any thing else, than praising and extolling God; the exposition for the first half is given by the Psalm itself in ver. 9: I will praise thee among the peoples, O Lord, that for the first half in ver. 10: for great to the heavens is thy goodness, and to the clouds thy truth: because in its glorious manifestation it rises far above the earth into heaven, it must be praised in the heavens.—In ver. 6, we have the great fact, upon the ground of which the Psalmist calls for the recognition of the glory of God in the whole world, the holy, holy, holy of angels and men. The real blow is in this: they are fallen in, the rest is only preparation. Parallel is Psalm vii. 15. We must not expound: my soul is bowed down; for כפף is always transitive, and throughout the whole verse the enemies are the subject. The interchange of the singular

and the plural is very common, especially in respect to the enemies; the wicked are the subject. The image is derived from wild beasts, who, entangled in the net, sink down helpless. The expression: my soul, is not all one with *me*, but the endangered *life* appears under the image of an overwhelmed wild beast.

There follows in the two strophes, ver. 7, 8, and 9, 10, the promise of thanks. Ver. 7. *Fixed is my heart, O God, fixed is my heart, I will sing and give praise.* Ver. 8. *Wake up my honour, wake up harp and psaltery, I will stir up the morning-dawn.* A fixed heart is such an one as in confidence on the Lord is fearless, comp. on Ps. lvi. 11. On the expression: my honour, as an emphatical designation of the soul, comp. on Ps. vii. 5; xvi. 8, and especially Ps. xxx. 13. נבל and כנור give together the idea of music, and are hence to be regarded as a kind of compound noun; the article belongs to both in common. Psaltery and harp have in a manner slept, keeping silence till the Psalmist received the promise of divine aid. On the words: I will stir up the morning dawn, the Berleb. Bible: "that is, anticipate it with praise; it shall not awake me to this, but shall find me already occupied with it." In like manner with Ovid does the cock wake up at the break of day: non vigil ales ibi cristati cantibus oris evocat auroram. Metam. xi. 597. Many expositors, who could not enter into the bold, poetical expression, have expounded: I will be up at the time of the morning-dawn. But the Hiphil cannot fitly be taken intransitively immediately beside the Kal; the word: awake, and: I will stir up, stand in manifest connection; שחר is never found with the omission of the preposition or adverb in the sig. of *early-morning*. Without foundation Ewald concludes from this verse, that the Psalm was an evening song. It is not on some one occasion merely, but always, that the Psalmist will awaken himself up with his thanksgiving and praise. The thought is that of great zeal in the praise of God. Arnd: "The little word *early* is not to be understood merely of the morning season, but of great diligence, activity, desire and love in the praising of God."

Ver. 9. *I will praise thee among the peoples, O Lord, sing praise to thee among the nations.* Ver. 10. *For great to the heavens is thy goodness, and to the clouds thy truth.* The proof here exhibited of the glory of the Lord is so great, that only the peoples of the whole earth are a sufficient auditory for its praise.

Michaelis: "But that has even been done by this Psalm, preserved for all nations and the latest posterity." On ver. 9 comp. Psalm xviii. 49. On ver. 10 Psalm xxxv. 5.

The sum of the whole is given in ver. 11: *Praise to thee, O God, in heaven, upon the whole earth, glory to thee!* to be given, because for his acting God was to be praised throughout the whole world. The conclusion of the joy for deliverance reverts to its commencement, ver. 5.

PSALM LVIII.

The Psalmist describes his enemies in the first strophe, ver. 1—5 as unrighteous, mischievous, utterly corrupt, hardened and seared, and in the second strophe first builds upon this their condition his prayer to the Lord, that he would overthrow them, ver. 6, then elevates himself, ver. 7—11, to the joyful hope, that this shall be done, to the joy of all the righteous, and to the glory of God. The Psalm is of similar character and contents to those of the preceding and following, which have respect to David's relations in the Sauline period; already the אל תשחת of the superscription shews, that we must not separate it from them; the manner, in which the Psalmist here expresses himself, entirely agrees with the expressions of David during the period in question, recorded in history; comp. for ex. 1 Sam. xxvi. 10, xxiv. 13; characteristic in this point of view is the prominence given to the speaking of lies, by the enemies, in ver. 3. Against the authorship of David, and in the time specified, and in favour of the hypothesis, that the Psalm contains "the complaint of a Jew over unrighteous judges," whether foreign or domestic, at the time of the exile, stress has been laid on the circumstance of "unrighteous judges" being spoken of in ver. 1. As if David had not, during the Sauline period, been made to underlie an unrighteous judgment—as if even then his judges had not been his persecutors, and every thing had not been ordered so, as to conceal the persecution behind the appearance of a righteous judgment. But that the unrighteous judges meant are not of the common stamp, appears from this, that they are spoken of as at the same time the *personal enemies* of the Psalmist, who persecute him for the purposes of their own

hatred, whereas it is a standing trait in regard to common unrighteous judges, that through bribery they pervert judgment, comp. for ex. Isa. v. 23, and therefore are not impelled by hatred, but by self-interest.

To the Chief musician, destroy not, of David, a secret. Ver. 1. *Are ye then indeed dumb, that ye will not speak, what is righteous, and judge what is upright, ye children of men?* Ver. 2. *Even in the heart ye commit iniquities, in the land your hands weigh out unrighteousness.* Ver. 3. *The wicked go astray from the mother's lap, err from the mother's womb the speakers of lies.* Ver. 4. *Poison have they like serpent's poison, like a deaf adder he stops his ear.* Ver. 5. *Which hears not the voice of the charmer, of the conjurer, who can conjure well.* The Psalm begins with an address to the wicked, ver. 1 and 2, but he presently perceives, that he can make nothing of them, that they are perfectly hardened, and deaf to all admonition, and so, in what follows, he speaks *of* them, and brings out this distinctive mark of their condition. The expression: Are ye then *indeed*, in ver. 1, points to the unheard of and incredible nature of the fact, that *judges* should be dumb in regard to righteous judgment—which is a contradiction, especially in respect to Deut. i. 16, 17—and admonishes, that they might still bethink themselves. אלם occurs only once besides, in Ps. lvi. supers., and indeed in the sense of being dumb. That this is here also to be retained, appears from the mention of *deafness*, in ver. 4, 5: they are dumb when they should speak, deaf when they should hear, comp. Ps. xxxviii. 14, where אלם and חרש likewise occur united. The abstract stands emphatically in place of the adj. *dumbness*, for *quite* dumb. In the following words the *sphere* is indicated, in which the dumbness operates: that ye speak, etc., in reference to the speaking. מישרים, uprightness, which is never used adverbially, comp. on Ps. xvii. 2, is q. d. an upright judgment, comp. Ew. § 486. The first member is expounded by many: speak you actually dumb judgment. But the paraphrase of Stier: "Would ye (not at length, as always in duty bound) bring to utterance the (alas! long enough) dumb judgment," shews what the Psalmist must have said, if he had wished to express this meaning. The *not* must then have been here, the *indeed* must have been awanting, as Gesen. would, for the sake of this interpretation, thrust it out of the text. The doubting question: speak ye then in reality dumb judgment, would imply that there was at

least the appearance of a return to the righteousness, that had been renounced, which, however, we cannot imagine. The exposition of Maurer, who presses upon אלם the sig. of pactum, fœdus, and the conjecture of Ewald, who would read אלים, your gods, are to be rejected on the ground alone of the correspondence here between dumbness and deafness in ver. 4 and 5. The expression: Ye children of men, reminds the high ones of the earth of the higher, to whom they must give an account, and has therefore the import of a grounding to the call to righteous judgment: if the children of men are dumb when they should speak, God will then speak with them, comp. the Elohim in ver. 6 and 11, and the contrast between Jehovah and the children of men in 1 Sam. xxvi. 19, as also the children of men, who oppose the Psalmist, and Elohim, who helps him, in Ps. lvii. 4. Arnd: "From this we see and learn, that the persecuted Christians have no audience and no help with worldly and spiritual jurisdictions when false doctrine is in vogue; though men should there declare and speak, still they are dumb; though the cause also be ever so good, yet no one will open his mouth, and lend a good word in its behalf. Hence the Holy Spirit asks them, through the mouth of David, whether there is right, namely, in speaking against righteousness and truth." In ver. 2 the positive is added to the negative. אף is not a particle of gradation, but is used in its common sig. of *also*, comp. on Ps. xviii. 48, xliv. 9: Ye omit what ye ought to do, *also* ye do what ye ought to omit. The opposite of the: *in heart*, consists, not of: in the land, but of: your hands. The expression: ye *do* wickedness in the heart, instead of *meditating* evil in the heart, points here, as in Mic. ii. 1, to there being also actions of the *heart*, which God will bring into judgment. The words: ye weigh out the unrighteousness of your hands, contains an abbreviated comparison: instead of the righteousness, which, as the judges appointed by God, ye ought to weigh out, (comp. the mention of the *balance* of righteousness, in Job xxxi. 6,) ye practise injustice. זרו in ver. 3 is pret. Kal. To "the wicked" we must supply: in the number of whom are my enemies. What makes the human corruption so dreadful is the fact of its growing out of original sin, comp. on Ps. li. 6, and consequently it has its root in the inmost depths of the heart. Those, with whom nature is allowed free scope to develope itself, as it will, and who shut out grace from access to their heart, must attain to a ripe-

ness in sinning, which would be incredible if nature were originally, and still predominantly good. The opposite are not such as have been corrupt from their mother's womb, such indeed as do not exist, but those in whom the corruption common to all has uninterruptedly developed itself, and those in whom the development has been hemmed in and broken through. That the inborn depravity is quite a general one, extending over the whole family of man, appears from Gen. viii. 21, the confession of David himself in Ps. li. 6, and Job xiv. 4. Arnd: "The godless are wayward from their mother's womb, from their childhood upwards there is nothing good in them; the godly, although they also are conceived and born in sin, yet live in the new birth, in daily repentance." In ver. 4 חמת stands in stat. cons. before the preposition, on account of the close connection. The second half of verse 4 and verse 5 describes, by way of gradation, their poisonousness: the serpents, on whom the charmers can make no impression, (comp. on the charming of serpents my Egypt and Books of Moses, p. 97, ss.) are the most poisonous—instead of נחש there is here פתן. What the ineffectual charms are in reference to the excessively poisonous serpent, that are with the venomous and wicked man the prayers and entreaties of those, who suffer injury from him and his friends, as an example of which we have only to think of David's representations to Saul, and Jonathan's intercessions, both so persuasive, that their fruitlessness presents to our view the wickedness of Saul, which is a reflection of man's generally, as a deep abyss. Not only, however, does the resemblance hold in regard to such prayers and entreaties, but also to the admonitions of the servants of God, and last of all, to the reproofs and warnings, which God himself brings to bear on men through their conscience. How powerfully these resounded in the dark soul of Saul, may be seen in the conviction often uttered by him, that David, upheld by God, would escape his persecutions and gain the day. But although his conscience called to him aloud, that his striving was wrong and to no purpose, the strength of wickedness in him was so great, that he could not desist from it. The subject in יאטם is not the adder, (commonly: which stops its ear,) but the wicked. The *stopping* requires hands, and what is already deaf by nature has no need to stop. It is just by means of stopping, that the wicked make themselves like the deaf adder. Arnd: "As we see in the history of the holy

martyr Stephen. When he made his confession before the ecclesiastical council at Jerusalem, and said: 'Lo I see the heavens opened, and the Son of Man standing on the right hand of God,' to the Jewish prelates that was so insufferable a testimony, that in order to retain their poison, they stopt their ears, and cried aloud."

There follows in ver. 6—11 the prayer and the confidence. Ver. 6. *God, break their teeth in their mouth, the tusks of the young lions break in pieces, O Lord.* Ver. 7. *They shall dissolve as waters, flow away; he takes aim with his arrows, as if they were cut in pieces.* Ver. 8. *As a snail, which melts away, he vanishes, as an abortion they behold not the sun.* Ver. 9. *Before your pots feel the thorn, will he, raw or sodden, overthrow him.* Ver. 10. *The righteous will rejoice, because he sees vengeance, his steps bathe in the blood of the wicked.* Ver. 11. *And men will say: truly fruit hath the righteous, truly God judges in the earth.* At the beginning of ver. 6 Elohim is used, because the Psalmist raises himself up from the children of men to God. On the expression: break their teeth, Arnd: "There is here described the great hatred and wrath of the enemies toward the church of God. They are as the hungry and ravenous lions. So vehement is their feeling toward us, that if God had permitted them, they would have swallowed us up bodily." מלתעות is etymologically the correct, but unusual form for מתלעות.—That the fut. in ver. 7, ss. are to be taken as expressive of hope and confidence, appears from the preter. proph. חזו in ver. 8.—ימאסו from מאס, for מסס. The subject in יתהלכו is not the waters, but the wicked. This appears from למו an ironical dat. comm.: they shall have this thereby, that they flow away. דרך, to bend, for, to fit in a bent form. The arrows are, as to the effect to be shot off, as if they were cut, deprived of their heads and blunted. Such hope could spring up in David only from a living faith. If he viewed the matter without this, the thought which pressed upon him must have been: "his arrows are sharp, they pierce the heart of the enemies of the king."—תבֶּ in ver. 8 is the 3d fem. of the abbreviated fut. of מסה = מסס. The subject in יהלך is the wicked. Instead of: as the snail, which melts away, dissolves, he vanishes, many: as the snail which meltingly vanishes, properly, which walks dissolution. But שבלול can hardly be masc., there is no such noun as תבם, to walk dissolution is very hard, and so also is that which must be

supplied by this rendering: they shall be. Before נפל we are not precisely to supply *as*, but it is to be explained: as (spiritual) abortion. The subject in חזו is not the singular נפל, (many: beholds not the sun), but those, who are the subject both before and after, the wicked. The preterite is to be explained from the confidence of faith. The wicked are so far like an abortion, as they, like it, are hurried away by an untimely and violent death, do not see the sun. Job iii. 16 rests upon this passage. Job, the righteous there wishes for himself the fate of an abortion, which is here predicted of the wicked as a punishment: so God appears to exchange with each other the fates of the righteous and the wicked.—In ver. 9 the discourse at first addresses the ungodly, as in ver. 1 and 2, but soon it becomes more placid again, and speaks of them: he will overthrow *him*, whereas from the commencement we would have expected: *you*. On the words: before your pots feel the thorn, the Berleb Bible: "that is, before the fire thereof, which quickly burn and heat, has got fairly within, before the flesh in your pots has become warm or ready, that is, your plans shall at an early period be destroyed or executed." כמו־כמו as well—as. חי and חרון, prop. glow, then glowing heat, refers to the contents of the pots, the flesh, which is boiled in them. As here in poetry, חי and חרון, so in 1 Sam. ii. 15 are חי, living or raw, and מבשל, boiled. To the raw flesh correspond the unripe plans, to the sodden the ripe. The expression: be it raw, be it sodden or ready, is, q. d. without taking any account of this, whether ye have finished your cooking, and not good-humouredly granting the necessary time for your executing your projects against the righteous. It means without any thing farther at once: away with you,—and however painful it will also be to you, to find all your preparations in vain, however hard to eat what you have boiled, God makes no account of it, as Saul must do before he carries his designs against David into execution. The subject in ישערנו is the Lord, and the suffix refers to the wicked; this is evident from Job xxvii. 21, referring to our passage: "The east wind carrieth him away, and he departeth, and as a storm hurleth him out of his place." It is not the flesh-pot that is torn away from the wicked, but the wicked from his flesh-pot, his projects, on which the history of Saul delivers the best commentary. The other expositions are to be ejected. Against Luther's: Before your thorns are ripe in the

thorn-bush, besides many other grounds, it is decisive that thorns are always סִירִים, never סִירוֹת; excepting Amos iv. 2, where it is used of an instrument like a thorn, it always signifies *pots*. Against the exposition: "before your pots perceive the thorn, as green as burning, they are pluct away," it is to be objected, amongst other grounds, that חַי is never used of green thorns, nor in any similar import.—On the expression: because he sees vengeance, in ver. 10, comp. 1 Sam. xxiv. 12, where David says to Saul, "The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be upon thee." How the vengeance should be an object of joy to the righteous, viz. because of the manifestation given in it of the judgment and righteousness of God, of the nourishment which his knowledge and fear of God draws from it, appears from ver. 11. On the second member, Arnd: "That he shall bathe his feet in the blood of the wicked, is not to be understood literally, as if the fearers of God must avenge themselves by the shedding of blood, or have pleasure therein, but so, that if they entreat vengeance of God, God wonderfully vindicates their cause. When Saul fell upon his sword, sore pressed by the Philistines, that was God's vengeance, and David bathed his feet in the blood of the wicked, and incurred no guilt by Saul's destruction. When Ahab was shot in the battle, so that his blood ran through the chariot, and the dogs licked it, that also was God's vengeance, and the prophet Elias bathed his feet in the blood of the wicked."—אַךְ in ver. 11, stands as a particle of assurance: only, it is not otherwise, than so. The plural in שֹׁפְטִים springs with that in אֱלֹהִים from one root, comp. on Ps. xi. 6. The general name of God stands in opposition to אָרָם: men recognize God as judge, but at the same time also in contrast to the sons of men at the beginning, to which the close refers back: God exercises on earth the righteous judgment, which they withhold.

PSALM LIX.

THE Psalm falls, like so many others, into two chief divisions, the one of 10 verses, and the other of 7. The ten, as usual, are divided into two fives, the seven fall into three and four. The

first strophe in both parts contains a prayer for the overthrow of the ungodly enemies, and the deliverance of the Psalmist, ver. 1—5, and ver. 11—13; the second, the hope of this overthrow and this deliverance; and the confident expectation of the same, ver. 6—10, and 14—17. At the conclusion of the prayer-strophes, which are already distinguished from the two others by the use of the imperatives, the Selah is both times used, externally also bounding them off. Hence the main divisions do not lie loosely beside each other; in the second hope-strophe the first is again resumed. The first verses of both take up the beginning of the first and expand it, their last ones the conclusion. It is not accidental, that in the second main division the confidence externally predominates over the prayer, (4 to 3), while in the first the hope occupies the same space with the prayer, (5 and 5). It is in perfect accordance with this, that in the second hope-strophe, the hope has received a firm foundation in the internal assurance of being heard, and has thereby risen to confidence, which discovers itself especially in the two concluding verses.

The occasion of the Psalm is given in the superscription: *to the chief musician, destroy not,* (Ps. lvii.) *of David, a secret,* (Ps. xvi, lvi, lvii,) *when Saul sent, and caused his house to be watched, that he might kill him.* The history is contained in 1 Sam. xix. 11, ss. Saul caused the house of David to be surrounded, with orders to kill him, whenever he might come out. David was delivered through the artifice of his wife Michal, which was blessed by God, but this transaction formed the commencement of his long-continued flight, during which he had to encounter unheard-of dangers, and to endure nameless sufferings. The fact being of such importance, we are prepared to expect, that David would perpetuate its remembrance by a Psalm, the superscription of which would expressly make mention of it, (comp. on Ps. xxxiv.) Such a superscription was the more necessary, since, according to David's manner, the references to the event in the Psalm itself, which was naturally composed immediately after the danger had been surmounted, are very general—the *special* references to it, which have been sought in ver. 6 and in ver. 14 and 15, are not found in these. So much only is clear from the Psalm, that it was called forth by some plot upon the life of the Psalmist; for the rest, the relations are the general ones belonging to the Sauline period.

Many modern expositors have rejected the announcements of the superscription, and denied the composition by David. But their reasons are anything but convincing. The description of the enemies as mighty or powerful in ver. 3, it is maintained, suits better heathenish oppressors, tyrants, than the messengers of Saul. As if David had not, in all the Psalms of this period, primarily and chiefly before his eyes Saul himself, and his instruments merely as such, merely as members of that body of wickedness of which he was the head! The idea that the heathen being once and again mentioned, ver. 5 and 8, indicates that the Psalm refers to foreign enemies, rests upon a false exposition, as we shall see. As to the multiplication of titles of God in ver. 5 proving, as is alleged, that the Psalm belongs to a later age, this is disproved by a single glance at the prayer of David in 2 Sam. vii, which is distinguished by a heaping together of the names of God, and where, particularly in ver. 27, "for thou Jehovah, the Lord of Hosts, God of Israel," the address here is literally repeated, with the omission merely of Elohim.

The positive grounds for referring this Psalm to David, and at the period in question, are, besides the superscription, to which the Psalm itself appears to contain a reference in ver. 9, and the enigmatical character of which (indicated by: destroy not, and: the secret,) bespeaks David for its author—the use, characteristic of David, of military expressions, ver. 4, 9, 16, the strong asseveration of innocence, ver. 3 and 4, and the lively conviction, also so characteristic of David, of the reality of a divine recompense, of the connection between a venomous slandering, and violent deeds, which meets us in all the Psalms of the Sauline period; to which may be added the circumstance, that all the strikingly agreeing parallel passages belong to the Psalms of David, and especially to such as were composed in the times of Saul.

Those, who reject the superscription, wander hither and thither, and each one excogitates his own hypothesis and satisfies himself. According to De Wette, it is a plaint of the people, and has reference to the relations which arose in the time of the exile. According to Ewald, the poet is one of the last kings of Judah, who was besieged in Jerusalem by a multitude of heathenish enemies, the surrounding tribes in league with the Chaldeans—of such a combination history says nothing

Koester refers the Psalm to "the nocturnal assaults of the Samaritans in the time of Nehemiah," but himself also discreetly adds, that "there is no absolute certainty on the subject." Hitzig pleads for the times of the Maccabbees.

It is to be objected to these hypotheses, that the assaulted is throughout only *one*, in the presence of a great number of mighty adversaries, no hint being ever given that a multitude lay concealed in this oneness, the Psalmist rather expressly distinguishing himself, in ver. 14, from "his people;" that the reproach particularly discovering itself in the Psalm of venomous slandering, and malicious lying, comp. ver. 7 and 12, does not at all suit heathenish enemies, nor also the epithet of "men of blood," in ver. 2, which is never used of heathenish national enemies; that the heathen are excluded by ver. 14, 15, according to which Israel has the spectacle of the humiliation of the wicked constantly before his eyes, sees them wandering about in misery and want; that the threatening of a hungry and wretched existence in ver. 6 and 15 is suitable only to individuals, not to nations; finally, that the overthrow of the wicked could afford a proof that "God rules in Jacob," ver. 18, only if the Psalm refers to domestic enemies, to conflicts among the people of God, upon whom he exercises judgment.

The Psalmist prays for deliverance from his enemies, ver. 1 and 2, grounds this prayer by alluding to the powerful malice of the enemies, and his own innocence, ver 3 and 4, and reminds God, that he, as the Almighty and the Covenant-God of Israel, cannot let wickedness rage with impunity among his own people. Ver. 1. *Deliver me from my enemies, my God, and defend me from those who raise themselves against me.* Ver. 2. *Deliver me from the evil-doers, and from the men of blood redeem me.* Ver. 3. *For lo! they lay wait for my soul, gather themselves against me the strong, without my crime and my sin, O Lord.* Ver. 4. *Without my fault they run and establish themselves; awake and meet me, and see here.* Ver. 5. *And thou, Lord, God of Hosts, God of Israel, wake up, visit all the heathen, be not gracious to all wicked men of perfidy.* On ver. 1 and 2, Arnd: "Although these words are in themselves simple and mean, yet we must look mainly upon the heart and the spirit of David, how firmly he held by his faith and confidence in God." Upon שׂגב, to lift up, in the sense of "deliver," comp. on Psalm xx. 1.—On the expression: they lay wait for *my soul*, in ver. 3,

comp. 1 Sam. xix. 11, "And Michal his wife said to David, If thou deliver not thy *soul* this night, to-morrow thou shalt be slain," Psalm vii. 2, 5. That עז, strong, (not, rash, Ew.) is used in its common signification, appears from עזו in ver. 9, עזך in ver. 16, עזי in ver. 17, and Psalm xviii. 17. Arnd: "The strong gather themselves against me, as if he would say: But I am weak, be thou, however, my strength, and vindicate my innocence." גור, as in Psalm lvi. 6, in the sense of gathering themselves; the exact agreement with that passage implies, since both bear the mark of originality, the identity of the writers of both Psalms. The words: not my crime, and not my sin, is a concise form for, not *on account of* my sins. Where the relation in itself is clear, there not rarely the word expressive of the relation is omitted. Most render: not is my crime. But the supplying of the *is* is not enough, and then instead of לא there would rather have been אין. The *crime*, comp on Psalm xix., is the particular, the sin the general. It were, for example, a crime to project a plan for murdering the king; while under *sin*, all disobedience and unfaithfulness is comprehended. When David here denies, that sin is the cause of his suffering, he thinks of the *human* cause. He was deeply penetrated by the conviction, that before the divine judgment-seat, an entirely different standard is to be taken; he recognized there in those sufferings a painful indication of deserved punishment. We are to compare the similar protestations of the innocence of David in 1 Sam. xxiv. 10, and in Psalm vii. 3—5. On the "O Lord," Kimchi: "Thou Lord knowest it." David can appeal to the knowledge of the Omniscient for his innocence in respect to Saul,—How necessary this freedom from guilt is to the assault, if this is to be an occasion for God to step in, is indicated by the Psalmist, while in ver. 4, he rises from the innocence to the assault, as in ver. 3 he had risen from the assault to the innocence. Only the assault of the innocent comes under the idea of perfidiousness, which the Psalmist in ver. 5 describes as the object of divine judgment. Upon בלי, without, comp. Ewald, § 506. To this: without fault, naturally suggests itself to be supplied: on my part. The: *run*, is used, as in Psalm xviii. 29, in a warlike sense. יכוננו, fut. Hithp. from כון, with compensation of the ת charact. by Dag., which is common with this verb, is for the most part expounded: they prepare themselves. But we have the less reason for renouncing here the elsewhere common

sig. of the Hithp.: to be settled, established, as the preparing of themselves for the tempestuous onset, does not follow, but goes before. It is beyond doubt a military expression: to fix one's self, to get firm footing, from the attacking host, which, planting its firm foot in the walls of the beleaguered city, is ready to rush in over them, or rather through them, as being already broken through, into the city, comp. Job xxx. 14. On עוּרָה, not with Ewald, stir thyself, but: awake, comp. Ps. vii. 6, xliv. 23. *Meet me*, as a true member of the covenant for my relief. At the: see, the object is awanting: their wickedness and my danger. Calvin: "When he says: see, he mingles the feeling of the flesh with the teaching of faith. For as if God, with shut eyes, had overlooked till then all unrighteousness, he prays, that he would now begin to see; this after the weakness of the human mind. Meanwhile, he confesses, while he attributes seeing to God, that nothing is concealed from his inspection. Yet it is to be noticed, that David, while he so stammers after the manner of a man, at the same time is satisfied, that his sufferings, as well as his own innocence, and the wickedness of his enemies, are known to God. But he gives over in these words the whole cause to the judgment of God for trial."—On ver. 5, Geier: "He here resumes more fully the address already begun in the preceding verse, while he describes Him more narrowly, whose awaking he wishes. But the names contain at the same time, the reasons for the divine help being immediately extended to him." The "Jehovah" is the deepest and most comprehensive name of God. The following names divide its import into the particular parts. Jehovah is first Elohim, God in the full sense, (God) of Hosts, (comp. on Sabaoth at Psalm xxiv. 10,) the Almighty; he therefore cannot want power to restrain the mighty ones of the earth, whose strength is sheer impotence against him; he cannot find, should the right not prevail, the justification that is so often sought for human judges. Then, Jehovah is the God of Israel; Arnd: "that is, who has taken the church, with all the believing members, under his powerful support." Has he, as God and as Sabaoth, the *power*, he must as the God of Israel have the *will* to punish and deliver. The God of Israel (comp. ver. 13) must establish right and righteousness, without which Israel comes to nothing. We may compare Jer. xxxv. 17, where the God of Israel is called God as judge of the wicked in it; there, and in

chap. xxxviii. 17, the Jehovah, the God of Hosts, the God of Israel, are taken from this verse, only with the putting of אלהי instead of אלהים here. The proper wish and the proper prayer of the Psalmist here is contained in the words: be not gracious to all wicked perfidious persons, prop. all perfidious persons of wickedness; *perfidiousness* in Israel, the people who are all *friends* and *brethren*, is every violation of neighbourly love not called forth by the commission of any misconduct, comp. on Psalm xxv. 2; *wickedness* (comp. the פעלי און in ver. 2, through which the opinion of Koester, in itself of no weight, that און here denotes idolatry, is disproved,) is that, through which the perfidiousness has been committed: toward brothers and friends to be wicked is perfidiousness. That these words alone could contain the proper prayer of the Psalmist, is clear simply from this, that they alone admit a reference to enemies from amongst the covenant-people: only in Israel was wickedness at the same time perfidiousness. Now, since the enemies could not be of a twofold kind, at once heathens and Jews, the preceding supplication: "awake and visit all heathen," can only have the force of a preliminary step to the proper prayer, and that so much the more, as the wicked perfidious persons are manifestly those of whose unprovoked attacks the Psalmist had complained in ver. 3 and 4—comp. in Psalm xxv. 3: those who *without cause* are perfidious. In substance: awaken to visit all heathen, is *q. d.* thou, who judgest all heathen. Because every special judgment of God is a consequence of this, that he is judge of the whole world, as already Abraham calls him, so the holy Psalmists very often place him as such before their eyes, ere they call upon him to judge in their own cause, comp. on Psalm vii. 7, 8, lvi. 7. The right view is given already by Calvin: "He reasons from the greater to the less, since not even the profane and aliens can escape the hand and vengeance of God, a more sure and severe judgment must impend the domestic enemies, who, under the name of brethren, are inimical to the pious, and disturb the order divinely settled in the church. At the same time also, he wrestles with a temptation, with which it is probable he was much disquieted. For he was not pressed by four or five wicked persons, but by a great multitude. On the other hand, however, he elevates his mind, considering it to be the proper office of God not only to bring a few into order, but to inflict punishment on the crimes of the whole world. For

as God's judgment extends to the farthest bounds of the earth, he ought not to be frightened by that multitude, which was still but a small portion of the human race." That the point brought out last by Calvin is to be kept most prominently in view; that the Psalmist on this account especially places God here before his eyes as the judge of all the heathen, so that he might be no more disturbed by the great number and might of his enemies, is manifest from ver. 8.

In the second strophe of the first main division, the prayer is followed by the *hope*. Ver. 6. *They return back at even, howl like a dog, and run through the city.* Ver. 7. *Behold they belch with their mouth, swords are on their lips; for who hears?* Ver. 8. *And thou, O Lord, laughest at them, thou mockest all the heathen.* Ver. 9. *His strength will I preserve to thee, for God is my fortress.* Ver. 10. *My God will with his favour surprise me, God makes me see my desire upon my adversaries.* The Psalmist in ver. 6 sees his enemies, the strong, ver. 3, brought down, wandering about in hunger and sorrow. Because in their conduct they resembled hounds, with hound-like fury had attacked him, comp. on Ps. xxii. 16, 20, they must now also experience a hound-like fate; in regard to which we must consider, that the dogs in the east run about without any master, and seek their food wherever they can find it. Ver. 11 gives the commentary on this passage: "Make them wander about through thy power, and overthrow them," the more so as in ver. 15 there is a resumption and farther expansion of what is said here. Whence it is clear, that our passage must not be referred, with many, to the want of success of the plan against David, that it rather contains the hope of the overthrow of the wicked themselves. *They return back at even*, namely, after they have in vain sought the whole day for food. The dog cries or howls for hunger. They also *run through the city* at even, in order, perhaps, to obtain somewhat of nourishment. Many expositors find here, not the hope, but the wish of the overthrow of the wicked: *might* they return. But this is refuted by all the other contents of the strophe, which throughout expresses, not a *wish*, but a *hope*, and the resumption in ver. 14 and 15, comp. especially the second half of the latter verse. Then, according to some, the verse must refer, not to the fate of the wicked, but, as ver. 7, to their procedure, (Ewald, Maur.) But ver. 14 is opposed to this view. When there is such a similarity in the words, a differ-

ence in the sense is not to be supposed; this would certainly have been indicated by some change in the expression. Then, by this exposition, we cannot explain why precisely the evening is thought of, unless one should take refuge in some far-fetched supposition. The Psalmist, in verse 7, casts a glance back on the malice of his enemies, only in order to give opportunity for exercising hope in God, that it may break forth the more vigorously. The consideration of the need is only a preliminary step to him, on which he can raise himself to the contemplation of the helper for the time of need. *Behold, they belch, &c.* is in meaning, q. d. let them belch, &c., thou, O Lord, mockest them. On חבי״ע, to make, to belch forth, comp. on Ps. xix. 12. What they belch or bubble forth, is not expressly mentioned here, as it is in Prov. xv. 2, 28, comp. Ps. xciv. 4. It may be easily understood from the character of the persons; according to that, we can only think of a torrent of lies and calumnies, which instrumentally serve the purpose of their actual persecution. Arnd: "Just as smoke proceeds from the fire, so do lies and slanders from open persecutions." The verb retains its common meaning. The Psalmist says only, that there was an entire flood of what they bring forth. On the expression: swords are on their lips, Calvin: "they vomit forth as many swords for the murder of the poor, as they utter words." Arnd: "Just as a naked sword inflicts wounds, so do such lies and calumnies cut in pieces upright hearts," comp. Ps. lv. 21, "his words are smoother than oil, and they are drawn swords," Ps. lii. 2, "upon evil thinks thy tongue, as a sharp razor, thou worker of deceit," Ps. lvii. 4, "whose tongue a sharp sword." These parallel passages especially preclude us from thinking of insults, and oblige us to understand only false charges and calumnies. This trait is only applicable to internal enemies; heathenish ones wield not the sword of the word. *Who hears?* is commonly regarded as a speech of the wicked: for, say they, who hears and judges. "God certainly hears it not, he will neither hear, nor punish," (Arnd,) comp. a similar speech of the wicked in Ps. x. 11, 13. But we can also conveniently take the words as a sad lamentation of the Psalmist, that God through his past inaction, had strengthened the wicked in their wickedness, comp. a similar lamentation in Ps. x. 5. Hitherto God had actually not heard, comp. the *see* in verse 4. The malice of the enemies does not distress the Psalmist, it only leads him to

raise his mind with the loftier elevation to God, and since he sees God laugh at it, he will also treat it as a mockery, verse 8. On the expression: thou laughest, comp. Ps. ii. 4, "he who is throned in heaven laughs, the Lord holds them in derision," Ps. xxxvii. 13. *Thou mockest all the heathen*, q. d. how shouldest thou not mock them, how should it not be a light thing for thee, to annihilate all their malicious projects, since *all the heathen*, with their far greater might, can do nothing against thee, comp. verse 5. In verse 9 the suffix in עֻזּוֹ refers to the strong, עֻזִּים, in verse 3. The singular goes, as so often happens, upon the ideal person of the wicked. Since in the other Psalms of the Sauline period, the singular constantly interchanges with the plural, it can only be regarded as purely accidental, that in this Psalm the enemy is nowhere else mentioned in the singular. The אֵלֶיךָ, to thee, so that thou keepest it, and in reference to it doest what is necessary. שִׁמְרָה, to keep, to secure, as in Ex. xxii. 6, and here in the supers. The Psalmist, conscious of his own impotence, will have nothing to do himself with the strength of his enemies; he rolls it wholly upon God, who will already know what he has to make of it. The expression: his strength, is here used in a thoughtful reference to "thy power" in verse 16, my strength in verse 17, similar to that between: *his* countenance, in Ps. xlii. 5, and *my* countenance, in ver. 11: the enemies' strength he delivers over to the Lord, he celebrates God's strength, and for his own strength he gives thanks to him. This thoughtful reference is destroyed, if we read with many here עָזִּי: my defence, upon whom I wait, (Ew.) Ver. 17 speaks against, not for this change; for deviations do occur in the reiterations, comp. on Ps. xlii. 5, and עָזִּי would, if it had been original, have been preserved by ver. 17; nowhere does it call for more consideration to change the reading, than precisely where the reiterating verses deviate from each other. Those, who abide by the common text, usually expound: what concerns their strength, I have thee in my eye. But עָזִּי would then probably have stood by itself; that it is the accusative, which is governed by the verb, appears from the analogy between ver. 16 and 17. In the first member of ver. 10, the reading of the text should be אֱלֹהַי חַסְדּוֹ. Where the distinction stood merely in the vowels, as here in the אֱלֹהִי, there the Masorites wrote no Kri on the margin, but where, as here, the context of itself led to the conclusion, that the vowels

could not belong to the reading of the text, they gave to the Chetib exactly the vowels of the Kri, or, where that was not the case, they gave to the word a double punctuation, comp. on Ps. vii. 6. We can either expound: my God, his favour will surprise me, comp. Ps. lxxix. 8; or: my God will with his favour surprise me, comp. Ps. xxi. 3, where the קִדֵּם occurs with a double accus. The latter mode is recommended by the parallel. That of the Masorites: my favour-God, is a bad conjecture from ver. 17. On the second member, comp. Ps. liv. 8, 6, where all the words have already occurred. Calvin: "The sum is, whensoever God may withhold, or delay his aid, at that very time he will be present."

There follows now the second main division, first the prayer, in ver. 11—13. Ver. 11. *Slay them not, lest my people forget, make them wander up and down through thy power, and overthrow them, thou our shield, O God.* Ver. 12. *Sin of their mouth is the word of their lips, and let them be taken through their pride, and on account of the cursing and lies, which they speak.* Ver. 13. *Consume in anger, consume, that they may be no more, and that it may be known that God is ruler in Jacob, even to the ends of the earth.* That the: slay them not, in ver. 11, refers not to the individuals hostile to the Psalmist, as such, but to their race, appears from ver. 13, where he seeks for the same persons their destruction, as constantly, indeed, in the Psalms belonging to the Saulinc period. The enemies must serve for monuments of the divine righteousness, not less in the abiding wretchedness of their race, than by their own sudden destruction. Parallel to this verse, and to ver. 6, 14, is the curse which David utters upon Joab, in 2 Sam. iii. 29, "let there never fail from the house of Joab one that hath an issue, and a leper, and that leaneth on a staff, and that *lacketh bread*;" then, the threatening of the man of God to Eli, in 1 Sam. ii. 36, where, after announcing the violent death of the evil-doers themselves, corresponding to ver. 13 here, it is said, "and it shall come to pass, that whosoever is left of thy house will come, and crouch to him, (the new high-priest), for a piece of silver and a bit of bread, and will say: Put me, I pray thee, in something of the priesthood, that I may eat a piece of bread." The Christian exposition of this verse has all along drawn attention to the fact, that the substance of our verse, as that also of ver. 6, 14, has gone into fulfilment on the Jews. "They have been scattered into

all lands, and must go and stand before the eyes of all Christians, as a living witness, that they have crucified the true Messiah and Saviour of the world. So that if you see a Jew, think on this word," (Arnd.) The Psalmist calls all Israel his people; so the expression: my people, often occurs, for ex. Judg. xiv. 3, Ps. xiv. 4. Many think without reason exclusively of the righteous seed; the ungodly needed the warning example of the divine punitive righteousness still more than they. On the expression: let them wander about, comp. the divine judgment on Cain in Gen. iv. 12, Numb. xxxii. 13, "Then the anger of the Lord was kindled against Israel, and he caused them to wander in the wilderness forty years," and Ps. cix. 10, "Let his children be continually vagabonds and beg." On the: through thy power, (falsely Hitzig: through thy host,) Calvin: "David invokes God's power for the destruction of the wicked, because they, trusting in their earthly power, thought themselves invincible;" comp.: they gather themselves together against me strong, in ver. 3. On the: overthrow them, prop. make them come down, Calvin: "He wills that they should be thrown down from their honourable position, be cast, as it were, before one's feet, so that they may afford in their misery and disgrace a standing spectacle of the divine indignation." The designation of God as *the shield* of the righteous, is of frequent use in the mouth of David, comp. Ps. iii. 3, xviii. 2, xxviii. 7. By saying "*our* shield," he indicates that his cause is that of the whole church, comp. in ver. 5: thou God of Israel. David was the bearer and representative of the good principle, and this was endangered in him. Saul's victory would have opened a deep wound in the kingdom of God.—The words: Sin of their mouths is the word of their lips, in ver. 12, are *q. d.* they sin, as often as they but speak. That the wish of their destruction is to be supplied here, which the simple representation of the matter-of-fact includes in itself, is evident from the second member. The ב in בגאום is explained by the following מן. The pride must be viewed as the cause of their destruction in so far as it served to draw down upon them the divine vengeance. Pride was manifestly the root of Saul's hatred to David; the more he was devoid of true greatness, the more insupportable to him was the thought of true greatness beside him, it filled him with rage, and he would, at whatever expense, have it driven out of the world; comp. the account of the first

origin of Saul's enmity to David, in 1 Sam. xviii. 8, and xix. 8, ss. The curse is connected in Psalm x. 7, as here, with *lying* and *deceit*. There are curses which the wicked pronounces upon himself, so that his deceit prospers with him, his lie finds currency. Saul protested loudly and vehemently, that David sought occasion against his life. Before יספרו the relative is to be supplied. The word is used in its common sig.: they tell under solemn protestations lies for truth. That the entire verse is unsuitable to heathen armies, is clear as day, comp. Psalm v. 9.—In ver. 13, the first words of which are seen reflected in the fate of the Jews, when they were "mercilessly extirpated at the destruction of Jerusalem," not less than in ver. 6 and 13, but the immediate fulfilment of which is exhibited in the signal overthrow of Saul, we must connect: that it may be known to the ends of the earth, that God is ruler in Jacob, not that God is ruler in Jacob to the ends of the earth, against which already the accents speak, and in which case also an *and* should have been prefixed before *unto*. Calvin: "David indicates an extraordinary kind of punishment, the report of which would reach to the most distant people, and force even on blind and profane men the fear of God." It is characteristic of David that he everywhere thinks also of the heathen as interested in that which God did among the Israelites, for ex. Ps. xviii. 49, lvii. 5, 9, 11. In remarkable agreement with our passage David says to Goliath in 1 Sam. xvii. 46, "And all the earth shall know, that the God of Israel is God." On the expression: that God is ruler in Jacob, it is justly remarked by expositors: not Saul or any other person whatever. From this contrast we are to explain the position of the general name of God.

The Psalm closes in ver. 14—17 with the second hope-strophe, in which, as the result of the whole, the destruction of the enemies, and the Psalmist's rejoicing at his own deliverance, are represented. Ver. 14. *Yea, they shall return back at even, make a noise like a dog, and run through the city.* Ver. 15. *They shall wander about for food, although they shall not be satisfied, so shall they stay over night.* Ver. 16. *But I will sing of thy strength, and praise thy favour in the morning, for thou wert my fortress and my refuge in the time of my necessity.* Ver. 17. *My strength will I sing to thee; for God is my fortress, my gracious God.*—Ver. 14 is a resumption of ver. 6. Ver. 15 serves only for expansion and colouring. Instead of

the fut. in Kal יִנְוְעוּן, the Masorites would read the fut. in Hiph., merely because in ver. 11 the Hiph. is used, and without any tolerable sense. The אִם is found not rarely where we put "although," Ges. Thes. Ew. § 625. *So they stay over night*, so must it still happen to them, that the night overtakes them in this condition. Hence it is the image of a wretched existence in hunger and pain.—The: in the morning, ver. 16, stands in obvious reference to the expression in ver. 6 and 14: in the morning, and on that account alone we must not think of the besides ungrammatical exposition: every morning. The morning is not uncommonly mentioned in connection with salvation, comp. for example, Ps. xc. 14, xcii. 2, cxliv. 8, because it presents an image of that, comp. 2 Sam. xxiii. 4, where David thus describes the salvation of the future, "and as the light of the morning, when the sun riseth; a morning without clouds." Job xi. 17, "Now art thou dark, then shalt thou be as the morning." The fancy, occupied with images of future prosperity, will dwell with special delight on the morning, and conceive of this as the time of an uninterrupted prosperity. To the enemies the Psalmist assigns the evening and the night, because their lot is a matter of darkness, but he himself sings praise to God in the morning, because his lot is a morning. רנן with the accus. as in Ps. li. 14. On משׂגב here, and in ver. 9, comp. Ps. xvii. 2. In reference to צר, distress, necessity, see on Ps. xviii. 6. In ver. 17, the words: my strength will I sing to thee, q. d. I will praise thee in a song as the author of my strength, which thou hast imparted to me, after thou hast thrown down the strength of my enemy. The Psalmist alludes to what is said in ver. 9: his strength will I preserve for thee. Just as he had laid aside the strength of his enemy for the Lord, so will he now also not keep for himself, but righteously attribute to its real author his own strength (which he already possesses in faith after having received the assurance of being heard—comp. the: thou wert in ver. 16.) At the same time, the words refer to that in ver. 16: I will sing of thy strength. The common construction is inadmissible, which takes: my strength, as an address to God. For זמר is never connected with אל, always with ל. That the unusual construction has been called for by ver. 9, we are not warranted in saying; for there the construction is just as unusual according to the common view.

PSALM LX.

THE Psalmist, or rather the people in whose name he speaks, first expresses his acknowledgment of a deliverance already imparted: the Lord has visited his people with severe sufferings, but he who has *sent* has again *removed* them, and that because he is faithful and true, (ver. 1—4). May God continue to impart deliverance: the Psalmist grounds this prayer on the sure foundation of the word and promise of God, by which Israel is assured of continued possession of his land, and of *victory over the neighbouring nations* (ver. 5—8). In looking back upon this promise, the Psalmist expresses his confidence, that the expedition against Edom, on which, at the time, he was setting out, would be crowned with success, (ver. 9—12).

The Psalm consists of twelve verses, and is divided into three strophes, each containing four verses, and the first ending with *Selah*. If the title be added, the number of verses is fourteen. That this number was designed by the author is evident from the circumstance that in Ps. cviii., where the title is *wanting*, the text contains two verses more. This circumstance is worth being attended to. It shews that in other passages also we are warranted in bringing the titles, with all their contents, into the domain of the formal arrangement of the Psalms. In this case it furnishes a proof of the originality of the titles generally.

It is evident from the title, "On the Lily of Testimony," that the second strophe forms the *heart* of the Psalm, pointing as it does to the word and the promise of God as the sure pledge of deliverance. This is evident also from a consideration of the Psalm itself. That the first strophe is intended to awaken the believer to the reality of this promise, inasmuch as it points to those events in which it has been already fulfilled, is evident from the expressive clause, "because of thy truth," with which it closes. The *third* strophe is in reality connected with the second by a *therefore*.

The eternal contents of the Psalm are: that the church of God may be always patient in trouble, and joyful in hope, inasmuch as she contains securely within herself those noble pro-

mises by which her God secures, in presence of a hostile world, the maintenance of her position and her final victory over every enemy. Under the New Testament this ground of support has not lost, it has gained in point of significance. For the promises of the Old Testament have passed on, in all their completeness, to the New, and in addition to these there are others peculiar to itself, which are nobler still.

The title runs: *To the Chief Musician, on the lily of testimony, a Secret of David, to teach.* Ver. 2. *When he had conquered Aram of the two floods, and Aram Zobah, and Joab had returned and had slain Edom in the Valley of Salt, twelve thousand men of them.* The term עדות, properly *testimony*, has only one sense, that of the *law*, which gets this name, because it bears *testimony* against evil-doers. Compare at Ps. xix. 7. The sense, assumed by many, as next to this, namely, that of *revelation*, is to be rejected, because it is only founded on the passage before us, and on the title of Ps. lxxx. The titles, from their dark and enigmatical character, are not proper passages for ascertaining new senses of words: at least, whatever may be done elsewhere, the sense which is most certainly established, must be adopted in them. Generally עדות refers to the law of God as existing in the *books of Moses*, which are *simpliciter* termed עדות: comp. 2 Kings xi. 12. The *lily* generally denotes something *lovely*; compare at Ps. xlv. 1, "The Lily of the *Testimony*" is therefore "something lovely contained in the law." Hence *a lovely promise* is introduced in the second strophe, which, as we have already said, is to be considered as the kernel or middle point of the whole Psalm. On מכתם, *a secret*, compare at the title of Ps. xvi. The expression, "to be taught," intimating that it was intended to be taught to the people, points to the public and national character of the Psalm, and stands in singular accordance with the fact, that it is not the Psalmist, but the *people*, who speak throughout. It refers also to Deut. xxxi. 19, "and now therefore write ye this song, and teach it to the children of Israel, and put it in their mouths."—The sketch of the historical circumstances, by which the Psalm was called forth, shews that it moves within the same domain as Ps. xliv.; and we would simply refer to the introduction to that Psalm. We would only remark, that from an oversight we did not then exactly state the relation in which the two Psalms stand to each other. Ps. xliv. is the earlier of the

two: the sons of Korah sang in the midst of misery, probably whilst David was absent at the Euphrates; David *followed* them after succour had been in some measure obtained. The *character* of the two Psalms is in remarkable accordance with the titles, which ascribe them, though composed at the same time, to different authors. "The liveliness of our Psalm, its rapid transitions, (ver. 6—8,) its short yet comprehensive language, prevent us," observes Hitzig, "from entertaining, for one moment, the idea that its authorship is the same as that of Ps. xliv."—Expositors generally translate, *when he made war;* but it ought rather to be translated, *when he had overthrown or conquered;* —literally, *when he had beat down or pulled down:* (יצה) is used in Kal in the sense of *beat down* or *pulled down,* in Jer. iv. 7, and also in Niphal.) For Joab, the commander in chief of the main army, which took the field against the Syrians, could not *return* till after the *full* victory had been gained over the Syrians. According to 2 Sam. viii. 13, the expedition against Edom followed immediately after the termination of the war with the Syrians, and it was not a detached division of the army that went against them, but the main body, which had engaged in the campaign against the Syrians; finally, it is not with the *Idumeans,* but with the much more terrible *Syrians,* that the Psalmist has to do,—it is to the victory over *them* that he refers when he speaks, in the first strophe, of a salvation which the Lord had *already wrought out* for him.—Aram of the two rivers is not spoken of in the narrative of this war in 2 Sam. viii. but only Aram of Zobah. We learn, however, from the account of David's *second* Syrian expedition, (2 Sam. x.) that David, when he had to do with Aram of Zobah, had also necessarily to do with the Mesopotamians, inasmuch as the king of Zobah, whose situation cannot be very exactly fixed, but is generally supposed to lie between the Euphrates and the Orontes, towards the north-east of Damascus, held the kings of Mesopotamia in a state of vassalage. We read, verse 16: "And Hadadeser (the king of Zobah) sent and brought out Aram, which is beyond the river, and their Lord came, and Shoback, the captain of the host of Hadadeser was at their head: ver. 19, and all the kings who were servants to Hadadeser saw that they were smitten before Israel, and served them." That the kings of Mesopotamia were not allies but vassals of Hadadeser, is evident from the term, "the servants of Hadadeser," from the circumstance

that his commander in chief commanded their army, and from the expression, "he drew out." This name of Mesopotamia, occurring in the title, furnishes a strong presumption in favour of its originality. For it is exceedingly improbable that any composer of later date would have obtained from the incidental and obscure notices of 2 Sam. x. knowledge of a state of matters, which, as appears from ver. 19, *ceased to exist* even under David.—In reference to the valley of Salt, Robinson remarks, (P. III. p. 25): "This valley can be nothing else than the district adjoining the Salt-Mountain, to the south of the Dead Sea, which in reality formed the boundary between the ancient territories of Judah and Edom." The victory over Edom is here attributed to Joab, but in 2 Sam. viii. 13, David himself is mentioned as the conqueror over Edom, while in 1 Chron. xviii. 12, it is said to have been Abishai, the brother of Joab. We might suppose a contradiction to be here, were it not that the historical books give us nothing else than a short notice of the whole transaction. The most exact account is that of Chronicles. 2 Sam. x. 10, where Abishai holds an important office under his brother Joab, confirms this. It was Abishai who smote the Edomites; but it was also Joab, for he was commander in chief of the whole forces. In like manner it was also David: we read in Chronicles, no less than in the books of Samuel, "and the Lord helped David in all his undertakings."[a] Instead of 12000, we have 18000 in Samuel and in Chronicles:—a difference which may be explained either from the different methods of reckoning, or by the supposition that all such estimates of numbers are given at random. Both deviations furnish a strong presumption in favour of the originality of the title: one of later date would have contained the facts exactly as given in the historical records.

The title contains within itself very important proof of its originality; and this proof is confirmed by the contents of the Psalm. This confirmation has in it all the greater weight, that the contents are not of such a kind as naturally to have suggested the circumstances noticed in the title. The contents, however, it may be remarked, are well fitted to shew the folly of those who deprive themselves of the aid which the titles supply. The warlike con-

[a] Michaelis is short and good: "David, as king, Joab as commander in chief, and Abishai, as sent by his brother on this particular expedition, defeated the enemy."

fident tone, the triumphant contempt of the enemy expressed at ver. 8, point to a time of highest prosperity in the state. And, in particular, the reign of David is indicated by the circumstances, that the three hostile neighbouring nations, spoken of in this verse, were all signally defeated by David, and that in ver. 6 and 7, the countries on both sides of Jordan, and also Ephraim and Judah, appear as united in one kingdom, of which kingdom Judah was the head—a state of matters which ceased to exist immediately after Solomon, and to whose time it is impossible to refer the Psalm, on account of the prevailing warlike character by which it is distinguished. Finally, it is evident from ver. 9—13, that the Psalm was composed in view of an *expedition against Edom.* The exact date of the composition of the Psalm may be determined from comparing this verse with the title,—viz. after the victory over Edom in the valley of Salt, and *before* the actual occupation of the country.

From this induction of particulars we might have expected a perfect agreement as to the occasion on which the Psalm was composed. Such, however, has been the passion for scepticism and arbitrary interpretation, that even here a monument in its favour must be erected. It is on utterly untenable grounds that the title has been explained as unsuitable. The assertion that the kingdom under David never was in such a shattered state as is described in ver. 1—3, is refuted by the xliv. Psalm. The other objection, viz. that there is a hope expressed in ver. 6 and 7, of *conquering* the whole of Palestine, of which David had long before that time been in entire possession, depends upon a false translation, as is abundantly evident from the triumphant and confident character of the Psalm, and also from the fact that it is the safe possession of his own land that forms the basis of the immediately designed expedition against Edom.—The complete worthlessness of those attempts which have been recently made to define positively the occasion on which the Psalm was composed, as different from that pointed out in the title, may be easily seen. Thus the idea of Koester and Maurer, that the Psalm was composed in exile, or immediately after the return from exile, is put to shame even in ver. 10; and Hitzig's assertion, that it was composed in the time of the Maccabees, which is founded on a false translation of ver. 4, is rebutted by ver. 7: *Ephraim is the strength of mine head.* Really it is not worth our trouble to go farther into such arbitrary notions.

The first strophe is ver. 1—4: The Lord has sorely tried his people, but he has now gloriously vindicated his truth and his faithfulness to his promises, by repairing their loss.—Ver. 1. *O God, thou, who didst cast us off, and break us, wast angry; now thou comfortest us again.* Ver. 2. *Thou didst make the earth to tremble and to rend, heal its breaches for it shakes.* Ver. 3. *Thou didst shew thy people hard things, thou didst make us drink intoxicating wine.* Ver. 4. *Thou hast given those who fear thee a banner to lift up because of the truth.* It appears probable, from ver. 10, that צחחני and פרצתני belong to a relative clause: and this is rendered more evident by the term of the last clause, evidently in opposition, תשובב, which has to do only with, "thou hast been angry." The clause, which precedes this one, points out in what way God has *shewn* his anger. On זנחתנו comp. Ps. xliii. 2, xliv. 9. The פרץ is like פרץ פרץ, with ב: comp. 2 Sam. v. 20, which passage is the more remarkable in as much as it shews, when compared with vi. 8, that פרץ, in the sense in which it is used here, is really a Davidic expression: *to break a wall or a besieged city*, (under which image Israel is spoken of here as in Judges xxi. 15: compare Job xvi. 14, xxx. 14), that is, *to make a breach.* It is obvious, on comparing Ps. xliv. that these words, and also ver. 2 and 3, refer to the severe losses which Israel had formerly sustained in the war against the Syrians, and especially through the irruption of the Edomites. The reference is entirely directed to the miserable condition of the people in the last days of Saul. The context, which follows, shews that תשובב is not to be taken in the sense of a *wish* or a *prayer*, but is the present tense. Verses 2d and 3d are an expansion of *thou hast been angry*, and in verse 4, תשובב is expanded and shewn to indicate that God now, by a return of prosperity, had gladdened the hearts of his people. The use of the present tense shews, in unison with the title, that the season of prosperity had just commenced. "Thou causest to return to us" is obviously to be supplemented by "that of which in anger thou didst deprive us, our former safety."—The figure of ver. 2 is, that of violent earthquakes which rend the earth. The Psalmist compares the former miserable condition of the kingdom to the earth when thus rent and divided. "Thou hast made the earth to tremble and to rend," *i. e.* "in our case." As the *salvation* had already succeeded, (compare the title, "thou causest to return to us" in ver. 1, and ver. 4,) we are to understand "heal its breaches" as spoken under a

realizing sense of the past misery, and, as it was, from that condition,—" heal," *we said*, " its breaches." Comp Ps. xxx. 9, 10.—*Intoxicating wine* in ver. 3, is wine which is followed by intoxication, wine mixed with roots which increase its strength: comp. Ps. lxxv. 8. The two nouns stand next each other in the *status abs.* This construction, which occurs frequently in other passages, (comp. Ewald's Large Grammar, p. 627, Small Gr. p. 515,) is similar to one in the German language, in which the case-termination, indicating the relation in which the one noun stands to the other, is frequently omitted, as, for example, *taumelwein* not *taumelswein.* The threatened approach of divine judgment is frequently represented by the figure of presenting such wine. The passage before us is the fundamental one; Ps. lxxv. and Isa. li. 17, 22, (to which last Jer. xxv. 15, xlix. 12, allude,) refer to it. Compare Kueper, Jeremiah, p. 139. It is not the effect of suffering in the mind that is depicted by this figure, the despair, or the terror: the point of comparison is the helplessness and misery of the condition; drunkenness is a state of entire prostration of bodily strength. Compare Isa. li. 18, 20.—We have already observed that ver. 4 is related to ver. 2, and to ver. 3, exactly in the same way as in ver. 1 תשובב is related to what precedes. The Psalmist had thought upon the depth of the misery, only because this brought the delivering grace of God more prominently into view. This becomes exceedingly evident on comparing Ps. cviii. The first part of that Psalm contains an ascription of praise to God for a favour which had been already granted, and in this respect it differs from the first part of this one. On this there follows, in close connection with the second part here, and with only a few alterations, the prayer for further grace. The Psalmist compares the salvation which the Lord bestows upon his people to a highly exalted banner, which serves as a signal, to a man lying low in misery, to rise up, with perhaps an allusion to Numb. xxi. 8, " And the Lord said to Moses, Make thee a serpent, and set it upon a standard-pole, and it happened that every one who was bitten and looked at it lived;" at any rate, that passage in which the serpent is a symbol of the healing power of God may serve to illustrate the passage before us: compare " heal its breaches." That התנוסס is nothing else than the Hiph. from נסס in the sense of " to be elevated," is evident from the passage Zech. ix. 16, from the connection with נס, properly " something lifted up," and from the reference, which it it is impossible to mistake

to the miserably low condition of those who are drunk with the wine of intoxication, ver. 3. Hence we are to reject not only the derivation from נוס, "to fly," but also the translation "to stand up." The Psalmist in the expression, "because of thy truth," points out *the cause* of the salvation imparted to the people. It proceeds from the divine truth or faithfulness; see Rom. xv. 8. The sense "truth" is confirmed by קשט in Prov. xxii. 21, and by the Syriac. The idea of "bow," קשת=קשט may be left to the wandering fancies of the old translators. That "the truth," is the divine steadfastness to truth, is evident from what follows, where everything refers to the truth of God: compare especially "because of thy truth" in this verse with the corresponding clause in ver. 6, "in his holiness." Hitzig and others give a false rendering: "to rise for the sake of the truth," or, "in defence of the true religion." The "truth" is obviously placed, from design, at the end of the sentence. The following paragraph, where the hope of future aid is made to rest on the truth of God, could not have been better introduced, than by closing the sentence with a reference of the deliverance already obtained as resulting from the truth of God.

In the *second strophe*, ver. 5—8, the church prefers a prayer for farther deliverance, and makes it to rest on the glorious promises which God, who is not a man that he should lie, nor the son of man that he should repent, has put on record. Ver. 5. *In order that thy beloved may be relieved, help with thy right hand and hear us.* Ver. 6. *God has spoken in his holiness, therefore will I rejoice, I will divide Shechem, and measure the valley Succoth.* Ver. 7. *Gilead is mine, and Manasseh is mine, and Ephraim, the strength of my head, Judah, my lawgiver,* Ver. 8. *Moab is my washing-tub, on Edom I cast my shoe, Philistia rejoice to me.* Calvin on ver 5: "In adding prayer, he reminds us that God, when he lifts us up on high by his gracious deeds, ought to be modestly and humbly entreated to promote his own work." The fundamental passage, for "thy beloved," is Deut. xxxiii. 12, where Benjamin is referred to as the beloved of the Lord, not in opposition to the rest of the race, but on account of his sympathy with the whole of the community. David also, in reference undoubtedly to this passage, designated Solomon, (2 Sam. xii. 25,) by the name *Jedidiah.* In reference to the accusative ימינך compare at Ps. iii. 4. The Keri "hear me," instead of "us," has been adopted, only because the singular is used in the

following clauses. It was not observed, that the singular number denotes plurality.—The Psalmist in ver. 6—8, founds his hope of having his prayer answered on the divine promise. The question may be asked to what divine promise does the Psalmist here refer. Most expositors refer to one not otherwise known to us, and given in the time of the Psalmist. The real reference is to the general aspect of the assurances given in the Pentateuch in regard to the possession of the land of Canaan in its widest extent, and victory over hostile neighbours. As far as regards the *first* of these, the Psalmist has particularly in his eye the blessing of Jacob in Gen. xlix., the very language of which he employs in ver. 7, and the blessing of Moses in Deut. xxxiii.; and as regards the *latter*, the prophecies of Balaam. In favour of this view we may urge, besides the manifest reference to the Pentateuch, "the lily of the testimony," in the title; the circumstance, that here the enemies in the north, with whom David had so much to do, are not even mentioned; the expressions, "I will divide," and "I will measure," which can only be explained, if considered as spoken at the era of Moses; and finally, that the historical record gives no notice of any such promises having been ever made to David in regard to the extension of his kingdom.—The expression "in his holiness," (comp. Ps. lxxxix. 36, Amos iv. 2,)—not "by his holiness," and still less "in his sanctuary,"—is equivalent to, "as the Holy One," "as he who is separated from all created and finite beings, (see Ps. xxii. 3,) and therefore above all deceit and change:" comp. Num. xxiii. 19.—The substance of the speech of God is given, though in an indirect form, in what follows. We may gather what it was, from the reply as grounded on it, which is made by the people: "God has given to me glorious promises, which as the Holy One, he must fulfil, and on the ground of them *I will rejoice*," &c. For it is clear as day that we cannot, with Ewald, consider what follows as being spoken by God: the clauses, "Ephraim is the strength of my head," "Judah is my lawgiver," are sufficient to shew this, as is indeed verse 6 itself; for though God be supposed to speak there, yet it cannot be said that he has divided to *Israel* Succoth and Shechem: and yet it must come to this. Hence we cannot read the words—*I will rejoice*, &c. with marks of quotation.—That in the expression, "I will rejoice," &c. we are not to suppose that *David* is the speaker, (as many have done, and thereby have wrought confu-

sion,) but *Israel*, is evident from "hear *us*," at the end of ver. 5; also the use of the plural in the whole of the first strophe, and in the passage from ver. 10 to ver. 12, and finally from the clause, "Judah is my lawgiver," which, on the other supposition, would be wholly destitute of meaning.—"I will rejoice," refers to the *whole* of the divine promises. These are divided into two parts, as referring to the possession of Canaan, and to victory over the neighbouring nations. "I will divide —— my lawgiver," refers to the first. The sense is:—"the whole of Canaan is my inalienable possession, I will do and act in it without control; no man shall succeed in removing portions or tribes of it from the whole." The invasion of the Edomites has opened the eyes of the Israelites to the high value of those divine promises, which guarantee their occupancy of their own land, and to the importance of these promises at the present juncture. This thought is individualized by naming in succession several particular places, objects and tribes, which, together, make up a description of the whole land, in all its extent. First, with this view, we have Shechem named on the one side Jordan, and Succoth on the other. The representation in the passage before us, of the two great divisions of the land by these two places, is made in manifest reference to Gen. xxxiii. 17, 18, where Jacob, on returning from Mesopotamia, first settles at Succoth, where he builds an house, and afterwards goes on to Shechem, where he builds an altar. The Psalmist sees in that action of Jacob—it is really very remarkable that Jacob makes a formal settlement in both places, and all the more so, that it is expressly intimated in ver 18, that Shechem was the first station, properly speaking, to which he came within the limit of Canaan,—a type and a pledge of the occupancy of the land by his posterity, an assurance that they would possess it on both sides of the Jordan. The clause: "I will divide and measure," indicates, in general, the free grant: yet the choice of this particular phrase for expressing the free grant, manifestly shews, that the writer had in his eye the point of time when the promise was originally made, comp. Josh. xiii. 7, xviii. 8.—Next, in ver. 7, several places are named, for the purpose of shewing, that in virtue of the divine word, both divisions belong to Israel in all their extent. First, there are selected, in immediate connection with Succoth the place last named, Gilead and Manasseh, the two great divisions of the whole. The half tribe of Manas-

seh did indeed, on the one side, occupy a portion of Gilead; but this, in the present case, is kept out of view, and attention is directed to Bashan, which formed the main portion of the possessions of that tribe. Comp. Deut. iii. 12, 13, Raumer, p. 229. Gilead was chiefly occupied by Reuben and Gad. On this side Jordan, Ephraim and Judah are mentioned, the two leading tribes of the nation, which could not be separated from it without endangering its whole existence, and with which, therefore, the whole must stand or fall. It is expressly said, that these are noticed as the *main* divisions of the country. There is no necessity for explaining: "Ephraim is mine, the strength of my head, and Judah is my lawgiver," as in opposition to ver. 8. "Is *mine*," is implied in "is, (*i.e.* "is and continues to") the strength of my head." "The strength of my head" is to be explained from Ps. xxvii. 1. "The fortress of life," in that Psalm, is the fortress which protects life; and the fortress of the head can only be the fortress which protects the head. The "*head*" is named as the part most exposed to a fatal wound; compare Ps. lxviii. 21, cx. 4. "The *helmet* of my head" is altogether preposterous. Ephraim is mentioned in Gen. xlviii. 19, as a particularly rich and powerful tribe; he is signalized in the blessing of Jacob; in Deut. xxxiii. 17, it is said of him: "his horns are the horns of a buffalo, with them he shall push nations." "Judah is my lawgiver," = "Judah is my (Israel's) ruling tribe." "*The rod of authority*," is an arbitrary invention. Reference is made to Gen. xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet," that is, "he shall always take the rule over Israel."—The Lord has promised to his people, not only the undivided possession of their own land, but also victory over the surrounding nations, ver. 8. This verse points to that portion of the divine promises, to which we have here arrived, according to the title and the last strophe. In ver. 6 and 7, the enemies could not succeed in their attempts to injure Israel; here the enemies shall submit to Israel, in reference to his expedition for the subjugation of Edom. The enemies are brought forward in geographical order, beginning at the east, and thence along the south to the west. This sufficiently explains the fact, that Edom, against whom the expedition is directed, is placed in the middle instead of being found at the end: Ewald draws an entirely false conclusion from this circumstance. Moab is named before Edom on account of the

prophecy of Balaam; see on Balaam, p. 184. "Moab is my washing tub," is expressive of the state of ignominious bondage to which David reduced the Moabites: compare 2 Sam. viii. 2, "And so the Moabites became David's servants." The vessel used for washing the feet was a dishonourable vessel: comp. Herod. 2, 172. When, keeping in view the idea of washing the feet, a person throws his shoes, which he has taken off, to any one to be taken away or to be cleaned,—השליך with על and also with אל, 1 Kings xix. 19, is "to throw to any one,"—the individual to whom it belongs to perform such an office, must be a slave of the lowest kind: comp. Matt. iii. 11; Acts xiii. 25. The expression is not used in Scripture in the sense of "to take possession of property:" in Ruth iv. 7, the putting off the shoe is symbolical of *giving up one's right.* "Rejoice over me Philistia," is to be explained by "rejoice with trembling," Ps. ii. 11; it is *the shout of a king* that is meant, the outward expression of subjection for the purpose of averting the threatened punishment; compare also, "The sons of strangers feign to me," in Ps. xviii. 44. In Ps. cviii. 9, it is suitably varied by, "I will rejoice over Philistia." The translation, "lament over me, Philistia," is negatived by the parallel passage: the Hithp. besides, has the sense of "rejoice," in the few passages in which it elsewhere occurs: Ps. lxv. 13. The Philistines who, during the period of the judges, had severely oppressed Israel, were brought down to the very dust by David: comp. 2 Sam. viii. 1, 14; 1 Chron. xviii. 13.—In the third strophe, (ver. 9—12), the people ground upon the glorious promises of God, referred to in the *second,* the hope of success in the expedition against Edom, and a prayer for the same.—Ver. 9. *Who will bring me to the strong city, who conducts me to Edom.* Ver. 10. *Wilt not thou, O God, "who puttest us away, and marchest not forth, O God, among our enemies."* Ver. 11. *Give us help against the enemy; and deceptive is the help of man.* Ver. 12. *In God we will do valiantly, and he will tread down our enemies.*—The 9th verse is in reality connected with the second strophe by a *then:* inasmuch as I have in my favour such a sure word of God. The *strong city* is the wonderful rock-built city Petra, the most important city of Idumea in later times: See Robinson, § 1, p. 128. It is evident, especially from 2 Kings xiv. 17, that Petra is exclusively referred to: "Amaziah slew Edom in the valley of Salt, (comp. title of the Ps.) and took Sela in war, and called

it Joktel to this day." The עיר מצור, "city of strength," is used also in Ps. xxxi. 21, which is a Davidic Psalm, and in Micah vii. 12. The pret. נחני is the pret. of *faith*, which anticipates the future, and so represents the matter to itself, as if God had already led forth.—"Who puttest us away," &c. is not to be considered as equivalent to "even while thou," &c. but to "*although* thou hast put us away." The man who has the word and promise of God in his favour, cannot be shaken from his hope of deliverance by any contrary experiences:—these only serve to put his faith to the test. He regards every thing of a contrary character as a thin cloud, through which the sun of salvation will burst forth in his own good time. The words, "who marchest not out," &c., are to be read with marks of quotation. They are quoted from Ps. xliv. 9, and are to be regarded as equivalent to, "thou of whom it used to be said," &c. That Psalm was evidently composed when the author was in a state of misery, as is clear from the use of the future tense.—The עזרת in ver. 11, and in Ps. cviii. 12, is used instead of the usual form עזרה. "And deceptive," = "*because* deceptive." Calvin: "If in our contests with man we are not permitted to share the glory between ourselves and God, must it not be a much more intolerable offence in the work of salvation, to place the power of free will along side of the grace of the Holy Ghost, as if the two wrought in equal proportions together? Those men also perish through their pride, who, without God, attempt even one particle of virtuous conduct."—In the words, "in God we will do valiantly," there is a manifest allusion to the clause in the prophecy of Balaam, Num. xxiv. 18, "And Israel shall do valiantly," in which there is foretold the subjugation of Edom and Moab by the sceptre which was to rise out of Israel. The Psalmist virtually introduces the verse thus: *As the Spirit of God said by Balaam, In God shall we do valiantly.* עשה חיל always signifies to act powerfully, mightily, valiantly: Compare on Balaam, p. 185. On "he will tread down," see Ps. xliv. 5. 2 Sam. viii. 14, shows how David's hope was fulfilled, as far as the Edomites were concerned: "And he put garrisons in Edom, throughout all Edom he put garrisons, and all they of Edom became David's servants: and the Lord preserved David whithersoever he went."

PSALM LXI.

THE Psalmist prays in great distress to the Lord for deliverance (ver. 1, 2), grounds this prayer on the fact that the Lord is his Saviour (ver. 3), and expresses his confident expectation of help from God (ver. 4). The basis of this confidence lies in this, that the God who hears his prayer has promised him an eternal dominion; may God, in fulfilment of this promise, vouchsafe to him deliverance; and he will continually thank him, (ver. 5—8). The Psalm consequently is divided into two strophes, separated by Selah, and consisting each of five verses, ver. (1—4,) and ver. (5—8). In the first we have *prayer* and *confidence*, and in the second, the *grounds* of the confidence.

That David was the author of the Psalm is evident not less from its title than from its contents. The mention of the tabernacle-temple (ver. 4.) leads us to the time of David. And inasmuch as the Psalm was undoubtedly composed by a *king*—for it is as such that the Psalmist claims salvation as grounded on a divine promise—this king can be none other than David. This, moreover, is evident even from ver. 5. For there the author refers to the promises contained in 2 Sam. vii. as having been imparted to him in answer to his prayer.

The question may be asked, whether David composed the Psalm for any particular occasion, or merely for his own comfort, and that of his successors on the throne, in disastrous times, and for the purpose of confirming the courage of his subjects. In favour of the first view, we have the clause, "from the ends of the earth," which would seem to intimate that the Psalmist was at the time in *exile*, and that therefore the Psalm must have been composed during the rebellion of Absalom, when David was beyond Jordan: comp. Ps. xlii. 6. This special occasion, however, must not lead us to lose sight of the *general* reference. It could only be by keeping this reference in view that David issued the Psalm for public use. The Psalm, even in our days, has its complete use, inasmuch as the promises in 2 Sam. vii. have undoubtedly their complete fulfilment in Christ. Generally, whenever the kingdom of Christ is in danger, we may, in addition to other considerations, plead with God as the Psalmist does, on the ground also of this particular promise which he there made.

Title: To the Chief Musician, on David's instrumental music, by David. "On David's instrumental music" (comp. on נגינת in Ps. liv.) is to be explained by Hab. iii. 19, where the church calls the musical instruments of the temple *its* musical instruments. It is obvious that לדוד must be connected with the preceding noun, because that noun is in the stat. constr. But this cannot be its *only* connection. For, in that case, there would be no reason for the existence of the ל, and, besides, in the titles, לדוד is the usual mark which points out that the Psalm was composed by David, and finally, this mark cannot be wanting here in the midst of Psalms, all of which are inscribed with the name of David. We must, therefore, assume that לדוד both supplies the place of a genitive to נגינת and also serves to point out the authorship of the Psalm,—an idea which harmonizes well with the enigmatical character of the titles composed by David. The idea that the stat. constr. is used instead of the stat. abs. and that נגינת is to be pointed as if it were a plural, are mere attempts to cut the knot, and have, moreover, the analogy of the title of the following Psalm against them, a title which corresponds exactly to the one before us.

The first strophe, ver. 1—4.—Ver. 1. *Hear, O God, my cry, and attend to my prayer.* Ver. 2. *From the end of the earth I cry to thee in the trouble of my heart, wilt thou lead me to a rock which is too high for me.* Ver. 3. *For thou art my confidence, a strong tower before my enemies.* Ver. 4. *I will dwell in thy tabernacle for ever, I will trust in the shelter of thy wings.*— קצה הארץ in ver. 2, stands in the sense of "the end of the earth," "its extreme part;" comp. for example, Deut. xxviii. 64; and it will not do to translate it either "from the end of the *land;*" or "low down on the earth," with Luther, (campensis: e terra, quæ longissimo tractu a cœlo distat,) nor "from the extreme depth of the earth," with Clauss. The end of the earth is at the same time the end of the heaven, (comp. Deut. iv. 32, Is. xiii. 5), and therefore that portion of it which is most remote from the throne of God, which was supposed to stand in the middle: comp. Ps. cxxxv. 7, Jer. x. 13, li. 16. David, when he was driven out of the Lord's land, properly so called, felt as much distressed as if he had been banished to the utmost extremity of the earth, far from the face of God. And as there is, after all, in the expression an element of *feeling*, we may perhaps consider it as equivalent to "I feel as far from

thee as if I were banished to the utmost extremity of the earth." Still, that the idea conveyed by the expression contains as its principal element a matter of fact, is evident from the parallel passage in Ps. xlii. 7, from the circumstance that immediately after verse 5 David speaks in his own name, and from the reference in the following Psalm to the time of Absalom. The *rock* is noticed as a place of security; compare Ps. xl. 2. "Which is too high for me," is, "which is so high that I cannot in my own strength ascend it."—The הָיוּת in ver. 3 is to be taken as a present: the Psalmist grounds his prayer not only on what God *has been*, but on what he *always is* towards him. Prov. xviii. 10 refers to the second clause: "the name of the Lord is a strong tower, the righteous runneth into it and is safe:" this is all the more evident from the fact, that the second part is strictly connected with the conclusion of ver. 2.—The "I *will* dwell" in verse 4, is an energetic expression for, "I *shall* dwell." The Psalmist is so sure of his privilege, that he proceeds as it were to take possession of it, without any regard to the misery of his present condition, by which he is effectually excluded from its enjoyment. On "dwelling in the house of the Lord," in the sense of "enjoying his grace;" see Ps. xxvii. 4, and the passages quoted there. The עולמים, properly "eternities," but also "eternal," shews that David, with his eye on the promises in 2 Sam. vii. looked upon himself as identified with his posterity: comp. Ps. xxi. 4. So far from his enemies having it in their power to rob him personally of what the grace of God had given him, he is safe through this grace even to the most distant posterity. For the second clause compare Ps. xxxvi. 7.

The second strophe (ver. 5—8) contains the *ground* of David's confidence, viz. that sure word of prophecy, which guaranteed to him eternal dominion: against this rock all the waves of rebellion must dash in vain.—Ver. 5. *For thou, O Lord, heardest my vows, thou gavest the inheritance to them who feared thy name:* Ver. 6. *Thou wilt add days to the days of the king, his years last for many generations.* Ver. 7. *He will sit on a throne for ever before God, appoint mercy and truth to preserve him.* Ver. 8. *Therefore will I sing praise to thy name continually, paying my vows every day.*—The "vows" in ver. 5 are prayers mingled with vows, like Jacob's vow. We gather the object of this prayer from verse 6: it is the continuance of his dominion. That the promise of Nathan was given in answer to ardent

prayer on the part of David, we gather also from Ps. xxi. 2, 4, which throughout is to be considered as parallel to the lxi.; "thou hast given him his heart's desire, and hast not withholden the request of his lips,—he desired life of thee, and thou gavest it him, even length of days for ever and ever." The inheritance of those who feared the name of the Lord is *salvation:* —even though we were to translate as erroneously as many have done, "*thou gavest their inheritance to the fearers of thy name,*" as if the constr. case could be used instead of the absolute.—In what this inheritance of the Lord consists, (for the expression, being altogether general in its form, requires some limitation), is seen in ver. 6, which stands in the same relation to ver. 5, as in Ps. xxi. verses 3 and 4, stand to verse 2. David's fear of God had received as its reward the promise of eternal dominion. Those who perceive the connection (at the end of ver. 5, there should be a colon), will not think anything of the usual future תוסיף being used in an optative sense. David speaks designedly of the days of the *king* instead of his *own* days, as might have been expected from what had been said, for the purpose of shewing that he considered the promise of eternal dominion as relating not to himself personally but to his family —the royal family of David. In the second clause we supply from the first, "thou wilt increase." "As generation and generation,"—so that they resemble the continuance of a whole succession of generations.—"Before God," in ver. 7, is "under the protecting guardianship of his grace:" compare 2 Sam. vii. 29, "And now let it please thee to bless the house of thy servant, that *it may continue for ever before thee.*" The מן, imper. from מנה in Pih., is to instruct, to appoint—the חסד and אמת, which are accusatives. Mercy and Truth are God's servants, which are instructed to protect his devoted people, the royal family of David: compare "God will send his mercy and his truth," Ps. lvii. 3, and Ps. xliii. 3. The "appoint" rises from the ground of "he will appoint:"—the imperative, therefore, has a close affinity to the future: see similar imperatives in 2 Sam. vii. 29.—The "therefore" in ver 8, "is *if* thou fulfillest this prayer and thine own promise." David undertakes for his posterity in regard to the vow of thanks. At all times the call of grace will be accompanied by the corresponding call of thanks. In reference to the לשלמי, "paying therefore my vows," (for thanks formed the soul of a vow), or "so that I pay," compare Ewald, § 544.

PSALM LXII.

THE Psalmist begins with an expression of his unlimited confidence in God: it is in God only that his soul finds rest, because God only is his Saviour, (ver. 1, 2). Then he turns his eye towards the occasion which had led him to seek refuge under the wings of God;—the diversified wickedness of his numerous enemies, who had aimed at robbing him of his *dignity*, and at the same time of his *life*, (ver. 3 and 4). The consideration of this leads him to exhort his soul to seek rest only in God as his only helper, (ver. 5—7), and to invite all men to trust in him, (ver. 8). The exhortation to trust in God is followed by a warning against trusting in any thing else except God,—the help of man, the power of oppression, unrighteous wealth and uncertain riches, (ver. 9 and 10),—and, as the basis of this exhortation, he points (ver. 11, 12), to the infinite power and love of God.

The Psalm consists exactly of twelve verses. It is divided into three strophes, which contain each four verses. In favour of this we have the *Selah* at the end of ver. 4 and ver. 8, and each strophe beginning with "*only*," which is unquestionably the characteristic mark of the Psalm. We might at first sight feel inclined to suppose, that one strophe must necessarily end with verse 7, where the Psalmist finishes having to do with the state of his own heart, and that verse 8, where he turns his attention outward, and begins to exhort and to teach others, must necessarily begin a new one. But a closer inspection is sufficient to satisfy us that this is not the case. The difference is one of *form* merely between the *direct* and the *indirect* exhortation. Even in ver. 1—7. the Psalmist addresses the church: he lays before them, for their imitation, what is passing in his own soul: *My* soul rests in God," contains in its back ground, "let *your* soul rest in God." This is evident even from "To the Chief Musician" of the title. No Psalm could have been set apart for public use if it were not of general application.

In favour of the Davidic authorship of the Psalm asserted in the title, we have one of the characteristic peculiarities of David's compositions occurring throughout, viz. the inseparable blending together of what is *individual* with what is *general:* comp. for example, Ps. xxxii. li. The assertion of Ewald, that

the writer, according to verse 11, must have been a *prophet*, is founded on a mistake. The divine revelation, of which the Psalmist there speaks, belongs to the same class as that mentioned in Job xxxiii. 13, and as those which are common to all believers.

In favour of the supposition that the Psalm was composed during the time of Absalom's rebellion, or at least that the circumstances of that period are primarily referred to, we have the 4th verse, where it is said, that the whole object of the enemies is to deprive him of his *dignity*, the 5th verse, where the Psalmist calls God his *honour*, and the resemblance to Ps. iii. and iv. Ewald, in his remarks on these Psalms, brings out the close resemblance between them and the circumstances in which the Author of our Psalm was placed—circumstances in which David was placed at that time: "The enemies by whom he is distressed appear, according to verse 3d, to be a set of thoughtless, slanderous citizens, elated with their newly acquired importance, and endeavouring to bring the Psalmist to the dust, and to annihilate him, because they cannot bear his spiritual eminence and superiority."

The remarks of Amyraldus relative to the peculiar nature and characteristic features of the Psalm, are worthy of notice: "There is in it throughout not one single word (and this is a rare occurrence), in which the prophet expresses *fear* or *dejection*, and there is also no *prayer* in it, although, on other occasions, when in danger, he never omits to pray. The Prophet found himself remarkably well furnished in reference to that part of piety which consists in πληροφωρεια, the full assurance and perfection of faith, and therefore he designed to rear a monument of this his state of mind, for the purpose of stimulating the reader to the same attainment."

The particle אַךְ is of great importance in reference to the determination of the peculiar nature of the Psalm: it occurs no less than six times; and this frequent repetition is of itself sufficient to point it out as the soul of the Psalm. The "yea," by which most translators render it, is far too insignificant to bear this frequent repetition. If we adhere to the usual rendering, "only," we find, what indeed was requisite, that all the positions which are introduced by the "only," are arranged in a continuous series: *only* in God does my soul find rest, because it is *only* God who is my helper, at a time when my enemies

are *only* considering how they may destroy me. The lesson taught is this, that when we are exposed to relentless hatred on the part of powerful enemies, and when generally in extreme necessity and danger, it is only by going decidedly and directly to cast ourselves without reserve on God, that we obtain quiet and peace to our soul. If we apply to the contest against sin, what in the Psalm before us is said, in the first instance, and directly, of our relation to *outward* enemies, we obtain this by *faith alone.*

The title. *To the Chief Musician over Jeduthun, a Psalm of David.* The president of the choir of Jeduthun was, according to 1 Chron. xxv. 1, 3, under David, Jeduthun himself:—the choir consisted of his *Sons.* It is therefore manifest, that the difference is not great between the title and that of Ps. xxxix.—"To the chief musician, Jeduthun." As the לְנַצֵּחַ stands connected with עַל, the existence of a Jeduthunic choir in the time of David, and indeed in later times, is sufficiently ascertained, (see Ps. lxxxvii. 1), and as the title thus interpreted is in entire accordance with that of Ps. xxxix., there is no reason whatever for adopting, in preference to this translation, one less satisfactory, viz. "according to Jeduthun," that is, "in the way invented by him."

The first strophe is ver. 1—4. The Psalmist finds rest only in God, because it is only from him that there can be salvation, in the face of powerful and determined wickedness.—Ver. 1. *Only to God is my soul silent, from him comes my salvation.* Ver. 2. *Only he is my rock and my salvation, my strong hold, I shall not be much shaken.* Ver. 3. *How long do you rage all of you like a storm let loose against a man, (do you) murder (him) all of you, like a bending partition, a wall which is violently struck at.* Ver. 4. *Only from his dignity do they think to thrust him down, they have pleasure in lies, they bless with the mouths and in the heart they curse.*—The first clause of ver. 2 is literally, "Only to God is silence my soul," that is, "Only the direct turning of my soul to God gives it quiet and peace." The "silence" דוֹמִיָּה (is always a substantive, it occurs nowhere else except in the Psalms of David, and was probably a word of his own formation), is not patient trust, quiet resignation, so as to be considered as parallel to Is. xxx. 15: it denotes the opposite of that state of tumultuous agitation which prevails in the soul as long as it looks anywhere else, when in great trouble, than to God for help: comp. Ps. xlii. 5, especially

"thou art disquieted in me," and Ps. xxii. 2. Jo. Arnd: "When we put God out of view, and have not recourse to prayer, the sea is not more agitated in a storm than is the heart and soul of man. For there come in succession, pain, fear, terror, concern, impatience, and so forth, until despair follows, which sinks the poor ship of the soul to the bottom." In reference to the "only," the same author thus writes: "When in affliction, turn whithersoever you like, if you turn not to God you will find no rest." The "to God" is "*ad Deum directa.*" Several translators give the first clause as an exhortation with reference to verse 5. But in such repetitions, there is generally a slight change, and that the "is" ought to be supplied here, is evident from the analogy of the second clause. The "for," in verse 5, shews that this second clause contains the basis of the first: *for* from him is my salvation: only in God my soul finds rest, *for* he only can help me.—The basis of this is set forth in verse 2. There is a *progression* of thought here: the "only" is emphatic:—he and he *only* is my Saviour. The accumulation of names of God is as characteristic of David, (comp. for example, Ps. xviii.) among the writers of the Psalms, as it is of Paul Gerhardt among Christian poets. Calvin: "The reason why he heaps together so many names of God is, that he may meet and throw back the assaults of Satan, by, as it were, so many shields." It is only raw inexperience that can find in such passages "clattering talkativeness." In reference to "my rock," and "my stronghold," see Ps. xviii. 2. The רבה is used adverbially: "much," "greatly." A *small* misfortune, a *transitory* sorrow may assail me, (for David sang the Psalm in affliction), but not *entire* ruin: comp. Ps. xxxvii. 24. In ver. 6, "I shall not be moved," stands alone: the mere *stumble* not being considered worth speaking of, is left out of sight. The reason why "Elohim" is used throughout the Psalm, becomes evident from the verse before us, and from the preceding one. It is, because the Psalmist is speaking of God, in opposition to every thing of an earthly and human nature: comp. ver. 9 and 10. When such a contrast is drawn, the most general name of God is the most suitable.—In verse 3 and 4, the Psalmist, first in the form of an address to his enemies, and then in the form of remarks made of them, points at what it was that compelled him to complain to God his only Saviour. We come to learn what we have in God, and to know that he is our only Saviour when we

are brought to a state of distress, which, humanly speaking, is irremediable, in contending against determined wickedness. It is only in this school that we learn effectually the "only" of both verses, so that it never again disappears from the mind. The הוֹתֵת is the Po: of the ἅπαξ λεγ. הָתַת, in Arabic, "to break," here with עַל, manifestly "to break in upon." "All of you" stands in contrast to "a man." All appeared to have conspired against the one man David: comp. Ps. iii. 2, 3. In תִּרְצָחוּ there is combined a double reading: viz. תִּרְצְחוּ, the rare Pihel form, in which the Dagesh is wanting and compensated by the long vowel; and the usual form תִּרְצַחוּ: comp. Ewald's Small Grammar, p. 277. The first is evidently the original. רָצַח has always the sense of "to murder," (comp. at Ps. xlii. 10), and this sense is very suitable here, and not to be given up for the sense of "to shatter in pieces." The whole attempt of David's enemies was a murderous one; his death was the end of all their efforts. In "a bending partition," there is, according to a frequent practice of poets, an implied comparison:—so that it is with me as with a partition which is beginning to fall, a wall, which cannot any longer stand against the continually repeated thrusts which are made against it. It is evident from the clause in the 4th verse, "they think to *thrust him down*," that it is not the enemies but David who is referred to in this figure. There is a similar figure in Isa. xxx. 13.—The "only" in ver. 4, indicates that the design of the enemies of David was utterly to destroy him. When this is the case with any one, it is only in God that rest and deliverance can be found. The שְׁאֵת is "dignity," high station, as in Gen. xlix. 3, and all other passages. Corresponding to this is הָרַיִח, "to push down," a phrase which was in David's mouth at the time referred to, 2 Sam. xv. 14. In the following clause, the Psalmist points out the shameful means which the enemies employed in prosecution of their shameful object, and by which they made his condition so desperate. One prominent weapon which the world has always employed in its bitter contest with the church, has been that of *lies*: compare with, "they have *pleasure* in lies," (in opposition to the *abhorrence* which they should have exhibited rather than pleasure), Ps. iv. 2, "ye sons of men (here ver. 9), how long will ye turn my glory to shame, how long will ye love vanity and seek lies. On, "with the mouth," &c. comp. Ps. v. 9. The rebels had employed hypocritical deceit,

as one of the means of accomplishing their end. The singular suffix in פִּיו refers to the ungodly; and, as its position here is in accordance with a practice, which is common in the Psalms, of passing from actual plurality to ideal unity, and conversely, it would be incorrect, with Ewald, to maintain, that the singular affix is admissable only because the language is *indefinite*: compare a similar expression at Ps. lxiii. 10.

In the second strophe, which comprehends ver. 5—8, the Psalmist has no longer to do with enemies. He turns with renewed zeal from them to God, exhorts his soul to seek rest only in him, because he only can and will help, and exhorts all to give themselves into his hands unreservedly as their only Saviour.—Ver. 5. *Only to God, O my soul, be thou silent, for from him comes my hope.* Ver. 6. *Only he is my rock and my salvation, my place of defence, I shall not be moved.* Ver. 7. *In God is my glory, my strong rock and confidence is God.* Ver. 8. *Trust in him at all times, ye people, pour out your heart before him, God is our confidence.*—The almost verbal repetition of ver. 1 and 2, in ver. 5 and 11, shews us, that the Psalmist, after having gone forth among his enemies, returns back to the point from which he had set out, for the purpose of teaching us, that the consideration of our sufferings and dangers should only serve to bring us anew to God. "Be silent to God," (comp. at Ps. xxxvii. 7), because to be silent refers to him: only in him, in whom alone it is to be found, and not in the world, (ver. 9 and 10), seek rest, the allaying of thy agitation. "Be thou *silent*, O my soul," in contradistinction to "my soul *is silent*," of ver. 1, announces human weakness. Calvin: "Our souls are never so completely quieted that they do not experience some secret agitation, as in the sea when a gentle breeze blows, there are no great waves, but there is always some agitation. Then we see how Satan often raises, into new agitation, those who seemed to have been brought to complete rest." "My hope," = "the thing for which I hope," "my salvation:" comp. ver. 1.—*I shall not be moved*, ver. 6, however much my enemies strive to thrust me down, ver. 4.—On ver. 7, Calvin: "The epithets which David applies to God, in reference to his power to uphold, are like so many pillars, by which he supports his steadfastness, like so many bridles, by which he restrains the levity of his flesh, so that he seeks no part of his salvation any where except in God." "My help is *over*," (עַל) God is, "it depends on him," "it has

him for its foundation." באלהים, in or on God, so that he is it: comp. ver. 8.—The expression, "at all times," implies not only in prosperity, or in troubles of a comparatively easy character, but even in the severest affliction, when every other support threatens to give way. עם, ye people, is used as at Psalm xlv. 12. In reference to "pour out," (Arnd: "as when a vessel is completely emptied, that nothing whatever remains in it,") "your hearts before him," Calvin: "David exhorts us to lay aside the fault which is so natural to us, which leads us to conceal our pain, and rather to give way to murmuring and despair, than to ease ourselves, by pouring out pious complaints and prayers before God." The heart comes into view in connection with the care and sorrow with which it is filled; so that 1 Pet. v. 17 is parallel as to sense, "Cast all your care upon him, for he careth for you;" comp. Ps. cxlii. 2, "I will pour out my *complaint* before him," 1 Sam. i. 15, and Lam. ii. 19. "God is *our* confidence," here, in relation to "*my* confidence is God," at ver. 7, shows how easy and natural is the transition from the *I* to the *you*.

In the third strophe, ver. 9—12, the Psalmist first rejects all other objects of confidence, and then turns, in the conclusion, towards God, as the only steadfast ground of hope.—Ver. 9. *The children of men are only vanity, the sons of man are lies, they mount up in the scale of a balance, they are altogether vain.* Ver. 10. *Trust not in oppression, and be not proud on the spoils of robbery: if wealth springs up around you, set not your heart upon it.* Ver. 11. *God has spoken one word, yea there are two which I heard, that "might is God's."* Ver. 12. *And thine, O Lord, is loving-kindness, for thou rewardest every one according to his work.*—It is evident from verse 10th, that "the children of men are only vanity" in ver. 9 implies "trust not in men, for they are only vanity." Arnd: "If there were any one among men, immortal, not liable to sin, or to change, whom it were impossible for any one to overcome, but who was strong as an angel, such a one might be something, but inasmuch as every one is a man, a sinner, mortal, weak, liable to sickness and death, exposed to pain and terror, like Pharaoh, even from the most insignificant animals, and liable to so many miseries, that it is impossible to count them, the conclusion must be a valid one: "man is nothing." Compare Ps. cxlvi. 3, 4. "The sons of *man*," in relation to "the sons of *men*," forms a climax: comp. P. I. p. 78. *Lies*;—because

they cannot fulfil the promises which they make, but entertain with false hopes: comp. at Ps. xl. 4. לעלות;—"they are for going up,"—they must go up, they are so light: compare Ewald, 544. *They are of nothing;*—they belong to it: comp. Is. xl. 17. xli. 24.—After the human help of ver. 10, there is named, as the *second* object of false confidence, *oppression*, by which the ungodly world so often endeavours to prop up its might and dominion. The *third* object is property, of which others have been robbed, property acquired by unrighteous means. Both of these objects, by a relation common to each, stand opposed to the *fourth*, inasmuch as in their case, the insecurity which attaches to all earthly things, is aggravated by their lying under the curse of God. The second clause is literally, "be not nothing on what has been stolen;"—whoever puts his trust on what is nothing, will become nothing himself, compare 2 Kings xvii. 15. The נוב "to sprout," "to grow up of its own accord," depicts the opposite of what has been acquired by violent means. חיל is not might, but substance: comp. Deut. viii. 11, ss. The heart should not be set even on riches which have been obtained by lawful means, because they are insecure, (1 Tim. vi. 17), and not permanent. Arnd: "Riches are like a stream, which soon flows to a person, and may also soon flow away, so that where one had first to pass, with a boat, he may in a short while be able to cross by a step and by and by to walk over with dry feet."—Pointing to the warning contained in ver. 9 and 10, and at the same time, laying the basis of the exhortation of ver. 8, the Psalmist says that God is mighty, in opposition to every thing of an earthly character, and intimates that this is a truth which God had again and again impressed deeply upon his heart. The parallel passages, Job xxxiii. 14, and xl. 5, render it evident that the "one," "two" mean more than once, and set aside all other expositions: "God speaketh once, yea twice, yet man perceiveth it not." Calvin: "He wishes to say, let this lesson be thoroughly learned," as what is frequently announced to us remains more firmly with us."—In the 12th verse, the Psalmist adds to this word of God, a second, which serves to supplement it. For that the words, "and thine, O Lord, is loving-kindness," do not form part of what God uttered, is evident from the succeeding clause, in which a reason is assigned for the affirmation there made, and in which the Psalmist addresses God.

Next to *power*, according to which God, and God alone, *can* help, he has *loving-kindness* or *love*, according to which he *will* help his own people, who alone are the objects of his love; and, moreover, he must have loving-kindness, inasmuch as it is involved in the very idea of God, that he recompense every one according to his work, and therefore manifest himself as compassionate to the righteous, while he destroys the wicked. Rom. ii. 6; and Rev. xxii. 12, refer to the second half. These two positions, that God is mighty, and that God is gracious, form the strong pillars on which the confidence of the righteous in God depends,—their cry, "my soul is silent only at God."

PSALM LXIII.

The whole of the Psalm contains the full number of 12 verses, on the assumption that the title is to be considered as an introduction, to which the last verse corresponds. The main body contains ten verses: and is divided into two fives. In both halves there is depicted in the midst of trouble, the cordial union of the soul with God for the present, both times in three verses, (ver. 1—3,) and (6—8,) and on the ground of this he raises his hope in reference to the future, ver. 4, 5, and ver. 9, 10, in the first half a hope of his own deliverance, and in the second, a hope of the destruction of his enemies. The *conclusion* in ver. 11 sums up the whole, and expresses both in a few words.

The Psalm is aptly described by Clauss as "a delightful view of the experience of a soul thirsting after God and his grace, and finding itself quickened through inward communion with him, and which knows how to commit its outward lot into his hand." Its great lesson is, that the consciousness of communion with God in trouble, is the sure pledge of deliverance. This is the peculiar fountain of consolation, which is opened up to the sufferer of the Psalm. The Berleb. Bible describes it as a Psalm "which proceeds from a spirit really in earnest. It was the favourite Psalm of M. Schade, the famous preacher in Berlin, which he daily prayed with such earnestness and appropriation to himself that it was impossible to hear it without emotion."

The title runs: "A Psalm of David when he was in the wilderness of Judah." The wilderness of Judah is the whole wil-

derness towards the east of the tribe of Judah, bounded on the north by the tribe of Benjamin, stretching southward to the south-west end of the Dead Sea, westward to the Dead Sea and the Jordan, and eastward to the mountains of Judah :—passages in Josephus, Robinson, II. p. 494, and Matt. iii. 1, as compared with ver. 6, shew that the country in the neighbourhood of the Jordan, as far at least as that country lies contiguous to Judah, was a complete wilderness. Without any proof, and against the natural import of the name, against the passage before us, and against Matt. iii., it has been repeatedly maintained, that it is only a part of this wilderness, in which Jericho stands like an oasis, that goes by the name of the wilderness of Judah :—according to Raumer, the region next the Dead Sea, and, according to Robinson, " the wilderness along the west side of the Dead Sea." This wilderness is not unfrequently designated simply *The Wilderness.* In this wilderness David was often found when flying from Saul. In the same wilderness also he took refuge during the rebellion of Absalom. That he did so is self-evident, inasmuch as the road from Jerusalem to the Jordan leads through it: it is, moreover, expressly asserted in more than one passage in the books of Samuel: 2 Sam. xv. 23, 28, xvi. 2, 14, xvii. 16. We cannot refer our Psalm to the time of Saul, because mention is expressly made of a *king* in ver. 11. On the other hand, in favour of the time of Absalom, besides this reason we have a very marked reference, in ver. 1, " In a dry and parched (עִיָּף) land, without water," to 2 Sam. xvi. 14, " And the king and all the people that were with him came weary, (עֲיֵפִים) and he rested there;"—comp. chap. xvi. 2, where Zibah brought out in the way, *wine*, " that such as were *faint* in the wilderness might drink," and the יָגַע in chap. xvii. 2.

This reference affords very strong proof in favour of the correctness of the title :—a proof which is strengthened by the circumstance, that, according to verse 12, the speaker must necessarily be the king of Israel. It could only be from not observing the relation in which this concluding verse stands to what goes before, summing up, as it does, the contents of the whole, that any expositors could have been led to consider the king as a different person from the Psalmist, who speaks throughout. From what has been said, it is obvious that the Psalm stands in close connection with the Davidic Psalms generally, and in the closest connection with such of them as belong to the

time of Absalom, especially with Ps. lxi. (Ewald remarks both Psalms have a striking similarity, and were undoubtedly composed by the same poet,) and Ps. ii. and iv. which are immediately related to the Psalm before us, inasmuch as they were composed during the first night of David's flight, and with Ps. xlii., which belongs to the period when David got beyond Jordan. Modern criticism ought to be somewhat distrustful of itself, as the fact is evident, that, in general, only those Psalms are related to each other, which are announced by the titles to belong to the same era.

The first Strophe is ver. (1—5.) The Psalmist has a heart-longing after God, ver. 1, in consequence of this he enjoys the most vital communion with him, ver. 2 and 3, and this insures to him the return of his former prosperity, ver. 4 and 5.—Ver. 1. *O God, thou art my God, I seek thee, my soul thirsteth after thee, my flesh fainteth after thee in a dry land, and is weary without water.* Ver. 2. *Therefore I behold thee in the sanctuary, seeing thy power and thy glory.* Ver. 3. *For thy loving-kindness is better than life, my lips praise thee.* Ver. 4. *Therefore I shall praise thee in my life, in thy name I will lift up my hands.* Ver. 5. *As with marrow and with fatness my soul shall be satisfied, and with joyful lips my mouth shall praise thee.*—It is a proof of the sincerity of David's faith, that he loves so well the expression " my God," with which he begins, (comp. Ps. iii. 7, xviii. 2, 28, xxii. 1, 10), and that he can utter it even when in the deepest misery. Arnd: " Just as a magnet has lost all its power when it does not quickly turn to the north, so faith has lost all its power and is dead, when it does not without delay, turn to God and say, ' O my beloved God.' " On " my soul thirsteth," (comp. xlii. 2,) he says * " Just as bodily hunger and thirst are appeased by meat and drink, so the spiritual hunger and thirst of the soul are satisfied only with God." The earnestness of the desire affects the body, as well as the soul, as every strong emotion is accompanied with bodily effects: comp. Ps. lxxxiv. 2. The עיף is generally connected with ארץ, but the reference to " my flesh," or even to the person is much more natural, as the ארץ is generally feminine, and is used with ציה in the feminine in the preceding clause, and as the parallel passages in the books of Samuel put the matter beyond a doubt. The more recent expositors consider the residence in

the wilderness, and the being weary, as a mere figure descriptive of a miserable condition. This may be so; but the parallel passages in Samuel show that we must abide by the literal rendering. This particular feature, however, must be regarded as introduced as symptomatic and descriptive of the whole condition in which the Psalmist was placed. This is particularly true of the idea of a king who could not get even a drink of water to quench his thirst. All human fountains of consolation and happiness were dried up to the Psalmist. But he thirsts all the more earnestly after the divine fountain which still remained open to him. It is by this that a child of God may be known. When the children of the world are in a dry land, and are wearied and without water, the last remains of any desire after God disappear from their souls. But real piety, in proportion to the severity of personal suffering, becomes all the more intense in its longings after God. By the extent to which a man, in severe sufferings, can say "I seek thee," &c. may he decide on the state of his soul.

The Psalmist in ver. 2 says that he comes, by these his earnest desires, into the most intimate connexion with God, and that he will participate in his grace. The כֵּן has its usual sense "therefore," "in consequence of this," comp. Ps. lxi.: —"because the whole desire of my heart goes after thee." "To behold God," signifies "always to be assured of his love," "to enjoy his grace," comp. at Ps. xvii. Such a *beholding* of God can only take place in the *sanctuary*; for this is the *tabernacle of meeting*, the type of the church; there God permits his people to approach him, there they are beside him, even though they are far off in body, yea, even though in a desert-wildnerness. Instead of, "I behold thee in the sanctuary," we may render, without any alteration in the sense, "Therefore I *dwell* with thee in the sanctuary:" comp. at Ps. xxvii. 4, and the passage quoted there, Ps. lxi. 4. The infinitive with Lamed is to be explained as at Ps. xxi. 3, lxi. 8, *to see = so that I see.* Where God is beheld, there will his power and glory also be seen: whoever is partaker of his grace, has these developed to him: comp. Ps. xxvii. 13, where to see the goodness of the Lord is to perceive his excellence. The power and glory of the Lord are *immediately* developed (and this is what is here spoken of, comp. ver. 3, and its opposite in ver. 4,) in *inward* comfort, whereby the soul is quickened in the midst of sufferings: compare Ps. xlii.

8, "The Lord commands his loving-kindness in the day time, and in the night his song is with me," *i. e.* by day and by night the Lord makes me partaker of his loving-kindness, and bestows it for this reason, that I may sing songs of praise in the midst of sufferings. This verse has had the misfortune to have been frequently and in various ways misunderstood. The interpretation comes nearest the truth: through this desire after thee, or in consequence of it, I walk, though in the wildnerness, in communion with thee, as really *as if* I were in the sanctuary:—an implied comparison. Against this, however, we have the widely spread parallel passages in the Davidic Psalms, according to which, whosoever enjoys the grace of God, wherever he may be, is really, in a spiritual sense, in the sanctuary, and beholds God there. The following interpretations are altogether at fault: "there I long after thee in thy sanctuary, might I only behold thy might and glory:"—this is contrary to the sense of כֵּן and חָזָה; "therefore might I behold thee"—contrary to the sense of the perfect, and it is absurd to translate "therefore," as in ver. 1, mention is made only of *desire;* "then I behold thee in the sanctuary," *i. e.* "then, when I have found thee whom I desire, I will rejoice in view of the sanctuary:"—without any foundation, as in ver. 1, the subject spoken of is not *finding* but *seeking*, and ver. 3 and 4 would become unintelligible; "therefore I beheld thee once in the sanctuary:"—it is impossible to translate "therefore,"—as I long after thee, therefore I *beheld* thee! in like manner, ver. 3, and against ver. 4, where כֵּן denotes in *consequence.* The true translation contains a most comforting truth, viz. that in the deepest misery an approach to God and to his grace stands open to us, that he always, and without exception, comes down to us in the exercise of love if we only stretch out to him the arms of desire. "Therefore," says Calvin, "we should learn from his example, that when God deprives us of all outward tokens of his grace, we should behold God in the midst of the abyss with the eye of faith, in order that we may not turn the back upon him, as often as what is visible is withdrawn from us. Yea, even when tyrannical power deprives us of the holy ordinance of the supper and other means of grace, we ought to be upon our guard that we do not turn away the eyes of our mind from God."—The Psalmist in ver. 3, gives his ground for saying that he beholds God in the sanctuary, and that he experiences his power and glory:—His

loving kindness appears in those consolations which quicken his soul, and if so, so strong are those consolations, he can still love and praise him. In view of such proof of fellowship of love with the Lord, any proof to the contrary, which outward suffering seems to afford, is not worth being regarded :—"for thy loving *kindness*, which I do possess, is better than the *life*, of which I am deprived." David's life at that time, considered outwardly, might more properly be called a death than a life :—comp. on life as equivalent to salvation or prosperity, Ps. xvi. 11, xxx. 5, xxxvi. 10, and xlii. 8. "My lips praise thee," stands related to the first clause, in the same way as in Psalm xlii. 8, "in the night, his song is with me," does to "the Lord commands his loving kindness in the day time." The man who can praise God must be richly blessed by him, must see his power and glory.—The "therefore," in ver. 2, draws an inference from ver. 1, and the "therefore," in ver. 4, draws an inference from verses 2 and 3. As, from the inward longing of the Psalmist after God, there flows inward union with him, in the midst of the trouble of the *present*, so from this there flows again assurance of the deliverance of the *future;* for God cannot leave his own people, even outwardly, in death. The man who can praise God in death, has a pledge that he will yet praise him in *life*, that the Lord will again make him participate even outwardly in his favour. The whole, therefore, depends upon this one thing, that the soul has a longing after God. Wherever this is, there is salvation *in trouble*, and salvation *after trouble*. The clause, "I shall bless thee," (*i. e.* I shall thank thee :—compare Ps. xvi. 7, xxxiv. 1), in reference to "my lips praise thee," shews that the כֵּן, which refers in reality to the whole contents of verses 2 and 3, is more immediately connected with the conclusion of verse 3. The בחי, "in my life," *i. e.* "when brought back to life or to salvation," is translated by many, "during my whole life": but in this way the connection, so full of meaning with מחיים in ver. 3, is not brought out, and, besides, the translation is not correct,—compare at Ps. xxx. 5. On the *lifting up of the hands* as the gesture of *prayer*, see Ps. xxviii. 2. The connection and the parallelism shew that the language refers to prayers of thanks. On the "name of God," "his glory as it has been manifested in his deeds":—*in* this the Psalmist, when rendering thanks, is *sunk down*:—compare at Ps. xx. 1, 5, lii. 9, liv. 1.—Ver. 5 contains the continual expression of hope of future deliverance,

which appears under the emblem of a *banquet:* compare at Ps. xxiii 5. In reference to "according to lips of joy," *i. e.* "with them," see at Ps. iii. 4.

The second strophe, is ver. 6—10. The Psalmist enjoys most intimate communion with God, and from this he has the confident assurance of the defeat of his enemies.—Ver. 6. *When I think of thee on my bed, I meditate in thee in the night watches.* Ver. 7. *For thou art a help to me, and under the shadow of thy wings I can rejoice.* Ver. 8. *My soul depends on thee, thy right hand holds me fast.* Ver. 9. *And those go down who seek after my life, they come into the depths of the earth.* Ver. 10. *They are given over to the power of the sword, they become the prey of the foxes.*—The sense of the sixth verse is: when the Psalmist awakens during the night, his every thought on God is like a meditation in him,—he sinks so deep in his reflections on the grace and compassion of God of which he has been a partaker, (ver. 7), that he cannot again fall asleep. On הגה with ב, compare at Ps. i. 2. "In the night-watches," is "throughout the *whole* night:" compare on the night-watches, Ps. xc. 4.—In the 7th verse we have the reason why the Psalmist cannot get quit of his meditation on God. On the first clause Arnd says: "But God often conceals his help under the beloved cross." On "under the shadow of thy wings, a favourite expression of David:" compare xvii. 8, xxxvi. 7, lvii. 1, lxi. 4.—In verse 8, there are the mutual relations between a believing soul and the Lord: it depends on him, and cleaves to him, like a bur to a coat, and he takes hold of it, and holds it up with his powerful right hand, so that it does not sink into the abyss of destruction and despair. On תמך with ב, to take hold of, to hold up, to hold fast, see Ps. xvii. 5. The *right hand* is the seat of strength, Ps. xviii. 35, xliv. 3, lx. 5. Arnd: "God holds heaven and earth with his hand, he will therefore be able both to hold up and to bear such a little atom of earth as thou art."—On שׁואה, "ruin," in ver. 9, compare at Ps. xxxv. 8. The common translation is, "And they who seek my soul to destruction": but בקשׁ נפשׁ needs no such addition, it stands without any such, as for example in 2 Sam. xv. 11, and according to the analogy of verse 10, we must expect an independent declaration of the destruction of the enemies in each of the two halves of the verse. *They shall come into the deep places of the earth*, as did once the fierce rebels in the days of old: compare Num. xvi. 31—34, to which David also alludes

in Ps. lvi. 16.—The Hiph. of נגר means always "to pour out." The third plural stands indefinitely, and instead of the passi ve —"Over the hands," after the verb of "*giving over*," is equivalent to "into the power." The *jackals* go after a dead body;—"they become their prey," is "they remain unburied." Compare, in reference to the fulfilment of the expectation expressed in verses 9 and 10, 2 Sam. xviii. 7, 8.

The conclusion is in ver. 11. *And the king shall rejoice in God, every one that sweareth by him shall glory, because the mouths of liars shall be stopped.* Instead of "I," the Psalmist says the "king," in order to point to the ground of his hope and confidence. That the suffix in בו refers not to God but to the king, is evident, because it is not Jehovah but Elohim that goes before, and swearing by God being common to both parties, it was only swearing by the king that is a sign of fidelity: comp. Gen. xlii. 15, 16. These, by the salvation which the Lord imparts to the king, shall have occasion to *glory*, that is, to triumph. On the rebels as liars see Ps. lxii. 4. Verses 9 and 10 shew how their mouths are stopped.

PSALM LXIV.

After a prayer for protection against the wicked, the Psalmist takes occasion to paint their machinations for the destruction of the righteous, and then describes how, when they were just upon the very point of accomplishing their purpose, through means of all the power which cunning and wickedness could command, God himself interposed, and turned the destruction upon their own head, to the terror of their friends and admirers, to the edification of the whole world, and to the joy of all the righteous.

The Psalm consists of ten verses, which are divided into two fives. At first sight, the first strophe appears to consist of six, and the second of four verses. But the fut. with a vau conv. in ver. 7, can scarcely begin a strophe; and it appears to be suitable (and we are saved from tearing asunder what is intimately and inseparably connected together,) that at the beginning of the second strophe at ver. 6, it is intimated that the completion of the wickedness and cunning of the enemies is on the eve of dealing the deadly blow.

The fundamental thought of the Psalm is, that the comple-

tion of the wickedness and cunning of the enemies is no ground for despair, but rather for joyous hope:—the nearer they are to gaining their end, the nearer are they to destruction. To those who have to contend with such wickedness, the Psalmist calls, "lift up your hearts."

Although the events of Saul's time form, in the first instance, the basis of the Psalm, as is shewn by the great prominence given throughout to *slander*, as a weapon of assault, employed by the wicked against the righteous, and although the Psalm is nearly allied to those other Psalms of an individual character which were composed by David at that time, especially to the vii. and the lii. Psalm, yet we cannot assign to it any *individual* occasion. We are prevented from so doing, first, because all the allusions are of a general character, and second, because the "I" is exchanged in verse 4 for the *innocent man.*

The authorship, which is asserted in the title to be David's, is confirmed by the resemblance, as may be seen by the exposition, which the Psalm bears to others which were composed by him. The great prominence given to *slandering* shews that the Psalm does not refer to heathen enemies.

The first strophe is ver. 1—5: May God help the righteous against the wickedness and cunning of man.—Ver. 1. *Hear, O God, my voice in my grief, protect my life against the terror of the enemy.* Ver. 2. *Conceal me from the intimacy of the wicked, from the tumult of evil-doers.* Ver. 3. *Who sharpen their tongues like the sword, and stretch as their arrow a bitter word.* Ver. 4. *To shoot in a lurking place at the innocent, suddenly they shoot at him without fear.* Ver. 5. *They strengthen for themselves an evil plan, they tell how they will lay snares, they say, who shall look at them.*—The expression, "in my sorrow," properly, "in my thought," (compare at Ps. lv. 2), shews that the prayer for help was not a superficial one, but proceeded from the deep ground of a sorely grieved heart. The "terror of the enemy," is the terror which goes forth from him, the terrible danger which he threatens. "Protect my life," shews that the Psalmist (contrary to Tholuck's view) was exposed to personal danger, to danger of life.—The סוֹד is to be taken in the sense of "intimacy," not "secret assemblies," and רִגְשׁ, in that of "tumult," and not "tumultuous crowds," is evident from the parallel passage Ps. lv. 3. The "intimacy" is found in the secret counsels for the destruction of the righteous, (see Ps. lxxxiii. 3), and the tumult in the execution of these counsels.

מרע is a standing word in Davidic Psalms. Calvin: "He recommends his case on the ground of the wickedness of the enemy; for the more unreasonably and cruelly they act towards us, the more sure may we be that God will be gracious to us."—The comparison of a slandering tongue to a *sword*, and of slander to an *arrow*, in verse 3, (comp. Ps. lvii. 4, and lix. 7, and the passages quoted there), shews that it is not ordinary slanders that are referred to, but such as, in direct violation of the 6th commandment, aim at the destruction of a neighbour, —such slanders as David had to do with in the days of Saul. "They stretch," is "they lay stretched": compare Ps. lviii. 7. "A bitter word," *i. e.* a painful, destructive word, (compare Deut. xxxii. 24, 1 Sam. xv. 32), is not in apposition: חצם is to be explained, "as their bow," and corresponds to "like the sword."—In verse 4, the slanderers, on account of their hidden cunning and dark efforts, are compared to thieving-murderers, who waylay the defenceless traveller, in a secret place, in order to destroy him: compare Ps. x. 8, 9. "Suddenly," is, "while he is thinking there is no harm." It is evident from, "who fear not God," in Ps. lv. 19, and "all men are afraid," in verse 9, that "without fear" refers to the fear of God and of his punishment.— "They strengthen for themselves an evil word, or an evil plan," in verse 5, by acute consideration and increased improvement, to which every one contributes his share. ספר stands, as in Ps. lix. 12, in its usual sense, to "recount"; every one in their secret councils makes his speech, proposes his plan. As the ראה is never used with ל of the object, we cannot translate, "them," meaning thereby, either the snares, or the wicked: למו signifies, as at the beginning of the verse, "to them," *i. e.* to hurt them. Who?—will God?—he does not trouble himself about human affairs, and therefore no man need trouble himself about him: compare Ps. lix. 7, x. 11—13.

The second strophe is from verse 6—10. Every thing is fully prepared, when God brings vengeance upon the wicked. Ver. 6. *They examine thoroughly into wickednesses "we are ready, a well matured plan," and the inside of a man and his heart is deep.* Ver. 7. *There God shoots at them with a sudden arrow; there are* THEIR *wounds!* Ver. 8. *And they are confounded, their tongue comes upon themselves, all their admirers flee away.* Ver. 9. *And all men are afraid and make known the deed of God, and understand his work.* Ver. 10. *The righteous*

shall rejoice in the Lord, and shall trust in him, and all the upright shall glory.—"They examine thoroughly into iniquities," in verse 6, (the plural עלות is used only here, and in Ps. lviii. 2), they allow no corner of these to be unexamined, that is, they make it their study to bring their wicked plans to as great perfection as possible. In the words, "*we are ready, a thoroughly matured plan,*" (properly a thoroughly searched search), the Psalmist introduces the wicked telling that, as the result of their zealous studies in wickedness, they had brought their villanous plans to perfection, and expressing joy on that account. As the תמם is always intransitive, and in particular תמנו, instead of תמונו, is so, in all the three passages in which it elsewhere occurs, we cannot translate, "we *have* completed a thoroughly matured plan." In the last words, "the inside," &c. reference is made to the greatness of the danger to which the righteous man is exposed. Human wickedness is unfathomable, it is impossible to know it, and all its wicked plans, much less then to be on our guard against them. How then will it go with the poor righteous man. "Deep" is often used in the sense of what is difficult to be searched out or known. Thus, Ez. iii. 5, "deep of speech," is, "difficult to be understood," Job xi. 8, Prov. xxv. 3. Jer. xvii. 9, is exactly parallel, "The heart is steep before all and diseased, who can know it," where "steep" occupies the place of "deep." Both are equally inaccessible. The "inside," compare at Ps. v. 9, denotes the opposite of what may *easily* be seen on the outside, and therefore there is no room for the tautology at which Clauss stumbles.—The "There" in verse 7, is when they are in the midst of their joy over their completed plan, and when they are just on the eve of carrying it into execution. Such picturesque representations of vengeance suddenly breaking out are characteristic of David's Psalms; compare for example, Ps. vii. 11. liii. 5, lvii. 6. The *arrow* of God here corresponds to the *arrow* of the wicked at verses 3 and 4; compare at Ps. vii. 13. It is evident from verse 4 that פתאם, agreeably to the accusative, belongs to the first clause. The second clause gives in an abbreviated form the substance of what we have at length in Ps. vii. 14—16. The emphasis is on the suffix: *there are* THEIR *wounds!* They were thinking of wounding the upright, but behold they are wounded themselves.—The beginning of the 8th ver. is literally, "and there they bring them to fall," the plural being used

as at Ps. lxiii. 10. "Their tongue comes upon them," inasmuch as it brings upon them the punishment and the judgment of God. From the second half of the verse to the end the Psalmist describes the salutary effects of this judgment, first upon the companions of the wicked; second, upon all men; and, finally, upon the righteous. The first, (יראה with ב, as in Ps. lix. 10) *flee*, that they may not be involved in the punishment; compare Num. xvi. 34, "And all Israel who were around them (the sons of Korah) *fled*, for they said, lest the earth swallow us up also." —In the 9th verse, men in general, occupy the middle position, between the two opposite extremes. On "they are afraid," comp. Ps. lii. 6. On the second and third clause, comp. Ps. lviii. 11, "and men shall say, verily there is a reward for the righteous, verily God judgeth on the earth." חשכיל is not "to give consideration," but "to understand:" the great mass of people obtain insight into the works and government of God, when they see the destruction of the wicked with their own eyes. On ver. 10, compare Ps. lxiii. 11.

PSALM LXV.

God gives his church abundant opportunity to praise and to thank him, he hears prayer, he forgives sin, and he bestows upon his people the good things of his house, (1—4). As God of the whole world and of nature, he manifests himself as such in the wonderful deliverances of his people, in establishing mountains (and kingdoms), in stilling the tumultuous sea and the agitated nations, so that the manifestations of his power and glory fill the whole world with reverence, (ver. 6—8). As such he manifests himself particularly, in the fertility which he, whose fountain is always full of water, imparts to the earth, by his fertilizing rain, and in the blessings of harvest, which spread abroad a universal joy (ver. 9—13).

The formal arrangement is, upon the whole, the same as in Ps. lx.: the whole consists of 14 verses, and the main body of 12, divided into three strophes, each of four verses. The only difference is, that the concluding verse here corresponds to the two verses of the title there, containing, as it does, a description of the *occasion* on which the Psalm was written, and manifesting its connection with the title by the ישירו, "they sing," with which it concludes, coresponding to the שיר, a song, with which the title ends.

The *object* of the Psalm is announced in the concluding verse. It should be sung when "the flocks are covered with lambs, and the valleys are clothed with corn." Hence the whole, from ver. 1—8, is to be considered as an *introduction*. We are led to the same result, by the circumstance that it is only the goodness of God, as seen in the blessings of harvest, that is dwelt upon at any length; while every thing else is touched upon shortly and slightly, this is carried on to the end of the Psalm; the Psalmist never returns to those general views with which the Psalm opened, and the ninth verse, with which the description of harvest begins, is of such disproportionate length as to shew that the Psalmist enters then for the first time upon his proper subject.

On the relation between the first and second portions of the Psalm, (ver. 1—8, and ver. 9—13,) Luther remarks: "Although the special intention may be to thank God for good weather and propitious seasons, yet it is the custom of the prophets, when they speak of the mercies and gifts of God of one kind, to speak also of others, especially of his highest grace: so, in the present instance, having designed to thank God for domestic government or for agriculture, the Psalmist takes a wider range, and introduces other two kinds of government." This is just as it should be: every individual gift of God should lead us to a lively consideration of all the blessings which we receive from him; and it is only when this is the case, when all the rest harmonize with the one string, that we render thanks in a suitable manner even for the one more immediately in view. It is for this reason that natural and providential blessings were so blended together at the Jewish festivals.

Although the Psalm refers to the harvest, yet it would be incorrect to maintain that it was peculiarly a song of thanksgiving for harvest, and especially to suppose that it was composed for the passover, on the second day of which the first fruits were presented in the temple, upon which harvest began. Luther says more correctly, he thanks God for "good weather and a gracious season." It may be considered as having been composed when favourable *appearances* presented themselves in reference to the harvest, when God was giving the former and the latter rain in their seasons, (Jer. v. 24), and when, in consequence of this, every thing was flourishing and growing luxuriantly. This is manifest from the *concluding verse*, according to which, the

Psalm may be considered as sung at a time, when the valleys *are clothing* themselves with corn, (not *have been clothed,*) and from ver. 9 and 10, where the Palmist speaks of rain as if he saw it just descending. Hitzig has taken altogether a wrong view, according to whom, the Psalm was composed for the Feast of Tabernacles, " when the fruits of the earth had been gathered in, and the seed, recently committed to the ground, was waiting for the early rain."

There are no traces whatever of any particular historical occasion. It is altogether without the least shadow of reason that the vile passion for historical exposition has referred the expressions in verse 9 to a peculiarly fertilizing rain, or a peculiarly fruitful year. Israel had been led, in Deut. xi. 10—17, to consider the fruitfulness of their land, and in an especial manner, the regular periodical appearance of rain, on which it depended, as a blessing bestowed upon their nation in connection with its moral state; and it is the design of our Psalm throughout to awaken these feelings in the minds of the people—a design which does not admit of special application at any particular time.

The *title* bears testimony on behalf of the Davidic authorship of the Psalm:—" To the chief musician, a Psalm of David, a song. Compare on שִׁיר " a song," = " a song of praise," the title of Ps. xlviii, xlii. 8:—a sense which is especially demanded here by the clause in the concluding verse, " they sing," standing in immediate connection with " they rejoice." The originality of the title is confirmed, by its having a place within the formal structure of the Psalm, and by the correspondence which it obviously bears to the concluding verse. Internal reasons for the Davidic authorship of the Psalm, are, the דֻּמִיָּה, an expression altogether peculiar to David, which occurs at the very beginning in the same way as it does in Ps. lxii. the individual Davidic character of ver. 4. the allusion in ver. 5 to 2 Sam. vii. 23, and, finally, the exact agreement in regard to formal arrangement between our Psalm and other Davidic Psalms, especially the lx. The language in no part refers to great and lasting national prosperity. The people are rather, as they were in the time of David, happy, and in the full enjoyment of the divine favour.

The objections against the Davidic authorship are altogether nugatory. Ewald supposes that the poem is not nearly so light and sprightly as David's Psalms generally are, and that it is

only towards the end that the style rises. But it is not in the nature of things that the tone of a poem which returns thanks for seasonable rain, or for a similar blessing, should rise above a certain height. Even in our common hymn books, there is a decided difference in this respect, according to the different seasons of the year, and special occasions, for example, Easter, for which the hymns are designed. Much more may we expect such a difference between such Psalms as the one before us, and those which were composed by David as war or victory-songs. The bounties of God, the guide of nature, as they regularly came round with the return of the seasons, are fitted to call forth rather quiet joy than loud triumph. De Wette supposes that verse 3 indicates on the part of the people a consciousness of some (?) crime, and therefore refers the Psalm to a later period than that of David. A single glance at Leviticus xvi. is sufficient to shew what use we are to make of such an assertion. In reference to the idea, that the mention of the temple in verse 4th, is unfavourable to the Davidic authorship, compare Ps. v.

The first strophe is ver. 1—4: "Compassionate, gracious, merciful, forgiving iniquity to every one daily."

Ver. 1. *Thou art praised in the silence, O God, in Zion, and to thee vows are paid.* Ver. 2. *Thou who hearest prayer, to thee all flesh comes.* Ver. 3. *Our iniquities prevail against us, our transgressions—thou forgivest them.* Ver. 4. *Blessed is the man whom thou choosest and causest to approach to thee, that he may dwell in thy courts.* Ver. 5. *We shall be satisfied with the goodness of thy house, of thy holy temple.*—The לְךָ in ver. 1, stands exactly as in Ps. lxii. 10, 11, "thine is praise," *i. e.* "thou art praised." The *praise* comes into notice in so far as it testifies of God's glory, who furnishes for it rich, and continually new materials: comp. at Ps. xxii. 3. דְּמִיָּה תְהִלָּה must be considered as a kind of compound noun, like עֲנוָה־צֶדֶק in xlv. 4: compare also Ps. lx. 3. *Silence-praise* is praise which is bound up with silence, has silence for its consequence, or has the effect of allaying that tumultuous agitation, that distressing excitement, which prevails in the soul till it has attained to a living knowledge of the glory of God: against this, his praise, which quiets all the tumult of the soul, is the only effectual remedy; the more a man praises God, the

more quiet does his soul become: compare at Ps. lxii. 1, 5, xlii. 5, and cxxxi. 1. Against the exposition, "on thee is confidence, praise," there may be urged, besides the harshness of the *asyndeton*, the fact that דמיה never signifies any thing else than "silence," and in particular never signifies "trust." The Berleb. Bible has: "It is not loud praise that corresponds to the infinite majesty of God, but a reverential *silence* before his presence, which holy souls employ in giving expression to their intensest love." To this exposition we reply, the Psalmist does *speak*. Against Ewald's "reverential and quiet song of praise, of those who contrast the infinite greatness and goodness of God, with their own unworthiness," we urge the fact that דמיה is entire silence, and also the שיר of the title and the ישירו of the concluding verse. A careful comparison of the other passages in which דמיה occurs, will be sufficient to remove all doubt as to the correctness of the above interpretation. God is praised in *Zion*, because he there unfolds the treasures of his salvation in the most perfect manner, (compare ver. 5, Ps. xlviii. 1, cxxxii. 13,) and because the only legitimate place of worship was there. Luther: "God had bound to that place all men who desired to meet with, and to worship the true God, so that although they might not be bodily present, they should be compelled with their hearts to turn and look thither. This was the case before Christ appeared. But now God has built for this purpose in Christ a greater and more glorious Zion. Wherever he is with his word and sacraments, there also is the old Zion. On this account, whoever now believes in Christ, and acknowledges him, gives thanks to the true God, in the true Zion." Those who belong to this Zion, the church, may say now for the first time with *perfect* truth: "Thine is praise, O God, in Zion." The *paying of vows* followed after salvation had been obtained, (compare at Ps. lxvi. 13), and is introduced here in this connection: by sending salvation, thou givest men reason to praise thee, and to pay their vows.—God is a living God, who hears prayers, ver. 2, he is the fulness of strength and of love: he is rich not only for a few, but for all: all to whom the name of man belongs come to him, (flesh is with the idea of weakness and need: compare at Ps. lvi. 4,) in order to draw from his inexhaustible fountain. Luther: "Whither, to *thee*? In former ages to Jerusalem, or in Zion, but now no where, except in the Lord Christ:" comp. Math. xi. 28. We cannot with Ewald understand by "all flesh," all "who at that time lived in Judea." The 5th verse, "thou

art the confidence of all the *ends of the earth,*" and the 8th verse, are decisive against this. The difficulty which has called forth this false interpretation, may be fairly set aside by the remark, that every necessity, and every want, is, though an unconscious, yet a real coming to God, a real prayer to him, who is the only helper: compare Ps. civ. 27, where all the *beasts* wait upon God, that he may give them their meat in due season, Job xxxviii. 41, where the *ravens* cry to God, and Gen. xxi. 17, where God hears Ishmael, not when he is *praying*, but when he is *crying*. We dare not, however, on this account, take up the position of Tholuck, that all prayers, even those which men address to idols, meet with acceptance from the true God.—In ver. 3, we have God praised on account of the *forgiveness of sin* which he imparts to his people. The optative exposition (Luther: "*O that thou wouldest* forgive our sins,") is as assuredly wrong as the Psalm before us is a *song of praise*: the future indicates, as in the preceding and following context, a custom. The דברי עונות *is properly matters of iniquities,*—they are a something which is too strong for me: compare at Ps. cv. 27, 1 Sam. x. 2, 2 Sam. xi. 18, 19. The iniquities are too *strong* for the people, (who here speak as *one* man, *for me*), as regards their consequences, which they are not able either to avert or to endure: compare Ps. xxxviii. 4, "Mine iniquities are gone over my head, as a heavy burden, they are too heavy for me:" Ps. xl. 12, "innumerable *evils* have compassed me about, mine iniquities have taken hold upon me:" and Ps. cxxx. 3. After "our iniquities"—transgressions have applied to them this *stronger* expression, in order that the grace of forgiveness may shine forth more gloriously,—we are to suppose a hyphen added. One would have expected, "they lay me on the ground." But God comes forward at once, and *forgives* the iniquities, which threaten destruction. Luther: "Whereas he has so gloriously celebrated that which was not so abundant at that time, as it was afterwards in Christ, how much more joyfully ought we to sing this verse, and to exult without any intermission, if we have the heart to understand, and the eyes and ears to see and hear!"—Happy are the people, ver. 4, (compare the אשרי in Ps. xxxiii. 12,) whom this God has taken into his immediate confidence! Happy we to whom this happiness has been imparted! A rich salvation, the full possession of the good things, and the gifts which God imparts to his people, is the consequence of this. The *house* of God, his temple appears here as the place where his people, without

any regard to bodily presence or absence, dwell continually beside him, and where they are cared for by him with tender love: compare at Ps. xxvii. 4, xxxvi. 8, lxxxiv. 4. The expression, "that he may inhabit thy courts," (De Wette "in the exercise of the worship of God") shews that we are not to rest satisfied with the external idea. The, "we will be satisfied," etc. contains in reality the *basis* of the declaration of blessedness. This is expressed in the form of a mutual exhortation to partake of the rich feast, which the Lord has prepared. The good things of the house of the Lord are not only "the spiritual joys of God's house," but they comprehend also the whole of the blessings which the Lord bestows upon the members of his family (Eph. ii. 19,) from the forgiveness of sins to outward mercies: compare Ps. xxxvi. 8, lxiii. 5. "The holy (place) of thy temple" (compare Ps. xlvi. 4), stands in apposition to "thy house. The קדוש is independent and emphatic, because it is in the *holiness* of the temple, that the Psalmist sees the ground on which there had been given to it such a fulness of blessings.

The second strophe, ver. 5—8, forms a transition to the third, inasmuch as, in it, prominence is given only to those manifestations of the glory of God, in which he makes himself known, as the Lord of the world and of nature.—Ver. 5. *Thou impartest to us what is terrible, in righteousness, O God, our salvation, thou, the confidence of all the ends of the earth, and of the sea of those afar off.* Ver. 6. *Who sets fast by his power the hills, is girt about with might.* Ver. 7. *Who stills the tumults of the sea, the tumults of their waves, the noise of the nations.* Ver. 8. *And the inhabitants of the ends (of the earth) are afraid at thy tokens, the outgoings of the morning and evening thou makest to rejoice.—Thou returnest for answer to us what is terrible*, ver. 5, is, "Thou impartest to us, when we are in trouble, astonishing deliverances." The answer comes in the shape of some event—a practical word. In "terrible," reference is made to such events as happened before and after the departure from Egypt, as Calvin perceived, "O Lord, thou hearest us always, so that thy power now appears in wonderful deliverances, as it did formerly when our fathers went out of Egypt." "God has preserved the church," Calvin gives this as the general sense of the expression, "not only by the common and ordinary means, but also by terrible power." The reference to such occurrences as happened in Egypt, is clearly demanded by

the parallelism and the connection, from which it is evident that only such circumstances can be meant as those by which God manifests himself as the God of the whole earth. The word נורא is used of such circumstances in Deut. x. 21, "He is thy praise, and he is thy God that hath done for thee these great and *terrible* things which thine eyes have seen," and in a remarkably similar expression of David's in 2 Sam. vii. 23:— which last passage at the same time shews that the נוראות is not an adverb but is the second accusative after תענה: comp. on ענה with two accusatives, Ewald, p. 479. The בצדק denotes the righteousness of God, the property, according to which, he gives to every one his own, as the root of those answers which on account of it are peculiar to Israel: comp. צדיק in Deut. xxxii. 4. Many expositors, without any reason, translate "in grace" or "for salvation." In the second clause the Psalmist says, that the God, so superabundantly rich for Israel, is not poor even for all the rest of the earth. God is called the confidence of all the ends of the earth, in reference to what he is *actually in himself*, not in reference to his being *acknowledged as such*. Even the rudest heathen has in God the foundation of his existence, receives from him all that is requisite for his life, and without him must perish. The knowledge of God cannot be *always* wanting in places, where he is really present. What the living God was for the whole earth even at the time when the knowledge of him was confined within the narrow limits of Canaan, was a prophecy which foretold that that knowledge would be spread abroad over the whole earth. *The sea of those afar off*, of those who dwell afar off, (compare Psalm lvi. 1,) denotes those who dwell on the most distant sea, just as "the ends of the earth" denote those who dwell on its utmost extremity. The mercies of God are co-extensive with human need. Luther: "One may run over the wide world, even to its utmost extremity, yet thou art the only foundation on which the trust of man's heart can stand and remain." Psalms xviii. 49, xxiv. 1, 2, xxii. lxviii., lvii. 9, and the prominence given to Elohim in the prayer of David, 2 Sam. vii. shew that it has been without any good reason that an inference in favour of a later date has been drawn from "the wide extent of the inhabitants of the earth, conscious of Jehovah's power."—In ver. 6, the mountains are named as being the most secure objects in nature, in the establishing and keeping fast of which, (compare in reference to the participle at Ps. xxxiii. 7), the omnipotence of God, which is prais-

ed in general, in the second clause, is exhibited in the strongest manner. The conclusion of verse 7 makes it probable that the Psalmist thought at the same time upon mountains in a figurative sense, viz. *kingdoms:* compare Ps. xlvi. 3; Jer. li. 25; 1 Kings ii. 12. Luther: "Who is he that has such a kingdom, as that there be under one single individual so many subjects, who must obey him, and so many lands and nations who are held in subjection? This can be none but God. Therefore he ought to be praised and thanked wherever this government remains. For the devil does not behold this with joy, but opposes it in all places, outwardly, through means of wicked neighbours, and inwardly, by disobedient subjects."—The connection of the quieting of the tumultuous sea, (this also is connected in Jer. v. 22—24, with the giving of rain in its season, comp. also Ps. lxxxix. 9,) with the tumultuous nations in ver. 7, appears all the more suitable, inasmuch as the sea is the usual emblem of the power of the world; compare Ps. xlvi. 3. In reference to this last expression, Luther: "Like as he stilled Pharaoh with all his people, when he stormed and raged against Israel, as if he would have devoured them. In like manner as he stilled the king of Assyria when he roared and raged against Jerusalem." Calvin thus gives the sense of ver. 8: "From the rising to the setting of the sun, God is not only *dreadful* but also the *author of joy.*" But that the fear and the joy do not stand in opposition, as might be supposed from this remark, but that the fear implies reverence, or holy awe, is evident from what follows, where "the tokens of God" manifestly mean only such tokens as are fitted to fill the mind with *reverence* and not with *terror.* The tokens of God are the manifestations of his glory, every thing by which he makes himself known as God, such as those that are named by way of example in the preceding context, and such as those by which he is described in the following verses: our verse is the point of transition from the second to the third strophe. The more lively the sense of deity is, the more susceptible is it of impressions from these signs. And even the man who, with hardened mind, suppresses those feelings of gratitude, which are due to God, cannot altogether withdraw himself from all sense of these, or from all secret misgivings in regard to them. Who, for example, is so deaf, as that the thunder, after striking upon his outward, does not penetrate his inward ear! And even though there were more exceptions

to the "they are afraid," than there appear to be, still these are so completely irregular and unnatural, that the Psalmist might well disregard them. "The outgoings of the morning and evening," (comp. on מוצא, the place of outgoing, Christol: P. III. p. 300; בקר and ערב are not places on the earth's surface, but periods of the day), are the places, the points in the heavens, from which the morning and the evening go out, the east and the west. And the east and the west stand, according to the parallelism, (*the inhabitants of the ends,*) for those who *dwell* in the east and west.

The third strophe is from ver. 9 to ver. 12: the glory of God, which manifests itself in the whole world, is revealed especially in his spreading blessing and prosperity over the whole earth, even to its most remote boundaries.—Ver. 9. *Thou visitest the earth, and sendest it a flood, thou makest it very rich, the fountain of God has plenty of water. Thou providest their corn, for thus thou providest for it.* Ver. 10. *Thou waterest its furrows, thou layest down its ploughed fields, thou makest it soft with rain, thou blessest its increase.* Ver. 11. *Thou crownest the year of thy goodness, and thy paths drop with fatness.* Ver. 12. *The pastures of the wilderness drop, and the little hills are girt round with joy.*—The verbs in ver. 9 refer, as is manifest from the interchange of preterites and futures, to something going out at the time. It is evident from the connection between the third and the second strophe, and especially between this verse and the 8th one, that הארץ is not "the land," but "the earth." On, "thou visitest the earth," Arnd: "The Holy Spirit makes use of a homely word, when, in describing the fertilizing genial rain, he terms it a visiting of the earth. When a visit is made by rich and affectionate friends, they do not come empty, but bring with them a blessing, a good gift, to testify their favour and love. Thus, although God is Lord over all, and fills heaven and earth, he does not at all times leave traces or marks of his presence. But when in time of drought he gives a gracious fertilizing shower, it is as if he paid us a visit, and brought along with him a great blessing, that we might mark his love and his goodness." The שקק is Pih, from שוק, to overflow: comp. the Hiph. in Joel ii. 24; iv. 13. The רבת is the stat. constr. properly, *there is much of the "thou makest it rich;"* comp. Ewald, p. 507. The תעשרנה is the form of the Hiph. *with* ——. Arnd: "A rich lord can by many gifts make a poor man very rich. So

the earth, were it not watered by God from above, would be very poor, and could not nourish us. But when God gives rain, he makes the land very rich." The channel, or the brook of *God,* is in opposition to the channels and brooks of earth. Arnd: "If this upper fountain does not give water from above, no fountain or stream on earth will be of any avail; yea, they are all dried up, when there is no rain." Especially in Canaan would men seek and long for this upper fountain: see Deut. xi. 11. What is said here directly of water, is applicable to salvation generally, both in a temporal and spiritual sense, compare Ps. xxxvi. 8. Arnd: "God's fountain of grace, the waters of consolation have plenty for all troubled and sad souls, so that none may go away comfortless." The suffix in דגנם refers to *men,* Ps. iv. 7; the suffix in תכינה to the *earth.* God, like a good house-holder, provides for men their corn, in providing rain for the earth to make it fruitful. Luther: "Thou art the right master-cultivator, who cultivates the land much more and much better than the farmer does. He does nothing more to it than break up the ground, and plough, and sow, and then let it lie. But God must be always attending to it with rain and heat, and must do every thing to make it grow and prosper, while the farmer lies at home and sleeps, and has done nothing except prepared the ground."—The רוה and נחת, in ver. 10 are infinitives, and not imperatives, which are not suitable either in this connection, or in a Psalm of praise. The reference to *the mere action* is enough, as the particulars are given in what precedes and follows: Ewald, 355. The *pressing down* of the furrows—גדודים is properly "cuts," in all probability a purely poetical term of the Psalmist's own formation, as the proper term is תלם—indicates the richness of the rain. The מוגג is properly to make to flow. Every thing helps to praise the paternal goodness of God. What he does in the material world, is, at the same time, a pledge and a symbol of the care with which he watches over his own people in *spiritual matters,* to which every thing admits of being applied.—As the status constr. is never used instead of the status absol. we cannot translate ver. 11, in any other way than: *the year of thy goodness,* i. e. to which all thy goodness belongs: comp. Deut. xi. 12, "A land for which the Lord thy God careth, to which the eyes of the Lord thy God are always directed, from the beginning of the year even unto the end of the year." The *crown* which God puts upon the year of his goodness, (comp. Ps. ciii. 4), is composed of the

instances of that goodness. The "fatness," is a figurative expression for good things, comp. Ps. lxiii. 5: this follows him in all his foot-steps; his rain (comp. "thou visitest," in ver. 9), creates every where blessing and plenty."—"They drop," ver. 12, with fatness, in consequence of thy visit. The "wilderness" is named as the most parched place on the earth, where the blessing is visible in the most striking manner: comp. Job xxxviii. 26, 27. The "joy" with which the little hills are girt, is that of men rendered happy at the sight of an abundant year.

The conclusion is ver. 13. *The flocks are clad with lambs and the valleys are clothed with corn; they shout for joy and sing.* The flocks are clad with lambs, i. e. are *rich* in them. The blessing of God manifests itself in the encrease of the flocks, which find rich nourishment in the pasture fertilized by the rain. On כָּרִים, only *lambs*, not *pasture*, comp. Ps. xxxvii. 20. Against the sense of *pasture*, we have particularly the article in הַצֹּאן. If this were in the accusative, and thus like בָּר, it would, like the latter word, want the article, or בָּר would have it:—and this all the more certainly, as the article in that case would mark out *the flocks* in opposition to *the corn*. The second clause of the 12th verse shews, that the subject of both the two last verbs is the "valleys"—(not *men* sing). The reference, however, to the title and to ver 8, shews that the song of the valleys does not come from themselves, but from the joyful men who inhabit them. The אַף stands, as in Ps. xviii. 48, only as a particle of connection. Ps. lx. 8, and cviii. 9, shew that the Hithpa. רוּעַ means simply to "shout for joy."

PSALM LXVI.

THE Psalm is a song of thanksgiving by the church of God, after protracted and severe trial. It is divided into three great parts. In the first, God is praised, (1—7), on account of what he does to Israel *at all times*, in the second, (8—12), on account of what he had just now done, and in the third, (13—20), the church vows that she will give thanks.

The relation in which the second division stands to the first, which is not that of something *old* to something *new*, but that of the general to the special, bears a striking resemblance to the

plan adopted in Ps. xlvi., in which the general idea is first brought out, and then, in the third strophe, the matter-of-fact is alluded to, which contained the special application. In the same way also, Ps. xlviii. and lxxvi. first describe the general relation of God to Israel, and then the individual instances of the divine grace.

All the three parts contain a significant number; the first, *seven*, which again breaks up, according to a common custom, into a *three* and *four*, the first and second together, *twelve*, and the whole three, *twenty*. The first main division is closed with a *Selah:* at the close of the second, this mark is wanting, because the division is sufficiently well indicated by the context: and for a similar reason it occurs at the end of the first sub-division of the first and also of the third part, ver. 4 and 16, in both places, as also in ver. 7, before an imperative which introduces a new address.

The Title is, *To the Chief Musician, a song of praise.* Its originality is supported by the first verse, which, if taken without the title, seems too short and abrupt, and in which the הָרִיעוּ forms a sort of parallelism with שִׁיר. The title announces neither the author, nor the occasion, nor the date of the Psalm; and modern criticism therefore is left at full liberty to indulge its diseased propensity to bring down the Psalms to as late a date as possible. It has been pretty generally affirmed, that the deliverance, celebrated in our Psalm, is the deliverance from the *Babylonish captivity*. The contents, however, are altogether against this idea. The expressions, "he suffered not our feet to slide," in ver. 9, and, "I called to him with my mouth, and a song of praise was on my tongue," *i. e.* "I had scarcely called upon him, when, by delivering me, he gave me occasion to praise him," exclude every reference to a calamity so grievous, and so protracted, as the Babylonish captivity. The detailed representation of suffering in ver. 9—12, does not contain one word about the *leading away of the people into captivity*. The temple appears in ver. 13 as standing, and there is no expression to indicate that it had been re-built: nay, it is impossible to entertain the idea of a re-built temple, inasmuch as the people express their determination to give thanks to God in the temple for their deliverance, immediately after having obtained it, and a succession of years intervened between the completing of the second temple and the return of the exiles. Finally, the idea of the captivity is excluded by verse 18th,

where the people give great prominence to their *innocence*, and affirm that God, for this reason, had heard their prayer for deliverance. The captivity in Babylon was throughout distinguished as being an affliction for sin; compare the introduction to Ps. xliv.

If we are thus compelled to take our stand on this side of the captivity, we have another reason to prevent us from assigning to the authorship a higher date than the time of Hezekiah. The, "come, behold the deeds of the Lord," in ver. 5, is literally copied from Ps. xlvi. 8; we cannot consider as accidental, the occurrence of מפעלות in both of these passages and nowhere else; in like manner, the throughout original character of Ps. xlvi. leads us to something else than a return of similar circumstances. It would therefore seem natural to take up the position which many have done, that the deliverance celebrated in our Psalm, is, as there, the deliverance from the *Assyrians*. But a closer inspection leads to a different result. The trouble and the deliverance are, with manifest design, depicted in such *general* terms,—amid a multitude of images, there is only one specific feature, namely, that it is a deliverance from the hands of enemies that is celebrated,—that it is impossible to avoid considering our Psalm as of a general character, and applying "we shall praise thee, O Lord God," to every deliverance from hostile power. And yet the Psalm manifestly stands in a certain relation to the deliverance under Hezekiah. Such Psalms, for the use of the church of all ages, were composed only at times when passing events made a deep impression on the mind. While Psalm xlvi. celebrates one great transaction, as also does Psalm lxxvi. and even Psalm lxxv. specially refers to it, the author of our Psalm was led, from the same event, to compose a song which might be suitable at all times, when something similar occurred.

The first strophe is ver. 1—7. After an exhortation to the whole earth to praise God, ver. 1—4, (compare at Psalm xlvii. 1,) there follows, in ver. 4—7, the *basis* of the same: the Lord manifests his glory in a multitude of mighty deeds, deliverances on behalf of his people, and judgments on the insolent heathen world. The Psalmist, before passing on to what is particular, selects the proper place in which it ought to be introduced, by taking a rapid glance at the mighty whole.—Ver. 1. *Shout for joy to God, all lands.* Ver. 2. *Sing the glory of his name, give glory to his praise.* Ver. 3. *Say to God, How ter-*

rible art thou in thy works, on account of the multitude of thy strength thine enemies must feign (submission) to thee. Ver. 4. *All lands worship thee, they sing to thee, they sing thy name.* Ver. 5. *Come and see the works of God, who is terrible in his deeds on the children of men.* Ver. 6. *He turns the sea into dry land, they go through the flood on foot, there we will rejoice in him.* Ver. 7. *He rules eternally by his power, his eyes spy out among the nations, the rebellious may not exalt themselves.*— On "the glory of his name" = "the glory which belongs to him according to his glorious deeds and manifestations," comp. Ps. xxix. 1, 2. The parallel passages, Jos. vii. 19, Ps. xxix. 1, Isa. xlii. 12, Jer. xiii. 16, John ix. 24, shew that we cannot translate the second clause, "make his praise glorious," but only, "give glory as his praise," or, "to his praise." כבוד, is the thing to be given, and the second object is תהלתו, comp. Ewald, p. 480. The angels give *formally* glory to God, in Ps. xxix. 9: compare "Holy, holy, holy, all lands are full of his glory," in Isa. vi.—In verses 3 and 4, we have the *words* in which the nations of the earth should give glory to God. The translation, "how terrible are thy works," is not grammatically incorrect, but, on comparing verse 5, it becomes manifest that we must translate, "how terrible art thou in thy works,"—the מעשיך, as well as the עלילה, being an accusative; comp. Ew. § 483. The "thou" is wanting, as in Ps. lxviii. 36, "dreadful, God, (art thou,) from out of thy sanctuary." In reference to "they feign," compare Ps. xviii. 44. The greatness of God's might, and the terrible nature of his deeds, are evident from the fact that all who oppose must be subject, must tamely submit, must conceal their aversion. Pharaoh's is an example of such forced submission, comp. ver. 6.—In ver. 4, "they feign," renders it necessary for us to consider "they worship" as equivalent to "*may* they worship."—The "come, see the deeds of God," in ver. 5, to which allusion is so strikingly made in John i. 46, 47, indicates the prominent place which the manifestation of the glory of God occupies before the eyes of the whole heathen world: it is not with idle phantoms but with realities that they have to do; and this is the reason why the confident hope is entertained, by the people of the revelation, that the heathen world shall be won over to God through the influence of what has happened. The church still addresses the same language, "come and see," to all, whether within or without, who are afar off. The deeds of God are *dreadful* even to those to whom

deliverance is brought. For his tremendous majesty is manifested in them, comp. Ps. lxv. 5, 8. The עַל points out the children of men as the object on which the deeds of God are performed :—the *patient* in opposition to the *agent*. The preterite הפך in ver. 6, stands, as the following future shews, in the sense of a present. The Psalmist refers to the passage through the Red Sea and the Jordan, but not as to transactions which took place and were concluded at a given period of time, but as to events which are really happening in every age. God's guidance of his people is a constant drying up of the sea and of the Jordan ; and the joy over his mighty deeds is always receiving new materials. The idea, that the sole reference is to those particular transactions, which took place at the origin of the nation, is inconsistent with what goes before, " Come and see the deeds of the Lord," which implies that it is something actually present that is referred to, with the entirely general contents of verse 7, with the future יעברו following immediately the preterite, and lastly, even although this in every case could be accounted for by a realization of past events, with the נשמחה which can be translated in no other way than by " we *will* rejoice," (comp. Ps. xlii. 4, lv. 2), a resolution to do that for which God is continually giving rich opportunity, and which does not admit, except in a case of absolute necessity, of being taken as a resolution adopted by the nation in an absolutely general sense. Moreover, there is all the less reason to maintain, in spite of all these arguments, the reference to past events, inasmuch as the deliverances which took place in the days of old, are in several passages considered as pledges of deliverances to come, and the succeeding events of God's gracious providence are described in figurative language borrowed from former events: comp. for example, Is. xi. 15, 16, where the drying up of the Red Sea and of the Euphrates, are spoken of as events which were expected to take place, Zech x. 11, " And the Lord passes through the sea, affliction, and smites the waves in the sea, and all the floods of the Nile shall be put to shame," and the Christology on these passages, especially on the last. If the sense of the verse in general be correctly determined, there remains no reason for departing from the usual sense in regard to " the flood," by which is thus meant the Euphrates :—especially, as in Is. xi. 15, the Euphrates is substituted in room of the little Jordan, and in Zech. x. 11, the Nile is named for the purpose of announcing that the wonder at the Jordan was to be repeated *on a greater*

scale. "There,"—"on the theatre of these glorious transactions." "We *will* rejoice," is an energetic expression for "we *may* rejoice."—The expression, "his eyes spy among the heathen," ver. 7 indicates that the self-sufficiency of earthly power is only *apparent.* God from his high watch tower *beholds* every thing, guides every thing, brings down every haughty effort, which may be made against himself, or against his church. In the last clause, the expression assumes a hortatory character: "they may not exalt themselves," *i. e.* "I would advise them not to do so." For the contest against Omnipotence must bring evil upon them, and pride comes before a fall, as surely as there is a God in heaven. Compare the אל in Ps. xxxiv. 5, xli. 2, l. 3. The לְמַן shews that what they had undertaken, with a view to their own advantage, had turned out to their own loss: Ps. lviii. 7, lxiv. 5. Instead of the Hiph. of the verb רוּם to which we must supply *the head,* or some similar word, (Ps. cx. 7, lxvii. 4), the Masorites read the Kal רָם—this, however, is unsuitable, as it does not express the idea of *action.*

The second strophe is ver. 8—12. The constant use of the preterites, throughout this passage, makes it evident that we have here a description of some special trouble and deliverance, in which had been manifested the glory which had been described in general terms in the preceding verses. Ver. 8. *Praise ye nations our God, and cause the voice of his praise to be heard.* Ver. 9. *Who putteth our soul into life, and does not suffer our foot to slide.* Ver. 10. *For thou didst prove us, O God, thou didst purify us as silver is purified.* Ver. 11. *Thou broughtest us into the net, thou laidest affliction upon our loins.* Ver. 12. *Thou didst let men ride upon our heads, we came into fire and into water, and thou didst lead us out to affluence.*—In ver. 9 the calamity is represented as a *death,* and the deliverance as a *putting of the soul into life*—a revivification: comp. Ps. xxx. 3, "thou hast brought up my soul from hell," and at Ps. lxiii. 3. In reference to the "sliding," see Ps. xv. 5, lv. 22. —On "thou didst prove us," ver. 10, the Berleb Bible: "Thou hast by many heats of trouble tried the worth and the steadfastness of our faith, hope and patience, as men examine metals by the fire": compare Zech. xiii. 9, 1 Pet. i. 7. The "thou didst purify us," shews that the protestation of innocence in ver. 18th, has reference only to *the fundamental aim,* and does not exclude manifold sins of infirmity, the existence of which justified the ap-

pointment of the divine chastisement. The purification separates the dross: comp. Isa. i. 25, "I will purify, as with prepared water, all thy dross, and I will take away all thy tin," Zech. xiii. 9. *Silver* requires a particularly continuous and repeated purification: comp. Ps. xii. 6; Isa. xlviii. 10, "I have refined thee, but not as silver, I have chosen thee in the furnace of affliction."—The מעוקה, in ver. 11, is *straitness, oppression, sorrow:* compare עקה in Ps. lv. 3. The *loins* are named as the seat of *strength:* comp. Deut. xxxiii. 11; Ps. lxix. 23, and Gesen. Thes. When they are weakened, the strength generally is gone, and the man is weak and miserable. Some translate erroneously: *straitening, oppressing fetters;* others: *an oppressing burden.* But *fetters* are not put on the loins, and loins do not carry burdens.—In verse 12th, the *head* is named as the noblest part, without strict regard to whether, in the case of beasts, the rider sits on the head or not. In reference to אנוש, comp. at Ps. viii. 4. The more miserable the *master* is, the more oppressive is the servitude. On "we came into fire and water," comp. Isa. xliii. 2. The רויה occurs only here and in Ps. xxiii. 5. Calvin: "The sum is, although God may chastise severely his own people by temporal punishments, yet he always gives them a happy and joyful *issue.*" Arnd: "Many thousands of pious Israelites, under the Old Testament, and many thousands of Christians, under the New, have been literally delivered out of such troubles, but many thousands have had to lay down their lives, whom God has delivered and brought to life as regards their soul, as the pious martyr Babylas said when he was led to death: 'Be now joyous, O my soul, the Lord is doing good to thee.'"

The third strophe is from ver. 13 to 20. Calvin: "The sense is, the glory of God would be unworthily suppressed, if, as often as he stands by us in trouble, our *thanksgivings* did not follow upon our obtaining deliverance." Instead of the "we," which occurs in the preceding paragraph, we have here "I." The speaker cannot be the Psalmist, or "every particular heart." Against this we have the magnificent character of the sacrifices, and the circumstance that the trouble and the deliverance which are here appropriated to one individual, are manifestly the same, as what are spoken of in the preceding part of the Psalm, as belonging to the *whole.* In like manner, it cannot be king Hezekiah, because the general character of the whole Psalm is against such a historical interpretation. The speaker is rather

an ideal person, the personification of the people, the "angel of the congregation." For it is evident from the address to the fearers of God, in ver. 16th, that we cannot exactly say that it is the *people* who speak. Similar personifications of the people are frequent: comp. for example, Ps. lx., lxv. 3.—Ver. 13. *I will come into thy house with burnt offerings, I will pay to thee my vows.* Ver. 14. *Which my lips have uttered, and my mouth hath spoken in my trouble.* Ver. 15. *I will bring to thee burnt offerings of fat lambs with the smoke of rams, I will offer bullocks with goats.*—Ver. 16. *Come, hear, and let me tell, all ye that fear God, what he hath done to my soul.* Ver. 17. *I cried to him with my mouth, and a song of praise was under my tongue.* Ver. 18. *Had I regarded iniquity in my heart, the Lord would not have heard me.* Ver. 19. *But the Lord has heard me and marked my supplication.* Ver. 20. *Blessed be God, who has not removed my prayer nor his grace from me.*—This last strophe, like the first, is *complete* in seven verses: the twentieth is to be considered as a *conclusion:* and the strophe like the first one is divided into two parts, consisting, the one of four, and the other of three verses.—The outward offerings, in ver. 13—15, are to be considered only as embodiment of the gifts of the heart. The soul is the thanksgiving of the heart. *Vows* have *burnt offerings* for their subject matter. The full enumeration of the animals, to be offered in sacrifice, shews the zeal, with which the thanks and the offerings are given.—The פצה in ver. 14, is "to open the mouth wide," and, secondarily, "to talk," Job xxxv. 16. The expression indicates the *distress* which called forth the vow, so that the פצה contains in it the expression of the second clause,—*in my trouble.*—מיחים, *fat,* in ver. 15, is *fat sheep.* The *smoke of rams,* (used only here in this sense: in other passages always of incense), is the kindled fat of the rams. The עשה, *to make,* then *to prepare, to set in order,* is frequently used of the bringing of offerings—In ver. 16—19, the reference to the *occasion* of rendering thanks to God, namely, the answer which had been vouchsafed to the speaker, prepared the way for passing on to the leading idea of this paragraph, viz. the emphatic declaration *that this answer had been vouchsafed to him only on the ground of his innocence,* the didactic and hortatory tendency of which is only slightly veiled, viz. that there is no way to salvation except that of well doing. The soul is named in ver. 16th, because it had been exposed to danger:

comp. ver. 9.—The רומם in ver. 17, is a noun,—*exaltation, praise*: see its plural, Ps. cxlix. 6. "Under my tongue," as at Ps. x. 7, indicates the *fulness* of the song of praise. As soon as the Psalmist cried, he got occasion, through the deliverance vouchsafed, to praise God: comp. Ps. xviii. 3, "I cried unto the Lord, and I was delivered from my enemies," Ps. xxxiv. 4—6. We cannot translate, "I cried, etc. and now there is"; for the reference to the *present* would have been clearly intimated. According to the analogy of the first clause, the preterite only must be supplied also in the second. Even the *deliverance* itself belongs now to the past. Much less however can we translate: "I praised God in confident *expectation* of his help." For in this case, no account would have been given of the *result*; the result, however, throughout the following verses is spoken of as having been obtained.—The following are parallel passages to verse 18th: Job xv. 29, "The Lord is far from the wicked, and he hears the prayer of the righteous;" John ix. 13; Isaiah i. 15, "Though ye pray ever so much, I will not hear you, your hands are full of blood;" Isa. lix. 2, 3, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear, for your hands are defiled with blood, and your fingers with iniquity;" 1 John iii. 21 "If our heart condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him:" compare on the connection between righteousness and salvation, Ps. xvii, xviii, xxxiv. 11. The ראה is, as at Gen. xx. 10, "to have before the eyes." The און is always *unrighteousness, wickedness*, never *vanity*, in the sense of *false gods*. The exposition, "if the design of my prayer had been directed to any thing evil," has originated in theological views. The language does not refer at all to the *object* of the prayer, but it intimates that the fundamental condition of the answer consisted in this, that notwithstanding all weakness, the inward fundamental aim of the soul is still pure and blameless, that the heart is entirely free from all secret wickedness—*recondita malitia.—But God has heard*, etc. ver. 19, and therefore has shewn that this hindrance to salvation does not exist in my case.—Ver. 20th, if given in full, would have been, "Who has not removed my prayer *from him*, and his grace from me."

PSALM LXVII.

The church expresses a wish to God that he would impart to her blessing and salvation, in order that the manifestation of his grace, in his guidance of his people, may bring all the heathen to him: verses 2 and 3. This wish depends on the firm basis of the word and the deeds of God; and the *confident assurance,* (verses 4 and 5) therefore stands in its proper place, that the nations in future shall praise the Lord, on account of his righteous and good government, with which they become acquainted in the first instance, from his conduct towards his own *people.* In verses 6—8 the church grounds this confidence, specially on a blessing enjoyed at the present time, namely, the rich *harvest* which God grants to his people.

The only reference to a matter of fact contained in the Psalm, viz: "the land gave its increase," is sufficient to determine the occasion on which it was composed: the title, *To the Chief Musician, for instrumental music, a song of praise,* is altogether general; compare on שִׁיר at Psalm lxv. The Psalm was composed on the completion of *harvest;* and that it was designed for the temple service, is obvious from the title, "to the chief musician," and from the reference to the priestly blessing in ver. 1st.

The Psalm contains the complete number of seven verses, which is divided, as generally, into a four and a three. The second part is separated from the first, by this, that the special blessing of God, presently enjoyed, is first made mention of in it—a blessing which had rendered vivid in the minds of men the thought of the Psalm, "that the blessing of God upon Israel shall at a future time allure to him all the nations of the earth." By this thought the Psalm is connected with the *preceding one*: and it is assuredly for this reason that the two have been associated together. The same thought which had been called forth by a deliverance of the people, is here suggested by the usual operations of nature. Every manifestation of the power and grace of God awakens in Israel the hope, that the unnatural relation, in which the heathen stand towards him shall, in future, cease to exist.

The constant use of the general name of God, Elohim, has been occasioned by the contents of the Psalm, which announce the conversion of all the nations of the earth. The name Jehovah

stands in reality every where *along side* of it, and the Elohim only gives prominence to the idea of the universality which is admissible along side of the greatest limitation, but on the ground of this was frequently *misunderstood.* The word Elohim must have been designed to recall this idea always afresh to the minds of the people: comp. the Beitr. P. II. p. 299, 312.

The first part of the first strophe is ver. 1 and 2.—Ver. 1. *May God be gracious to us, and bless us, may he cause his face to shine with us.* Ver. 2. *That thy way may be known upon the earth, thy salvation among all nations.* The Psalmist at first *speaks of God,* because he confines himself strictly to the blessing of Moses, Num. vi. 24, 25; but as soon as he leaves it, he *addresses* God. The wish in ver. 1, is for grace and blessing, in every respect. The sixth verse renders it manifest that *temporal* blessings are not excluded, but that these are *in the first instance* referred to; compare also the expansion in Deut. xxviii. 1—14. In the fullest sense, however, (and we may say this both of the prayer and of the design of it), the fulfilment is only in *Christ.* It is only after God has imparted all the blessings of grace and salvation in him to his own people, that there follow really and comprehensively those effects upon the heathen world which are the object of the Psalmist's wishes and hopes. In reference to the light and the shining of the face of God, comp. at Ps. iv. 6, xxxi. 16. Instead of the "upon" of the priestly blessing, we have here "with,"— the אֵת being used exactly as it is in Gen. iv. 1,—so that his shining countenance may guide us along our way.—On ver. 2, Calvin says: "The prophet wishes, that the favour of God towards the chosen people may become visible, in order that, by its splendour, it may lead the heathen to the hope of sharing in it." The way of God is his procedure: from his guiding of Israel, the heathen shall know how God *acts,* what are those treasures of salvation which are laid up with him for his people; as, even at the present time, there are not more powerful means of bringing the world to God, than the perception of the gifts which he imparts to the living members of his church: comp. Ps. xxv. 10, "all the *ways* of God are grace and truth": ciii. 7, "He has made known his *ways* to Moses, his deeds to the children of Israel." The parallel term, "his salvation," is decisive against the translation, "his religion": comp. Ps. xcvi. 2, xcviii. 2. The

thought, that the blessings of Israel shall exert an attractive influence on heathen nations, occurs also in the promises made to the patriarchs, Gen. xxii. 18, xxvi. 4, " And all the nations of the earth shall be blessed in thy seed," *i. e.* they wish for, and they earnestly desire for themselves the lot of Israel as the highest good, and this wish shall be the means of their obtaining the blessing, (*to be blessed,* Niph. Gen. xii. 3, xviii. 18), inasmuch as it will lead them to the author of the blessing. Isa. lx. 3 also is parallel : " and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The second part of the first strophe is ver. 3 and 5.—Ver. 3. *The nations shall praise thee, O God, all the nations shall praise thee.* Ver. 4. *The nations shall be glad and shout for joy, because thou judgest the people righteously, and guidest the nations upon earth.* There is first an announcement of the future conversion of the nations, and then a reference to the basis of this. This last is to be supplemented from ver. 1 and 2 :—because, *as the example of Israel shews,* or as they see from the experience of Israel. Calvin saw that, according to the expression and connection, the language refers only to these nations who have submitted to the dominion of the Lord, and who have spoken as at Isa. ii. 3. God acts judicially every time he imparts salvation. As an expansion of " he judges," we may refer to what is said in Ps. lxvii. 12—14, of the judicial conduct of Messiah. On מישור, properly, " even," then " evenness," in a moral sense, in the accusative here, as מישרים in Ps. lviii. 1, comp. at Ps. xlv. 6. On " thou guidest," comp. Isa. lviii. 11, " And the Lord guides thee continually and satisfies thy soul in drought."

The second strophe is ver. 5—7.—Ver. 5. *Nations shall praise thee, O God, all the nations shall praise thee.* Ver. 6. *The land hath given its increase, God, our God, blesses us.* Ver. 7. *God blesses us, and all the ends of the earth shall fear him.*—*For* ought in reality to be supplied before ver. 6. The Psalmist tells us here what it was that had given him occasion and ground for his hope that the heathen, at a future time, should praise the Lord. First, a special event, which had just occurred, and which is expressed in the preter. tense; and, second, *a general truth* which had received from that event a recent confirmation, and, in the annunciation of which, the future tense is employed. The words in which the first is represented are borrowed from Lev. xxvi. 4 so designedly literal, as to ren-

der it manifest that attention was designed to be directed to the faithfulness of God in fulfilling his promises: " And I give you rain in due season, and *the land gives its increase*, and the trees of the fields give their fruit,"—a reference which refutes the idea that the הארץ here denotes the whole earth, (the " *our* God" serves the same purpose), and that the fruit of the land is a figurative expression for blessings generally. In reference to this thought, Calvin: " We must maintain, that as often as God adorned that ancient people with his benefits, he, at the same time, shone upon the whole world with a burning torch, so as to allure the heathen to seek him." In ver. 7, " God blesses us," is repeated for the purpose of connecting immediately together cause and effect:—" And *because* God blesses us," etc.

PSALM LXVIII.

The Psalmist, in ver. 1—6, praises the Lord as the Saviour of the righteous, and the destroyer of the wicked. Then he casts his eye upon the grand manifestations of his almighty grace on behalf of his people, as seen in their history. First, in verses 7—10, what he did for them when he led them through the wilderness, until he brought them to the promised land. Next, in ver. 11—14, the victory and the happy peace which he granted to his people in the time of the judges, until the erection of the sanctuary on Mount Zion. Then, ver. 15—19, the Lord has chosen Zion, which, in spite of all the assaults of the world, he will never forsake, and where he sits enthroned in the sanctuary, with all the fulness of his might: *he has just made himself known as the God of Zion, in the victories gained over the enemies of his people.* Having arrived at this point, the Psalmist in ver. 20—23, turns (the point of transition is really the 19th verse) back from what is special to what is general, so that the former is enclosed within the latter; " God annihilates his own and his people's enemies." Next there follows, in ver. 24—27, the description of the triumphal procession in celebration of the victory. In ver. 28—34, there follows, as based on what God has done at the present time, the *prophetic hope* of the conversion of all the *heathen* to this glorious God of Israel; and in ver. 32—35, all the kingdoms of the world are exhorted to praise this God.—

It is manifest that in these two last strophes, there is to be found the reason why the Psalm has been annexed to the two preceding ones, in which the hope is expressed, that what God had done for Israel, would operate effectually on the heathen nations.

The originality of the title is supported by the שִׁירוּ and the זַמְּרוּ, in verse 4, the שִׁרִים and the נְגִנִים in ver. 25, and the שִׁירוּ and זַמְּרוּ, in verse 32, in relation obviously to מִזְמוֹר שִׁיר. As regards the formal arrangement, there are seven strophes, each of four verses, corresponding to an introduction of *seven* verses. The seven is, as usual, divided into three and four. At the end of the third strophe, there occurs an intercalary verse, ver. 19th, (as is often the case, for example in Ps. xxii. xlii.), in order that the chief division may be indicated by the number 20: the whole 36[a] verses contain three twelves. This intercalary verse is marked out as a concluding verse, by its striking resemblance to the conclusion of the whole, verse 35.

The title bears simply the announcement that the Psalm was composed by David, and set apart by him for the public service: but is silent as to the *occasion* for which it was more immediately designed. For determining this last point, we have thus nothing to look to except internal reasons. Many expositors, and latterly Stier, have come to the conclusion, that the Psalm was written on the occasion when the ark of the covenant was placed on Mount Zion: comp. at Ps. xxiv. Others again have adopted the idea, that the occasion must have been the termination of some war, when the ark was brought back again to the holy mountain. This last view is the correct one. A strong argument in its favour is drawn from the circumstance, that God is throughout celebrated too decidedly as the *Lord of battle* and of *victory*. The introductory clause, "God arises, his enemies scattered, and they who hate him flee before him," gives forth the *fundamental tone*, and the subject of the whole Psalm; while, at the same time, in a Psalm sung at the restoration of the ark of the covenant, and of such a length, *other* subjects also would be introduced. Farther, we are led to a *victory* as the occasion, by the 18th verse, which, like the 6th verse of Psalm

[a] These remarks are founded on the Hebrew mode of numbering the verses. The title being marked ver. 1st, the 19th verse in the English translation is the 20th verse in the Hebrew Bible, and the 35th, the 36th.

lxvii. " the earth gave its increase." announces the matter of fact which called forth the Psalm, and which ought to be considered as supplementary to the title, and should properly be printed in large characters. Then we have the epithets which are applied in ver. 27 to Benjamin and Judah, and, finally, the close adaptation to the *victory-song* of Deborah:—inasmuch as the author, in ver. 7 and 8, at the very beginning of his chief division, refers literally to the beginning of the chief division of this song, he declares, as distinctly as possible, that he walks in the *footsteps* of Deborah, and that his song is to be considered as a continuation or echo of hers, exactly, as in the obviously designed reference, in the opening verse of the Psalm, to the language of Moses, it is intimated, that the text and the subject of the whole are taken from him.

We have two data to guide us in our enquiry, as to what particular battle and victory the triumphal procession belongs, which, according to ver. 24—27, advanced to the holy place, as celebrated in this Psalm. First, the Psalm must have been composed at a time when the holy place was actually in existence on Mount Zion, (ver. 15, 16, 29, 35). The choice is thus very much narrowed. There remain only two great victories, the Syrian-Edomite, and the Ammonitic-Syrian. Second, in the war referred to in this Psalm, the *ark of the covenant* must have been in the field, according to ver. 1 and 24. It is evident from 2 Sam. xi. 11, that this was the case in the Ammonitic war. We may therefore with great probability conclude, that the Psalm was composed after the capture of Rabbah, (2 Sam. xii. 26—31), which terminated that war, the most dangerous with which David had to do. It was quite in accordance with David's usual manner to celebrate a great religious festival at the close of such a war. The character of conclusiveness which our Psalm so manifestly bears, is in favour of this view. That war was the last important external war in which David engaged, and, from existing circumstances, he might pretty confidently conclude that it would be so. The name of Solomon, which soon after this he gave to his son, shews that he considered peace as now secured for a long time.

Modern criticism has unwarrantably attacked this Psalm. Many, with Ewald at their head, would bring it down to a period after the captivity: a mistake well fitted to fill the mind with astonishment! The character of the language

and of the description, which Amyraldus[a] first characterized in very striking language, is sufficient to prove this. Boettcher (Proben. p. 64,) says: "From its antique language, its impressive descriptions, the fresh and powerful tone of its poetry, it is assuredly one of the most ancient monuments of Hebrew poetry." Hitzig: "Before every thing else, the Psalm, to an attentive reader, conveys the impression of the highest originality.... The poem is thus assuredly as remarkable for its antiquity as for its originality; for the later writers could avail themselves of the use of models, and they have actually used them and imitated them." The idea of Ewald, which he makes use of to counteract these considerations, viz. that the Psalm is made up of a series of splendid passages from poems now lost, must be characterized as merely an arbitrary one, at least so long as not one single passage can be pointed out, as borrowed by the author from any of those pieces at present in our possession, which were composed after the time of David. The distance between those pretendedly *borrowed* passages, and others where the sense is plain and easy, occurs in the same way, for example, in Ps. xviii., which even Ewald allows to be genuine.—There is a close connection between that Psalm and the one now before us, so much so, that the description given by Amyraldus applies with equal truth to both; there are also characteristic references in particular expressions to other Davidic Psalms, and to these alone; compare the exposition.

But the reasons, drawn from *the matters of fact* referred to in the Psalm are much more decisive. It is of great importance here, that, according to ver. 27, Zabulon and Naphtali take part in the procession, next after Judah and Benjamin. After the captivity, some of the descendants of the ten tribes might be found united with Judah, but assuredly there could be no such thing as the distinct tribes of Zabulon and Naphtali with their princes. During the whole period when the two divided kingdoms existed in a state of juxtaposition to each other, there could be no union between Benjamin and Judah and Zabulon and Naphtali; and even though they were sometimes *united*, (a supposition on which Hitzig would interpret the 27th verse,) yet,

[a] "There are in it poetic descriptions, and bold metaphors, frequent apostrophes, magnificent prosopopœias, and words which are of rare occurrence, and well selected, and therefore not easily understood.—It has also others which are quite easy; it has doctrines sufficiently well explained to be understood and expressed in ordinary language."

apart from the consideration, that next to Judah, Ephraim was the tribe that would have been named, and that the naming of the northern and southern tribes is equivalent to naming a part instead of the whole, especially when Ps. lx. 7 is compared, it is utterly impossible that these tribes could ever have marched in company as part of a triumphal procession into Jerusalem. We must, moreover, go back from the division of the kingdom to the time of David. For under Solomon there were no such war and victory as the Psalm before us refers to. Farther, the epithets applied to Judah and Benjamin, in verse 27, can be explained only from the relations which existed in the time of David: the mention of Egypt as representing the power of the heathen world, shews that the Psalm was composed before the rise of the great Asiatic monarchies, especially the Assyrian: Israel appears everywhere as a warlike and victorious nation, (compare especially ver. 21—23), and an event such as that which, according to verse 18, formed the subject matter of the Psalm, could not take place subsequent to the captivity.

The reasons which have been urged *against* the Davidic authorship of the Psalm are very trifling. In reference to the mention of the *temple* in verse 29, compare at Ps. v. 7. That in ver. 30 and 31 there are no traces whatever of such hostile relations towards Egypt as did not exist in David's time, and that Egypt is named simply as representing the might of the world as in rebellion against God, which it did in David's time, and continued to do until the rise of the great Assyrian monarchy, is evident from the circumstance that Cush, which never was in a state of hostility to Israel, is named next after Egypt.

The *Introduction* contains first the title, after that the praise of God, as the Almighty destroyer of the wicked, and the deliverer of the just, (ver. 1—3), and finally, the exhortation to praise him as the helper of all the miserable, (ver. 4—6).—Title. *To the Chief Musician, by David, a song of praise.* Ver. 1. *God arises, his enemies are scattered, and those that hate him flee before him.* Ver. 2. *As smoke vanishes, thou makest them to vanish, as wax melts before the fire, the wicked perish before God.* Ver. 3. *And the righteous are glad, they shout for joy before God, and exult for gladness.*—Ver. 4. *Sing to God, sing praise to his name, make a way for him, who rideth forward in the deserts, he is called Lord, and rejoice before him.* Ver. 5.

Father of the orphans, and judge of the widows is God, in his holy habitation. Ver. 6. *God makes the solitary to dwell in houses, he brings out the prisoners to prosperity, yet the rebels inhabit a dry land.* On verse 1, Calvin: "This verse forms as it were the *preface,* in which David announces the subject on which he is to speak throughout the Psalm. The substance is: though God *rest* for a time while the ungodly cruelly and boldly oppress the church, yet at last he rises up as the avenger; and the faithful have sufficient protection in his help, as soon as he only stretches out his hand against the ungodly." As the preceding Psalm rises on the basis of the Mosaic blessing, the present one is closely related to the words which according to Num. x. 35, Moses uttered on the setting forward of the ark of the covenant, "Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." There is all the greater propriety in this reference, inasmuch as these words were spoken for all times, and were designed to inspire with courage in every age the little flock in presence of a whole hostile world: one single look at the *ark of the covenant,* whose place, under the New Testament, Christ occupies (compare Christology, Part III. on Jer. iii. 16), and all enemies sink down into nothing. There are only two variations from the fundamental passage. 1. What Moses expressed in the form of a prayer—*arise,*—David expresses in the form of an invariable sequence: *he rises = he needs only to rise.* Several interpreters translate erroneously: "May he arise": David in this case would assuredly have written קוּמָה: the language, moreover, in the following verses, is not that of prayer, but of affirmation. 2. Instead of *Jehovah,* David uses *Elohim;* and this name is the one which is generally used throughout the Psalm; Jehovah occurs only twice, in ver. 16 and 20, and Jah twice, in ver. 4 and 18. The reason of this has been given in the *Beitrage, 3,* p. 299. It lies in the misuse of the name Jehovah, which changed the name stronger in and for itself, into the weaker. It was also remarked in the same place, that in such passages Jehovah is in the back ground, and that the simple *Elohim* is equivalent to *Jehovah Elohim*: comp. the *Jah Elohim* in ver. 18th.—Tholuck has given a correct view of the contents of this verse, "as the great theme, which is continually being repeated, always under new forms, in the history of the church of God upon earth, until the final judgment shall comprehend and complete all earlier judgments of God." Luther,

after Augustine, has given great prominence to the verification which the verse received at the resurrection of Christ: "When Christ died, God acted as if he were asleep and did not see the raging Jews, he permitted them to gather strength and to assemble, and the poor disciples to flee and be scattered. But when the Jews thought that they had gained the victory, now that Christ was laid in the grave, God awakes and calls Christ from the dead. Then the tables are turned: the disciples assemble, the Jews divide, some to grace who believe, others to wrath who are destroyed by the Romans." What happened to the keepers at the sepulchre, (Matt. xxviii. 4), was a remarkable illustration of the contents of this verse. The Berleb. Bible: "St. Antonius, as Athanasius relates, is reported to have found great benefit from these two verses when he was assailed by the Devil. And there is no doubt that one may make very important use of them, in each and every assault and temptation of the evil one, when we let ourselves be brought under his power.....Ah! that we would only permit him (God) to rise up! But we often suppress his work within us. Hence it is no wonder that the work of our salvation goes forward so slowly."—Luther on verse 2: "Two beautiful emblems, smoke and wax; the smoke disappears before the wind, the wax before the fire. It is most contemptuous to compare, to smoke, and wax, such mighty enemies, who think that they can combat heaven and earth." For the sake of the similarity in the termination, we have the rare instead of the usual form (הֲנָדֵף) of the infinitive in Niphal of נדף (the word is used in a similar relation in Ps. i. 4); in like manner the *Nun* is retained in תנדף, and for the same reason the suffix is dropped, which could be easily spared, referring to the haters of God: compare on the omission of the suffix, for similar reasons, Ps. xl. 3, lii. 6. The image of *wax* is employed also in Ps. xxii. 14. It appears that, in this and in the following verse, there is a reference to the *conclusion* of the song of Deborah, verse 31: "So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might:" just as at the beginning of the main division there is a reference to the beginning of the same song.—By the "righteous" in verse 3, in opposition to the "wicked," in verse 2, the Psalmist means, undoubtedly, according to the occasion of the Psalm, in the first instance, Israel in reference to their heathen enemies. We are not, however, on this account, to imagine that he considered

every Israelite after the flesh to be a righteous man: compare the introduction to Ps. ix. The *wicked* among the Israelites are, on the contrary, by this very description of those to whom the salvation of God is appointed, excluded from the promise, and thrown into the region of the *threatening*. The לִפְנֵי stands in opposition to מִפְּנֵי in verse 1 and 2. Destruction goes forth from the angry face of God against the wicked, the righteous rejoice *before* his gracious face.—The exhortation to praise God, in ver. 4, first rises out of the representation of his glory in ver. 1—3, and has afterwards a wider basis assigned to it in ver. 5 and 6. On "his name," comp. Ps. lxvi. 1. In the phrase, *make a way* (סלל is "to throw up a military road," "to make a way,") *for him who rides forward in the deserts*, (רכב is used as at ver. 33, where ב marks the ground rode over), there lies at bottom a spiritual application of the march through the wilderness, to which reference is made in the first verse, and which the Psalmist describes at length in ver. 7—9. God always goes at the head of his people through the deserts[a] of *suffering* and *need*; in every wilderness of trouble they find in him a true leader. Verses 5 and 6 are to be considered as the expansion of "riding through the deserts," and leave no room for doubt as to the meaning of that expression. Comp. on similar spiritual applications of the march through the wilderness, the Christology, P. III. on Hos. ii. 16, and also the observations made on Ps. lxvi. 6. The *preparing of the way* before the heavenly king, by which we open up the way, so that he comes in to us, in the wilderness of life, and guides us in it, can be nothing else, in this passage, than *songs of praise*, the joyful recognition of his mighty deeds and of his glory; for it is of this only that the Psalmist speaks in the preceding and following verses. Comp. Psalm L. 15, 23. Isaiah xl. 3, 4, alludes to our passage, where, however, the preparation of the way is that of *repentance*, and Mal. iii. 1 refers again to Isaiah. "His name is in Jah" = "he is called Jah": comp, on the ב, Ewald, § 521. The name Jah, a contraction of Jehovah, is first used in the song of Moses, Ex. xv. 2; and there can be no doubt that this passage is to be considered as the proper fundamental passage to all the rest. The name did not come into common use, but was generally taken only from that

[a] Compare in reference to ערבה the author's treatise on Balaam, p. 230. ערבה, in a geographical sense, is the heart of the country through which the Israelites moved during the forty years' journey.

passage. For otherwise we would not find it occurring only in expressions of a highly poetic character. Stier has correctly remarked that *Jah*, as the concentration of Jehovah, is the more emphatic term. At all events, there is less regard paid here to the derivation and original sense of the name, than there is to the fulness of associations connected with it throughout the whole course of time.—In verses 5 and 6, we have the basis of the exhortation in ver. 4, to praise God, in the reference made to the glory of God; and, at the same time, an explanation and developement of the clause, "he rides forward in the deserts." "The import is," says Calvin, "by whatever kind of troubles we are assailed, let it be our consolation that we are in the hands of God, who is able to ease our pains and to unburden us of our cares. And even though the ungodly prosper for a while, yet, in the end, those very events, which seem to be prosperous, will work out their ruin." Arnd: "And the meaning of the Holy Ghost is, that God the Lord is a gracious, a friendly God and King, whose first, highest, and principal work it is, to give most attention to the *miserabiles personæ*, that is, to those persons who ought to be most pitied because they are helpless and comfortless. Great potentates in the world do not act thus: they respect the noblest and the richest in the land, the men who may adorn their court and strengthen their power and authority. But the highest glory of God is to compassionate the miserable." That by the *widows*, etc., we are not exactly to understand *Israel*, is evident from the plural, from those passages in the law, in which widows and orphans, in the proper sense, are represented as objects of peculiar regard to God, and are entrusted as such to the care of the righteous, (compare for example Deut. x. 18, Ex. xxii. 21), and finally, from the parallel passages, such as Ps. cxlvi. 7—9. On the other hand, the reference to the suffering church, is demanded by the whole tendency of the Psalm, and especially by the 7th and following verses, where manifestly, what is here said in general, is brought forward historically in detail: compare particularly "thine heritage when it was weary thou hast strengthened," in ver. 9, and "for the poor" in verse 10. We must therefore hold that "the orphans," "the widows," etc., are expressions designed to individualize the *miserable*, and that God's care over them *in general* is praised, in special reference to what he does for his afflicted people. Hos. xiv. 4, for example, is altogether similar, "*With thee the fatherless find mercy*," *and therefore also thy*

destitute people. Even there the "fatherless" is not exactly equivalent to Israel, but is an individualizing description of the helpless.—In verse 5th, Elohim is the subject of the affirmation, as it is at ver. 6. The דַּיָּן occurs elsewhere only in 1 Sam. xxiv. 16; and there also, as coming from the lips of David, compare Ps. liv. 1. The *holy*—that is the sacred and glorious,—(compare at Ps. xxii. 3), *habitation of God* is heaven, (compare Ps. xi. 4), in opposition to earth, the seat of unrighteousness and of coldness of heart. *Sursum corda* is for the widows and fatherless.—The *solitary* in ver. 6, are those who are destitute of human help: compare Ps. xxv. 16, where *solitary* stands connected with *miserable.* The immediate blessing of which these stand in need, is, to obtain a place where to lay their head, to be brought under roof and shelter: compare Isa. lviii. 7, "And that thou bring the poor that are cast out to thy house." The Lord manifested himself to his *people* as one who caused them to dwell in houses, inasmuch as he granted to them possession of Canaan, (compare ver. 10), and protected them therein against their enemies, ver. 12. In like manner he has proved himself to be such to the *continuation* of the community of the Old Testament, the Christian church, when "that which had previously been everywhere trodden under foot, obtained a firm and permanent settlement in the Roman empire, as happened under Constantine, when the early persecutions ceased." Berleb. Bible. The same annotator, in the style of true theological exposition, rises above the literal interpretation in his remarks on "those *that are bound:*" "partly under the heathen emperors, during the early persecutions; partly, and still more, the men who are bound under the tyranny of the devil, of sin, and of death; particularly also those whose spirit within is bound, so that it cannot rise to the joy of faith; and also those who are bound outwardly to vain pursuits." And on, *he leads out:* "particularly brings them out from the slavery of wild lusts and heresies into the liberty of the church and of the children of God." Rückert renders כּוֹשְׁרוֹת by "prosperity." The "rebels," or the "refractory," are the stiff-necked enemies of the Lord and his church. These were, as it were, banished by God, into the *wilderness,* and shut out from the experience of his fatherly good will. Rebellious Israel (compare Luke xix. 14, and John xix. 15,) has had to experience the truth of these words no less than the rebellious heathen, Amalek, (Ex. xvii. 14, 16), and

Pharaoh at their head. The "only" is "it is not otherwise than thus," "it always happens so:" compare Ps. lviii. 11.

To the general praise of the glory of God there is now annexed a representation of several instances of this, as they took place in the history of his chosen people, first, in ver. 7—10, what God did to them at the time of *their journey through the wilderness*:—he revealed himself to them, in the giving of the law from Sinai, ver. 8, he fed them and revived them wonderfully, ver. 10, he finally led them into Canaan, ver. 11.—Ver. 7. *O God, when thou didst march before thy people, thou didst walk forward in the wilderness. Selah.* Ver. 8. *The earth moved, the heavens also dropped before God, it was at Sinai, before God, the God of Israel.* Ver. 9. *Thou didst send a rain of gifts, thine heritage, the weary one, thou didst strengthen it.* Ver. 10. *Thy host dwelt in the land, thou dost prepare, through thy goodness, a home for the miserable, O God.*—Verses 7 and 8 are borrowed, almost word for word, from the song of Deborah, (Jud. v. 4, 5), whose genuineness has now again become generally acknowledged: comp. the Beitr. 3, p. 116, Keminck, de Carm. Deb. p. 24. Judges v. 4 refers again to Deut. xxxiii. 2; Ex. xix. 15, ss.; comp. Beitr. p. 117. The "thou didst march," does not refer to the march out of Egypt, which is represented as having already taken place: "to march before," is applied, as it often is, for example, Num. xxvii. 17, Ps. xliv. 9, lx. 10, to the leader of the host going forward at its head upon an expedition. Even in the Pentateuch, God is represented as the commander in chief, and Israel as the army led on by him against the Canaanites: comp. Ex. xii. 41, "All the hosts of the Lord went forth out of Egypt," ver. 51, and chap. xiii. 18. There is apparently in the song of Deborah, and here a special reference to Ex. xiii. 21, according to which the Lord marched at the head of his host in a pillar of cloud and fire. Arnd: "Now, although it was a great glory of the Old Testament, that God was present to his people, in a pillar of fire and cloud, yet the glory of the New Testament is greater still, because the Son of God has become man: that was merely a shadow and a type, this is the highest consolation, and reality itself." The יְשִׁימוֹן is apparently from Deut. xxxii. 10. The *Selah* stands exactly as in Hab. iii. 3, between the general announcement, and the developement, and serves to direct attention to the latter. The separation effected by it between verses

7 and 8, is intended at the same time to indicate that the 7th verse is introductory, not only to the 8th but also to the whole strophe which has to do with the march through the wilderness, onward till its successful termination.—For the first time, in ver. 8, we have the appearances at the giving of the law. The question may be asked, why the Psalmist begins with *Sinai*, and passes over altogether the miracles wrought by God on behalf of his people on their departure from Egypt. The answer is: it was at Sinai that the *covenant* for the first time was formally and solemnly ratified: comp. Deut. xxxiii. 5, "And he was king in Jeshurun, when the tribes of the people were gathered together." According to several expositors, the verse before us refers, not only to the appearances at the giving of the law, but also to the whole march through the wilderness. But against this we have the emphatic explanation given by the Psalmist, זֶה סִינַי, the reference, which it is impossible to mistake, to the passages quoted above in the Pentateuch, and finally, the connection and the train of thought in the song of Deborah: see the Beitrage. The appearances at the giving of the law, however, are introduced in this passage (where every thing that is mentioned, is brought in, as a developement of "the righteous rejoice, &c." and, "a father of the fatherless, &c.") not as considered in their *special import*, as an illustration of "our God is a consuming fire," but as illustrating, in their *general aspect*, the supreme love of God seen in his thus making himself known to mortals: comp. Deut. iv. 33. In reference to the אַף, comp. at Ps. xviii. 48. There is no express mention made in the historical narrative of *the rain*. (*the heavens dropped*), but a *dense cloud* is spoken of. The מִפְּנֵי is from Ex. xix. 18. The זֶה, masc., stands instead of the neut., as at Eccl. vi. 9. "This the Sinai," "it happened there." The usual translation, "this Sinai (moved)" will not do: "moved" is not the word, which the sentence supplies, but "dropped," and this will not suit. After this finger mark, the "before God" is repeated, for the purpose of connecting it with the "God of Israel." It is *he* that does this,—all this is done for the sake of Israel.—Ver. 9 refers to the provision made by God for his people, in temporal matters, during their marchings through the wilderness,—the manna, the quails, the water out of the rock, etc., according to verse 4th, a type and a pledge of what God does for his poor ones at all times. The נְדָבוֹת means *always* "free-will gifts:" comp. at Ps. liv. 6. This fact is sufficient to set aside the idea that,

according to the translation, "*a freely given*," or "*a plentiful rain*," a rain in the proper sense is meant, of which the history of the journey through the wilderness knows nothing, and which, in the connection, would be very unsuitable, as it would have to be adopted at the expense of the giving of manna, etc., facts which, in such a connection, are the very first to occur to the mind. The figure of rain, which was obviously suggested by the mention of rain in the proper sense in ver. 8, points, on the one hand, to the *abundance* of the divine gifts—and this all the more, that it is not an *ordinary rain* that is spoken of, but a *sudden and violent shower*, (comp. Ex. xvi. 4; Ps. lxxviii. 24, "And he rained down manna upon them, and gave them of the corn of heaven." Gen. xix. 24, "And he rained on Sodom fire and brimstone,")—and on the other, to the *pleasing, reviving*, and *refreshing nature* of these gifts. The reviving rain, so often an individualizing reference for blessing, is also well adapted for being used as an *emblem* of the same: comp. Isa. xliv. 3, "For I will pour water upon him that is thirsty, and rain upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." The נוף, which in Hiph. signifies always to *move backwards and forwards*, and never to *sprinkle*,—so that it is even inadmissible in point of language, besides being in violation of the *accus.* to connect נחלתך with the first clause,—indicates that the rain of gifts did not fall in some spots only, but that, like all the other arrangements, these blessings were granted to the whole people: comp. Ps. lxxviii. 27, 28, "he rained quails upon them as dust, and feathered fowls like the sand of the sea, and he let it fall *in the midst of their camp round about their habitations*." The *inheritance of God* indicates, as usual, not the *land*, but the *people* of the Lord. The "*And* (*indeed* or *even*) *the weary* (*one*)," points to the greatness of the divine beneficence, which was imparted to a people, in such a condition, to whom no restoration appeared to be possible: God, who alone, in such circumstances, was able still to help, (the emphatic, *thou*), stretched out his hand to them, when they were lying on the ground wholly worn out through fatigue from travelling through the wilderness, through hunger and vexation. The כונן is not "to revive," but "to establish," "to fortify:" comp. 2 Sam. vii. 13, Ps. xl. 2, xc. 17.—The crowning act of the glorious work of guiding through the wilderness, is, (ver. 10), the introduction of his people to the land of promise. The חיה occurs in the

sense of "an host," besides this passage, only in 2 Sam. xxiii. 11, 13. It appears that this term was one peculiar to the time of David. In 1 Chron. xi. 15, instead of "*host* of the Philistines," we have "*camp* of the Philistines." The suffix in בָּהּ relates to the land, of which no mention had been expressly made, in the preceding verses, but which the Psalmist had steadily before his eyes:—it was indeed the very object of the march through the wilderness. The suffix is used, exactly in this way, in ver. 14, and in Isa. viii. 21. The second member occupies an independent position. The object is to be supplied from what goes before: *a habitation:* comp. "God makes the solitary to dwell in houses," in ver. 6. We cannot translate, "which thou hast provided": in that case the future would not be used, and *to prepare* will not apply to land. Israel is called *miserable*, in reference to their degraded condition, (comp. the נִלְאֹה in ver. 9), and their utter helplessness and feebleness in presence of the powerful nations who possessed the land.

The second strophe ver. 11—14, contains what God did for his people from the time of their entrance into the land of promise, till the setting up of the sanctuary in Zion:—he gave them glorious *victory* and happy *peace*, which are celebrated each in two verses.—Ver. 11. *The Lord gives the word; of the female-messengers of victory there are great hosts.* Ver. 12. *The kings of the hosts flee, they flee, and the dweller at home divides the spoil.* Ver. 13. *When ye rest within the confines, ye are like the wings of doves covered with silver, and their feathers with the gleam of gold.* Ver. 14. *When the Almighty scatters kings in it, it snows on Salmon.*—The word which, according to ver. 11, the Lord gives, is one of *joyful* contents, the announcement of a *victory*, recently obtained; and it cannot mean a song of victory. The victory, when gained, was celebrated by women in songs, plays, and dances: comp. Ex. xv. 20, Judges v. 12, 1 Sam. xviii. 6, 7. These are *the messengers of joy:* comp. the *damsels* in ver. 25: the בְּשַׂר is used in Ps. xl. 9, of the proclamation, accompanied with praise, of a salvation already made known. The *great army of the female-messengers of joy*, is conceived of by the Psalmist as made up of the union of all the separate quoirs which existed during the whole century of the judges, till the erection of the tabernacle on mount Sion. Against the exposition, "messengers of victory to the great host," there is, first, the article, second, the adjective would in

this case be useless, and last, the salvation is not announced to the *army* who gained it, but to the people who remained at home.—According to a common idea, in ver. 12 and 13, the female messengers of victory *are introduced speaking*. But for this there is no foundation, and the regular progression of thought is altogether against it, the victory, in ver. 11, the flight and the dividing of the spoil, in ver. 12, and the happy rest, in ver. 13, after the battle, imparted by the Lord to his people. "She that is dwelling at home," (the נוֹת is the stat. constr. fem. of נָוֶה), according to the common idea, should denote the women of the house, who distribute among themselves, or each among the inmates of her own house, the booty brought home by the men. But we never read of the women performing any such duty in reference to the booty: this task is one which belongs to the men. "She that is dwelling at home," denotes Israel dwelling again peacefully at home after the flight of the kings: comp. "then shall the people of the Lord go down to the gates," Judges v. 11, "the shout of those who divide the spoil between the watering troughs." In this way the 13th verse has an important connection with the verse by which it is preceded. For in it the Psalmist depicts the happy condition of "her that is dwelling at home," that is, of the people dwelling in peace in their own houses after the victory:—a state of matters which, in the book of Judges, is described by the usual phrase, "the land had rest": comp. the conclusion of ch. v. and viii. 28. The victory and the spoil, which the Lord imparted to his people, in their contests against the Gentile nations, in the season of their childhood, was a type of a more glorious victory, and a more precious spoil. Arnd: "Is it not a valuable spoil, that so many thousands of men have been converted from heathenism, among whom have been so many glorious teachers and lights of the church, such as Justin, Augustine, Ambrose, not to speak of the innumerable martyrs, who were all brought out of heathenism, and were put to death because of their attachment to the Christian faith."—The "when you rest," in ver. 13, not, "when you rested," indicates that the Psalmist does not refer here to one past event. The שכב implies peaceful rest, as at Numb. xxiv. 9, and is equivalent to רבץ, Gen. xlix. 14. The שפתים, which is used only here and in Ez. xl. 43, and the משפתים, in the fundamental passage, Gen. xlix. 14, and in Judges v. 16, where, as in the verse before us, reference is made to it, signify either

"sheep-folds," or "boundaries." Against the *former of* these two senses, there is the consideration, that in that case the passage in Ezekiel would be too much disjoined from the others: the sense of "sheep-folds" is, strictly speaking, not suitable even in Judges. v. 16, for he who lies between the sheepfolds, is not he who hears the shepherd's flute, but is the shepherd himself. At all events, however, the phrase denotes a state of peaceful rest. In this condition the Israelites, to whom the address is directed, are taken figuratively, wings of the doves, etc., or they are *like* doves, whose wings glitter with silver and gold. The allusion is to the play of colours on the wings of the dove in sunshine. The real import is not at all, as some, with very little taste, would have it, "rich dresses of silver and gold, for the women, derived from the spoil," nor, even generally, riches of silver and gold, but the peaceful, and, at the same time, *splendid* condition enjoyed by Israel in the lap of peace: compare the corresponding second figure, *snow*, applied to the same condition, in ver. 14. There is no necessity for connecting נחפה with כנפי, (Ewald, § 568): it may be as well connected with יונה;—"the wings of the dove, which is covered with silver, and as to its feathers" (acc.), or "whose feathers (are covered) with yellow gold."—Ver. 14 points to the bright gleam of prosperity, which covered the land on the prosperous termination of the war, in room of the darkness in which it had been enveloped during the season of hostile oppression:—when the Lord scatters kings, the light of prosperity illuminates the darkness of the land, just as dark Salmon becomes white when covered with snow. The פרשׂ in Pih. is originally "to stretch out," afterwards, "to scatter," as in Zech. ii. 10, (compare on that passage Maurer against Hitzig), and the Niph. is "to be scattered." The God of Israel is called *Almighty*, because he alone by his omnipotence could bring about the result which is here spoken of. The *kings* are the *kings of armies* of ver. 12, such as Cushan, Jabin, Agag, etc. The suffix in בה refers to "the land," which is not indeed expressly named, but which is in reality described in, "when you rest within the boundaries." The תשלג is used, as many similar verbs are, (Ew. Sm. Gr. 552, and Lar. Gr. 645), *impersonally*; "it snows." The snow is mentioned here, because it has the colour of purest light: compare Ps. li. 7, Isa. i. 18, "they shall be white as snow," Mark ix. 3, "And his clothes glittered, very white like snow, such as no fuller on

earth can whiten," Matt. xvii. 2, where, instead of "white as *snow*," we have "white as *light*," xxviii. 3, Rev. i. 14. Zalmon is "a hill mentioned in Judges ix. 48, which was covered over with great thick wood, (even according to that passage), so that it might be called in German a *schwartzwald*, a dark forest, the black or dark mountain." Luther. There is no need for supplying any mark of comparison before Zalmon: it is rather to be considered as used in a figurative sense for the *land*, just as snow is a figurative expression for the clear brightness of prosperity. In favour of this simple exposition, we have the agreement between this and the preceding verse; and second, it is in this way that we can see any reason for naming Zalmon: the mountain, destitute of any signification itself, would (except in this view) be held as introduced only for the sake of its name. The most obvious interpretation as to sense, "it becomes clear in darkness," is negatived by the consideration, that צלמון is never used as an appellative, and that השליג neither means nor can mean, "to be white" or "clear." And against the exposition, "it (the land) was snow-white with the bones of the slain like Zalmon," we have to urge, that Zalmon was not a snow mountain, that בצלמון never can mean "*like* Zalmon," that השליג cannot be translated "snow-white," and, finally, that the exposition brings us back from the region of peaceful victory to that of prosperous war.

The third strophe, ver. 15—19, describes the glory of God in Sion, after he had taken up there his abode. God maintains his position there in spite of all the machinations of the world in hostility against Israel, verse 15, 16: he sits enthroned there in the complete fulness of his omnipotence, ver. 17: he has exhibited this in victories gained over the enemies of his people, ver. 18: praise to him the Saviour of his people, ver. 19.—Ver. 15. *A mountain of God is Mount Basan, a summit-mountain is Mount Basan.* Ver. 16. *Why do ye lay snares, ye summit-mountains, against the mountain which the Lord chooses for his seat? the Lord will even dwell on it for ever.* Ver. 17. *The chariots of God are two myriads, many thousands, the Lord is among them, Sinai is in the sanctuary.* Ver. 18. *Thou goest up on high, thou didst lead the prisoners away, thou receivedst gifts among men, yea among the rebellious, to dwell, O Lord, God.* Ver. 19. *Praised be the Lord every day, they lay burdens on us, the Lord*

is our salvation, Selah.—In verse 15 the Psalmist tells what Mount Basan is, and, in the 16th verse he rejects the false pretensions which it raises on the basis of its real worth: it is great, —yet Mount Zion is infinitely *greater*, and vain are all its efforts to change this relation. Many expositors read the 15th verse with vocatives, but Boettcher, with good reason, prefers the exposition with subject and predicate: "A hill of God is the hill of Basan," remarking "that accumulated vocatives are very flat, and that individual appellations become very drawling." A hill of *God* is such a hill as, by its magnitude, reminds us of the creative power of God, and has the appearance of being favoured by him, comp. at Ps. xxxvi. 6. It will not do to take the hill of God as equivalent simply to a *superior* hill, because there is an opposition between the hill of God (Elohim, the most general name of God) and the hill which the *Lord* chooses for his habitation—an opposition which would be altogether destroyed by this exposition. The hill of God is here used as an emblem of the kingdoms of the world, powerful through the grace of God; comp. on the hills as an emblem of kingdoms, Ps. lxv. 6, and in addition to the passages quoted there, Ps. lxxvi. 4, Hab. iii. 6. The *hill of Basan* is the high snow-summit of Anti-Lebanon, or Hermon, the extreme limit of Basan, yet really belonging to it: compare Beitr. III. p. 242.. In Ps. xlii. 6, the land on the other side Jordan is named the land of Hermon; and Hermon also in Ps. lxxxix. 12 represents the country beyond Jordan. The remaining hills of Basan are proportionally lower; the name hill of God is not suitable for them; they do not admit of being employed to represent the might of the world, and they possess no superiority, even on inferior grounds, over Zion. There was, moreover, a peculiar propriety, arising from its position on the very boundary between Judea and the heathen world, in employing it as a symbol of the world's might: even in ver. 22, Basan is named as the boundary of Canaan on the side of the heathen world. Comp. Ps. xxix. (vol. i. p. 478), where the wilderness of Kadesh is named as forming one pair with Lebanon and Sirion: the symbols of the world's might, on the north and the south of the land of the Lord, are seized with terror at the sound of his voice. Perhaps also the Psalmist noticed that the original name of Hermon, Sion the lofty, (compare Beitr. III. p. 241), and the Sidonian name, Sirion, (Deut. iii. 9), are both allied in sound to Zion. The term, summit-mountain, indicates that Basan is not

an individual hill, but a gigantic rugged mountain range.—In verse 16, "the wherefore," (comp. Ps. ii. 1), points to the folly of the hostile conduct of the kingdoms; Boettcher: "why so fruitlessly." The word רִגֵּד, which occurs nowhere else except in this passage, "to lay snares," "to plot against," not "to envy," or "to look askance," (compare Ges. Thes.—even the 17th verse leads to hostilities expressed in *outward actions*), makes it manifest that the hills are symbolical of *kingdoms*. The *summit-mountains*,—a sort of compound noun, (comp. at Ps. lx. 3),—are the individual summits of Hermon; or the symbol of the preceding verse is *extended*. The אַף "even," points to the inseparable connection between the choice and the perpetual habitation: compare Gen. xxvii. 33, "I have blessed him; he shall *even* be blessed." The thought of both verses—that *grace* is superior to *nature*, that natural gifts must yield to spiritual ones, that the *world*, in spite of all the power which God has given it, must yield to the *church*, in which God is present himself with his omnipotence,—is expressed in a similar form in Is. ii. and Micah iv. 1—3, where the temple-mountain will, it is predicted, be exalted above all the mountains of the earth: compare also Isa. viii. 6, where the brook Siloa symbolizes the kingdom of God, and the Euphrates the power of the world.—In verse 17 the Psalmist, in the words, "the Lord will dwell there for ever," announces the infinite safety of Zion against all the plots of the power of the world. The main strength of the hostile armies, particularly the Syrian, in the war which had just been brought to a termination, (compare 2 Sam. xviii. 4, x. 18), lay in *war-chariots*. As expressing emphatically the thought that the God, who dwells on Zion, is infinitely *superior* to these hosts, the Psalmist represents him as surrounded by such a number, as no human king ever possessed, of invisible chariots, led on by his hosts of *angels*. That the mention of chariots of war has been occasioned by this contrast, is evident from the parallel passage, 2 Kings vi. 17, where the servant of Elisha, when his heart failed him, at the sight of "the horses and chariots of the mighty hosts" of the Syrians, is comforted when he beholds "the mountain full of fiery horses and chariots round about Elisha." *Two myriads;* the number usually employed to denote an infinite multitude, is *doubled*. "Perhaps allusion may be made to the two wings, on each of which there are ten thousand: Gen. xxxii. 1, 2." Berleb. Bib. *Thousands of repetition*

or *duplication:* such to whom new ones always succeed, and these every time thousands. Daniel vii. 10 is similar: "thousand times thousand serve him, and ten thousand times thousands stand before him." The Psalmist next directs attention to the point, that this magnificent army of God derives its chief importance from this, that he, "who alone is in a condition to avert a thousand deaths," is in the *midst* of it. The last words are to be translated: "Sinai is in the sanctuary:" בקדש, just as at verse 24. The preceding context must determine, unless we wish to guess at random, in what respect Sinai is in the sanctuary. According to it Sinai and Zion have in common only the presence of the Lord in the midst of the innumerable hosts of his angels. This, as far as Sinai is concerned, is expressly asserted in Deut. xxxii. 2, "he comes out of myriads of holiness," and verse 3, "all his holy ones are in thy hand," "they serve thee, O Israel:"—a passage to which the Psalmist refers. Compare also Gal. iii. 19, and Heb. ii. 2. The sense given by Stier is altogether wrong: "by the presence of the ark of the covenant and the tables of the law, Zion itself was at Sinai." In verse 8, Sinai had been thought of in reference to the majestic appearance of God. Even the exposition of Boettcher and others must be rejected, as not in keeping with the context: "Sinai, with all its splendour of thunder and lightning, is now in the sanctuary."—Ver. 18 gives the matter-of-fact *proof* for the assertion made in ver. 17. That the Lord sits enthroned in Zion, in the whole fulness of his might, has been made manifest, even now, by a great victory obtained over the enemies of his people. The constant use of the preterites makes it evident that the verse refers to one particular event, and cannot be applied to what God is *continually* doing: and the connection with what goes before, according to which the expressions here can refer only to a favour which God grants *out of his sanctuary*, renders it evident that it is not those enemies that are meant, "who were completely subdued, when the ark got its position on mount Zion," according to Stier, who maintains the hypothesis that the Psalm was composed, on the introduction of the ark of the covenant. The *ascending* of God, which corresponds to "return thou on high" in the remarkably similar parallel passage, Ps. vii. 7, presupposes his *descending:* compare Eph. iv. 9. It denotes his ascent to heaven, after he had made himself known on earth, in deeds of omnipotence and love, that he might there manage the affairs of his people: comp. Ps. xlvii. 5.

המרום, *the height*, denotes always *heaven*, never mount *Zion:* compare at Ps. vii. 7, xviii. 16, xciii. 4, cii. 19. Even in verse 33, God is described as "he whose seat is in heaven:" comp. 34th, "his power is in the clouds." The *prisoners*, whom God leads away, the *gifts* which he receives, cannot be taken by him into heaven: he takes them, only that he may give them to his people, "his hosts," at whose head he had gone forth to battle, and leave them behind him when he ascends to heaven, just as the gifts of *Israel* to him were given to his *ministering servants* the priests. Hence it is evident that by the "he gave," which occurs in Eph. iv. 8, instead of, "thou takest," the sense is not *altered*, but only made clear: the "giving" presupposes the "taking," the "taking" is succeeded by the "giving," as its consequence. The apostle gives prominence to this consequence, because it serves his *object*, as common to the type with the antitype. The passage in his view has this complete sense: "he received gifts among men, and he gave gifts to men." That by *gifts* is meant, "gifts given reluctantly," is obvious, from "thou *didst take;*" the same remark exactly may be made of מתנה, which Gesenius has made of מנחה:—"the tribute was thus designated, which was exacted from a conquered people under the milder name of *a gift*," compare 2 Sam. viii. 2, "and the Moabites became David's servants, and brought *gifts*," so of the Syrians, in verse 6. The ב in באדם, as in בם, verse 17, has the sense of *among*. The *men on the earth* stand in opposition to *God on high:* compare Ps. lviii. 11, lxiv. 9. Men, far from heaven the seat of God, fancy that they are secure, but they must learn wisdom by their own painful experience. The translation is altogether to be rejected: thou takest gifts to men. The *gift* presupposes a *giver*, and this must be indicated by באדם; the history of David knows nothing of "prisoners who were sent as gifts to the sanctuary," nor of "proselytes who gifted as it were themselves to God," but *a great deal* of gifts in the sense adopted by us: the connection between *prisoners* won by victory and *riches* is a constant one, especially in the transactions of David's times. By the "refractory" are meant those who, even after the appearance of the Lord and the manifestation of his conquering power, still dared to persist in their rash opposition, such as the Ammonites, in opposition to those who *yielded at once*, like the servants of Hadadeser, 2 Sam. x. 19. That even the *former*, should at length give presents,

shews with what might God has assailed them on behalf of his people. *And even the refractory* must give presents to thee,—are such from whom thou takest presents. *To dwell, O Lord God:* and thus thou, after thou hast *completed* all this, dwellest there in heaven, glorious, and as the Almighty inaccessible to the revenge of the conquered: compare Isaiah lvii. 15. Several interpreters connect these words with what goes before: "and even the rebellious shall dwell with God." A singular exposition! שכן, with the accusative, cannot mean "to dwell with any one." It can be only by a false exposition, that any thing can be supposed in the preceding context to be said of grace towards the enemies, or of their conversion; the *refractory*, according to verse 6, and Ps. lxvi. 7, can be considered as referred to, only as objects of *punishment*. Others: "And the rebellious must rest:"—but שכן signifies always to dwell, and is so used in verse 16, compare verse 6. We observe, farther, that the quotation of our passage in the Epistle to the Ephesians is not a mere *accommodation*, as the character and manner of that quotation evidently shew. The descent of God on behalf of his church, and the rich load of gifts bestowed upon it, here spoken of, formed a prelude and a pledge of the appearance of God in Christ, and of the whole riches of his goodness and grace imparted in him to his church. That which was imperfect, affords on the domain of revelation, the security for that which is perfect, inasmuch as the former points out the reality of the relation by which the latter is demanded.—The Psalmist in verse 19 rising from the particular to the general, praises the Lord, as him who is always the saviour of the church. The עמס signifies *to lay upon*, not *to carry*, (as Ew. supposes). The *subject* is not formally pointed out: *they lay burdens upon us:* compare Ewald, § 551. But in reality it is sufficiently obvious that we are to think of men, from the opposition to God, (compare Ps. xxvii. 1, cxxiv. 2, and other passages), and from verse 18. Even in verses 16 and 17 the subject spoken of is the almighty help of the Lord against the enmity of the *world*. The 20th verse makes it evident that האל is not "even this God," but that the article limits the word to the God of Israel, as is frequently the case with האלהים: compare, for example, 2 Sam. xii. 16. The same consideration sets aside the idea that God is the *subject* to יעמס: "*he loads us, he, God, is our help.*" Rückert. The "Selah" here indicates the end of a section.

In verses 20 and 23, the general thought is expanded, that God is the helper of his people against the wickedness of the world,—a thought to which the Psalmist had already risen in the connecting words of the 19th verse. Ver. 20. *God is to us a God of salvations, and Jehovah, the Lord, has the issues of death.* Ver. 21. *Yea, God dashes to pieces the head of his enemies, the hair-skull of him that walks in his iniquities.* Ver. 22. *The Lord speaks, out of Basan I will bring back, bring back out of the depths of the sea.* Ver. 23. *So that thou dashest, with thy foot in blood, the tongue of thy dogs* (gets) *from it.* The האל in verse 20, parallel to Jehovah, is equivalent to "*our* God." On מושעות, *salutes*, Calvin: "Not without reason does he make use of the plural number, in order that we may know that although even innumerable deaths assail us, God has also in readiness innumerable ways of *deliverance*." "Of death:" threatening and already approaching. The Psalmist refers, in the first instance, to deliverance from great dangers and troubles, (comp. Ps. xlviii. 14); but in reality the expression applies to death, properly so called, and even to spiritual death. Only he who has the keys of death and of hell, (Rev. i. 18), can render help in *every* danger and trouble.—On ver. 21, Calvin: "Because the church, attacked on all sides, by strong and raging enemies, can obtain nothing except by a strong and powerful defence, the Psalmist brings in God armed with terrible power, for the destruction of all the ungodly. It is to be observed that all who annoy the pious, are called enemies of God, so that we need not doubt that he will interpose for our defence." The "only" stands as in verse 6. On "he dashes to pieces the head," compare Ps. cx. 6. "The hair-skull" is just the skull covered with hair. The epithet, as appears, serves the simple purpose of poetic effect and description. As שער is in the stat. abs. we can literally translate only *the hair-skull walking*, not of him that *walks:* compare Ewald, § 513. Boettcher on the passage.—That in verse 22, the object to be supplied to "I will bring back," is not *Israel*, (compare Is. xlix. 12), but the *enemies* who had just been named, is evident from the following verse, where the dashing to pieces of the enemies is mentioned as the *consequence* of bringing them back. According to this view, verses 22 and 23 merely expand and individualize the clause, "he will dash to pieces the head of his enemies." The remarkably similar parallel passage, Amos ix. 2, 3, may also be appealed to in favour of this view. In re-

ference to the enemies of God among *Israel*, the prophet there says: "No one shall escape, no one shall flee away, though they dig into hell, yet shall mine hand take them thence, though they mount up to heaven, yet will I thrust them down, and though they hide themselves on the top of Carmel, I will search and take them out from thence, yea, though they be hid from my sight in the bottom of the sea, &c." *I will bring them back*, when they are returning into their own land, laden with booty, after a prosperous invasion. Thus David slew the *Edomites*, when they had successfully arrived at the valley of Salt, the boundary of their own land. *Basan* is named, as it is in ver. 15, as the boundary of Canaan, on reaching which, the enemies appeared to be safe, from the vengeance of Israel, and of Israel's God. Vengeance, however, shall reach them even *there*, as Abraham formerly reached and slew the kings from central Asia, on the extreme boundary of Canaan, Gen. xiv. 14.—The 23d verse is generally translated: "so that thou dippest thy feet in blood;" Ewald: "that thy foot glitter." But מחץ always signifies to "strike," to "dash to pieces," (compare Ps. cx. 6, Num. xxiv. 8, 17), and it must be used in this sense here, especially as it is used in the same sense in the 21st verse, which stands in the closest connection with the verse which we are now considering —a connection which manifests the folly of the conjectural reading תרחץ:—God dashes to pieces his enemies, he dashes them to pieces even when they seem to be perfectly safe. Hence we must hold that at רגלך the object is wanting, as it is in verse 22 and 2: so that thou, O Israel, dashest *them* in pieces, with thy foot in blood. The second clause is generally translated: "that the tongue of thy dogs may have its part in thy enemies." But מן is never used as a substantive in the sense of *part*, and לשון is never masculine. We must therefore translate: *that the tongue of thy dogs (may get) from thine enemies, from it* (the blood). Arnd: "As we see in the Old Testament, in the case of Ahab and Jezebel, the malicious enemies of the church, and the murderers of the prophets, and in the New Testament, in the case of Julian, Licinius, and Maxentius, in whose blood the conquerors did freely die their feet; and this happens still, as often as the church of God and the gospel wonderfully gain the victory, are upheld, and protected against the bloody practices of their foes. And so will it remain till the end, according to Rom. viii: 'for thy sake we are killed, all the day long,

and are reckoned as sheep for the slaughter, but in this we are more than conquerors, for the sake of him who hath loved us.'"

In Ver. 24—27, the procession in celebration of the victory is described. It becomes here particularly apparent, that the Psalm was designed also for *posterity*, to whose necessities this description is pre-eminently adapted.—Ver. 24. *There is seen thy procession, O God, the procession of my God and King in the sanctuary.* Ver. 25. *The singers go before, after that the players on instruments, in the midst of the young women striking timbrels.* Ver. 26. *In the assemblies praise God, the Lord, ye from Israel's fountain.* Ver. 27. *There is Benjamin, the little one, their Ruler, the princes of Judah, their Stoning, the princes of Zebulon, the princes of Naphtali.*—The רָאוּ in ver. 24, is either used impersonally, *they see*, or the subject to be supplied is those who do not take part in the procession, the great multitude of spectators, in opposition to those named in ver, 25, 27. The הֲלִיכוֹת, is properly *goings*, (used only in the plural), and next *a solemn procession.* On "my God and King," compare Ps. v. 2. On בַּקֹּדֶשׁ, which can only mean, as at ver. 17, *in the sanctuary*, and which can be connected only with the *procession*, much ingenuity has been expended. Even verse 26th leads us to a procession in the temple; for it was only in the temple that the assemblies were held: and so do the expressions, "because of thy temple," in verse 29, and "out of thy sanctuary," in verse 35. It is not possible to see what objection there could be to a procession in the temple, at the bringing back of the ark of the covenant, as the temple had *courts* connected with it. Delitzch has wholly misunderstood our verse, on Hab. iii. 6.—The singers, according to ver. 25, go *before* the music, the players on instruments *follow* them, because, in intellectual, true, religion, the Word takes everywhere the first place. Our Psalm itself was manifestly sung. The אַחַר, properly in the stat, constr. and a preposition, is frequently used as an adverb, *behind*, with the noun or pronoun omitted when it may be easily supplied from the connection, as it can be in the present instance, *them* or *these.* The *hand-kettle-drum*, a piece of skin stretched across a hoop, with metal plates on the rim, is at this day in common use in the East. The "in the midst" refers only to the players on instruments. The 26th verse contains no more than the rest of the Psalm does, "the words of the singers." In Judges v. 9 also, the poetess herself addresses the nobles of Israel: "praise the Lord:" compare

also Ps. xxii. 23. On מקהלות, used only here and in Ps. xxvi. 12, compare at that passage. The assumption that the plural signifies *one* but a *full* assembly, has no foundation whatever: in the assemblies, and particularly in this one. Is. xlviii. 1, and li. 1, furnish a commentary on "Ye from Israel's fountain."—In the enumeration, in ver. 27, of the tribes which took part in the procession, the Psalmist must be considered as naming a few as representatives of the whole. In the *choice* of these he may have been guided, in the first instance, by geographical considerations: Benjamin and Judah are on the south, Zebulon and Naphtali on the north. But this assuredly was not the only, it was not even the chief consideration that guided him. The epithets, which are applied to the two first tribes, and the circumstance, that those only are named, which were particularly distinguished in conflict, shew that it was a consideration of this kind, that chiefly influenced the Psalmist. The first Judges belonged to the tribes mentioned, Othneil to Judah, Ehud to Benjamin; Zebulon and Naphtali distinguished themselves particularly in the conflicts under Deborah and Barak,—compare Judges v. 18, "Zebulon and Naphtali were a people that jeoparded their lives unto the death in the high places of the field;"—and Saul was from Benjamin, and David from Judah. A comparison of the song of Deborah leads to the same result: every thing that is there said of the tribes bears upon their relation to the enemies. *There is Benjamin, the little, their ruler. There,* in the procession. The naming of Benjamin before Judah, is explained by the circumstance that Saul, as conqueror of the heathen, preceded David: compare 1 Sam. xviii. 7. Benjamin is called *little,* in reference to his place among the sons of Jacob, Gen. xliii. 33; which typified the position of the tribe in Israel. That even the *little* Benjamin should be ruler over the heathen, illustrates the greatness of the grace of God: compare 1 Sam. ix. 21, where Saul, on his being appointed king, says with astonishment: "am not I a Benjamite of the smallest of the tribes of Israel." The suffix in רדם, *who rules over them,* not the Kametz but the Tseri, denotes the accusative. Ewald, § 433. The suffix is to be referred to the *enemies,* whom the Psalmist throughout has in his eye: the omission of the suffix in verses 2, 22, 23, is analogous. A commentary on this epithet of Benjamin is furnished in 1 Sam. xiv. 47 and 48: "And Saul

took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines, and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled him." Several expositors give: there was Benjamin, the little, as their *leader*. But the view cannot be adopted that Benjamin was leader of the whole procession,—at no time, except during the reign of Saul, did the tribe occupy such a position as to entitle it to this honour;—רדה never means *to lead*, not once *to reign*, but always *to have the dominion*, or *the mastery over*, and the object of dominion is always the *heathen*: compare the treatise on Balaam, p. 187. This last remark also sets aside the forced interpretation: *there is Benjamin, his leader*. רדה cannot possibly be used of the patriarchal power of the head of a tribe. רגם is a word of frequent occurence, and never has any signification except *to stone*. Hence רגמה, the word here used, cannot be translated correctly in any other way than by *stoning*. Judah is called the *stoning* of the enemies, in allusion to *David*, who put to death by a stone Goliath, the representative of the might of the world. The translation, "the princes of Judah and their multitude," (Gesenius and others), takes רגמה in an unascertained sense, requires "and" to be added, without any authority, and is besides connected with a sense of רדם which has been already shewn to be a false one. It is deserving of being noticed, that the same tribes which appear in this procession as distinguished among the people of God in battle against the world, occupy a very prominent place also in the New Testament. Paul, "the *least* of the apostles," (1 Cor. xv. 8—10,) was from Benjamin, Phil. iii. 5: "the lion of the tribe of Judah," James and John, James, Thaddeus, and Simon, were from Judah, and the rest of the apostles were from Naphtali and Zebulon, or Galilee, (Math. iv. 13).

In the 6th strophe, ver. 28—31, the Psalmist, out of the glorious consequences which the Lord *now*, after such a short abode on Zion, imparts to his people, prepares for himself a ladder by which he may ascend to the hope of the future subjugation of the whole world under his sceptre.—Ver. 28. *Thy God hath appointed thy strength; be strong, O God, who workest for*

us. Ver. 29. *Because of thy temple over Jerusalem, kings shall bring presents to thee.* Ver. 30. *Rebuke the beast of the reeds, the herd of the strong ones with the calves of the people, who submit themselves to thee with bars of silver; he scatters the nations who love war.* Ver. 31. *Nobles shall come out of Egypt, Cush stretches forth its hands to God.*—In verse 28, Israel is first addressed, then the Lord. God has *appointed* thy strength, in his eternal determination which was made known to thee by his servant Moses. *Be thou then strong, O God,* on behalf of thy people, and realize therefore thine appointment of *thy* strength, thou who workest for us, who are helpless without thee, and hence are looking to thee alone in reference to the strength ordained for us by thee: compare Is. xxvi. 12, "O Lord, give thou us peace, for thou workest all our works for us." The זוּ stands instead of אֲשֶׁר: it cannot mean "as."—The exhortation which had arisen from the basis of hope, returns again to *hope* in verse 29. By הֵיכָל is here meant, in the first instance, the holy tabernacle on Zion: and the temple of Solomon is to be considered as its continuation. Compare Ps. v. 7, xlviii, 9, lxv. 4. The sanctuary, both in a literal and spiritual sense, lies *over* Jerusalem. The sanctuary of God over Jerusalem is the symbol of his protecting power, of his help-sending grace, which hovers over Israel; and therefore, "because of thy temple," is equivalent to, "because of thy glorious appearances as Israel's God": compare "whose height is over Israel" in verse 34, and "dreadful is God out of thy sanctuaries," in verse 35. The translation, "*for* thy temple," is quite an arbitrary one: the connection is strong between the first half of this verse and the preceding one. As a prelude to the hope here expressed, it is recorded in 2 Chron. xxxii. 23: "And many (in consequence of the manifestation of the glory of God in the subjugation of the Assyrians) brought gifts to the Lord at Jerusalem." In reality, however, the hope is a *Messianic* one, inasmuch as it was only in the days of the Redeemer that the reality of the sanctuary over Jerusalem, the kingdom of God upon the earth, was brought fully to light. Compare Is. lx. 3, "And nations shall come to thy light," and verse 6, "the multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praises of the Lord." There also the salvation which the Lord imparts to his people, the same as the

temple over Jerusalem, is the magnet, which, with irresistible power, attracts towards him *the heathen world:* compare on Ps. lxvi. and lxvii. The שׁי occurs elsewhere only in Is. xviii. 7, and Ps. lxxvi. 11, and in both places in the same connection as here:—a circumstance which admits of explanation from the fact that the passage before us is the fundamental one.—The 30th verse begins with an *exhortation,* "rebuke": but that this, as rising on the basis of *confidence,* has in reality the import of a *prophecy,* corresponding to "they shall bring," in verse 29, is manifest, from the words in the concluding clause, "he scatters," (which it has been proposed inconsiderately to change into an imperative), and also from "they submit themselves," equivalent to, "they shall yield, restrained by thee":—all which stands just as it would have stood, had the opening words of the verse been "thou *shalt* rebuke." *The beast of the reeds* can only be such a beast as has its usual place of abode among the reeds, and to which this belongs as its characteristic mark. It cannot therefore be the *lion* nor even the *crocodile,* which is spoken of in Ez. xxix. 3, as the symbol of Egypt, where the king of Egypt is addressed as "the great dragon who rests in the midst of his Nile"; compare xxxii. 2. It must mean the second natural representative of Egypt in the brute creation, the hippopotamus or behemoth, of whom it is said in Job xl. 21, "he lieth under the shady tree in the covert of the reeds and fens," (the קנה is used of the reeds of Egypt also in Isa. xix. 6, xxxv. 7), while nothing of a similar kind is said of his colleague, the leviathan or crocodile. The חיה, which is never used of any particular animal, leads to the same result: compare the Beitrage II. p. 258. The express naming of Egypt in verse 30 furnishes a commentary on "rebuke thou the beast of the reeds." The following expressions, "the strong ones," and "the nobles from Egypt," render it manifest that the hippopotamus does not exactly symbolize Egypt, but denotes its *rulers,* just as in Ez. xxix. 3, the crocodile is the emblem of Pharaoh. The preceding naming of the *kings,* and the clause which immediately follows, and is at the same time a general one, "the crowd of the strong ones," shews that Egypt comes into notice here only as the representative of the *power of the world,* and is mentioned as being the most powerful of the existing heathen kingdoms, on whose submission all the rest would yield as a matter of course. "The strong ones" is a poetic expression

for "bullocks," as it is at Ps. xxii. 12. Powerful kings are termed *bullocks*, and their subjects *calves*, according to the express explanation of the Psalmist. In "the calves" we may say either *among* or *with*: compare Ewald, § 521, 3: ב occurs in the same way again in ברצי. The singular masculine מתרפס refers to the whole of what had been spoken of in the preceding context. The רפס is "to tread with the feet," and in the Hithp. "to allow one's self to be trodden upon," or to submit." "With *pieces of silver*," which they bring as gifts of allegiance: compare "thou receivedst gifts among men," ver. 18, and "their silver and their gold with them," Is. lx. 9. *He scatters*," &c.: all nations, even those who are most remarkable for their strength and love of war, must yield to his omnipotence, when once the time has come "to assemble all the heathen."—In verse 31 *Cush* is named, next after Egypt, as representing the power of the world,—a kingdom supposed to possess great strength, and invested with that peculiar splendour which attaches to whatever is distant: compare Isaiah xlv. 14, xviii. 7, Zeph. iii. 10. The name Hasmonean, adopted by the Maccabees, was, without doubt, according to the practice of later times, (Ps. xlv. 1), taken from this passage. The Hiph. of רוץ signifies always "to cause to run," or "to hasten." The *hands*, according to verses 29 and 30, (compare Ps. lxxii. 10), are to be regarded not *as lifted up in the attitude of prayer*, but *as filled with gifts of allegiance:* compare Gen. xxxi. 10. Cush will not manifest greater haste in any thing than *in bringing gifts to* the Lord. Arnd: "There was a glorious church in Egypt at Alexandria, where the holy Athanasius was bishop. The treasurer of the Queen of Ethiopia was converted at Jerusalem, and many miracles were performed in that country, by the Apostles themselves."

In the seventh strophe, verses 32—35, all the kingdoms of the earth are exhorted to praise the God of Israel: compare at Ps. lxvi. 1.—Ver. 32. *Ye kingdoms of the earth, sing to God, sing praise to God. Selah.* Ver. 33. *He rides forward in the highest heavens of old time, behold he causes his voice to be heard, the mighty (voice).* Ver. 34. *Give glory to God, whose height is over Israel, and whose power is in the clouds.* Ver. 35. *Dreadful art thou, O Lord, out of thy sanctuaries, the God of Israel, he gives might and strength to his people. Praised be God.*—The 33d verse contains the *basis* on which the exhorta-

tion of the 32d verse rests. The heaven of heavens = the highest heavens; compare 1 Kings viii. 27. The "of old time," serves to exalt the excellence of God's seat, and at the same time to point to his supremacy. Allusion is made to Deut. xxxiii. 26: "There is none like God, Jeshurun, who rideth in the heavens, as thy helper, and in his excellency in the clouds": compare x. 14, "behold the heavens, and the heavens of heavens are the Lord's thy God, the earth and all that is therein." The second clause forms a compend of the xxix. Psalm. On נתן בקול compare at Ps. xlvi. 6.—On "give might," in verse 34, compare at Ps. xxix. 1. The rest of the verse contains the *basis. His height is over Israel:* his majesty and his glory guide and protect Israel, and the image of these is brightly reflected from Israel's experience. *His power is in the clouds,* out of which he causes his mighty voice to sound, ver. 34. History and nature alike manifest his glory.—*Out of thy sanctuaries,* ver. 35, *O Israel:* the plural is used, because the sanctuary of God is manifold, as bearing upon the maintenance, the defence, and the government of his church: compare at ver. 29. The conclusion is exactly the same as Ps. xxix. 11, "the Lord gives strength to his people": compare Is. xl. 29, 31. Calvin: "In fine, he lays down the ark of the covenant as if it were a banner of confidence to the faithful, in order that, in reliance on the promise, 'I dwell in the midst of you,' (Ex. xxv. 8, xxix. 45), they may rest with safety under the wings of God, and may without torror call upon him."

PSALM LXIX.

The Psalm is "a prayer of one suffering severely from men, for the sake of God." The sufferer gives a representation of his misery, ver. 1—4, next intimates that he suffers for the sake of God, that he has drawn upon himself the hatred of his abandoned foes, on account of his zeal for the glory and the pure worship of God, ver. 5—12, prays on this solid foundation that God would deliver him, ver. 13—18, turns back and describes his necessity, and the wickedness of his enemies, ver. 19—21, and thus prepares for the expression of his desire that they may be destroyed, ver. 22—28, intimates, after a short expression of his hope, ver. 29, his resolution to glorify the Lord by render-

ing thanks, and his hope that the faith of all the pious will be confirmed by his deliverance, ver. 30—33, and concludes with the joyful expectation, arising from the revelation of God in his own experience, that God shall deliver Zion and build up the cities of Judah, ver. 34—36.

The prayer for the vengeance of God upon the enemies, and likewise the conclusion, are contained in the complete number of seven, which in the last case is divided into a four and a three. The preceding part contains 21 verses, 3 times 7, but there are no farther traces in detail of a formal arrangement.

The remarks made on Ps. xxii., and also on Ps. vi. xxxv. xxxviii. xl. and xli., as to the *subject*, are equally applicable here. The Psalm does not refer to any individual sufferer: the speaker is the *suffering righteous man;* there are no individual references whatever. In ver. 26, as in Ps. xvi. 10, a plurality which had hitherto been concealed under a unity, comes forward. Calvin ascertained the correct view: "David wrote this Psalm not so much in his own name, as in the person of the whole church, and it is like a glass, in which the common lot of all the pious is placed before our eyes." The remarks made on Ps. xxii. vol. i. p. 361, are conclusive against the idea adopted by many, that the subject of the Psalm is the *people.*

In common with all the Psalms referred to above, there is in this one the appearance of *exaggeration* in the description of the sufferings. This, however, is to be accounted for by the circumstance, that the various features which lie scattered in connection with individual sufferers, are brought together in these Psalms into one great martyr-image. The peculiarities which are based here on grounds common to all these Psalms, are: 1st, The copiousness in the description of just judgments upon the enemies, evidently designed to serve as a strong bulwark to the righteous man against despair, in view of their wickedness, by which, in the end, they do nothing more than draw down upon their own guilty heads the terrible vengeance of God: and, 2d, The strong prominence given to the circumstance, that the sufferer suffers *for the sake of God*, extending to all placed in similar circumstances a strong support, on which they may rise to the hope of deliverance.

In the New Testament there is no one Psalm, with the exception of the 22d, which is so frequently quoted and applied to Christ, as the one before us, (compare the passages referred to

in the exposition), not only by the Apostles, but also by Christ himself;—a fact, the consideration of which ought to be enough to make De Wette ashamed of his opinion: "a Psalm composed in a plaintive style, in an exaggerated tone, and with depraved taste." Many old expositors have hence been induced to adopt a direct Messianic exposition. But these quotations do by no means justify such an exposition, inasmuch as the Psalm, even though it refer to the *suffering-righteous man*, is still a prophecy of Christ, in whom the idea of righteousness was personified, and in whose case, the intimate connection spoken of in the Psalm between righteousness and the opposition of sinners, was exemplified in living reality,—as seen in the sufferings which he endured from an ungodly world: compare on Ps. xxii. No argument against the Messianic view can be drawn from "the execrations directed against the enemies, as inconsistent with the magnanimous and forgiving character of Jesus;" but a very decided one is furnished by the confessions of sin, which by this exposition are either lost sight of, or are made to refer to imputed sin; compare at Ps. xl. Then, it is impossible to disjoin the Psalm from those above quoted.

The title intimates that the Psalm was composed by David. A very weighty *argument in favour of this assertion*, may be drawn from the fact, that the name of David is inscribed on the titles of all the Psalms which are nearly related in thought and language to this one—related in such a manner as to demand the assumption of the identity[a] of the author, as they all bear the character of *originality*. It would be a singular fact, if the author of the titles had ascribed all these Psalms to their *real* author, and assigned them to David. Modern criticism has here a problem which it may attempt to solve.

The arguments *against* David are not of such weight as to counterbalance such a weighty testimony. Much stress has been laid on "the reference to the captivity," in ver. 33—36. Even

[a] Ewald remarks, and Köster agrees with him, that "our Psalm manifests such a strong similarity, not in the least proceeding from imitation to Ps. xxxv. xxxviii. and xl. that it must have been composed by the same author." Hitzig says, "The author of the xl. Psalm, whoever he was, must be identically the same with the author of the lxix." In reference to Ps. vi. xxii. xxxi. the same remarks are manifestly applicable: compare the exposition,—Hitzig: "The similarity between lxix. 32 and xxii. 26, can only be explained by the assumption, that they have been the product of the same mind."

though there were really such a reference in these verses, it would be necessary to set it aside by ascribing this portion of the Psalm to a later author. For the temple is spoken of in verse 9, as still standing.* But, according to a correct exposition, it is manifest, that these verses contain nothing more than a general expression of hope of salvation for Israel, and of the removal of all troubles, such as those of which David saw so much with his own eyes, in the days of Saul and Absalom. We must certainly consider it as singular, when it is further asserted that relations such as the one which is here so prominent, existed for the first time in later days, when the state came to be in a declining condition, and ungodliness was fearfully predominant. These relations were certainly in those days very distinctly marked; and the history of Jeremiah, for example, is altogether one peculiarly well fitted to represent to us the situation of the subject of our Psalm. But, in point of fact, the condition of the world, as far as the troubles of the godly are concerned, has been substantially the same in all ages, ever since the days of Cain and Abel, (compare Matth. xxiii. 35); and in these matters it is preposterous to attempt to define year and day. David had sufficient opportunity, from personal experience, to know as much of this condition as to enable him to generalize what had come under his own immediate notice. It was his fear of God, his zeal for the glory of God and for the purity of the worship of God, that was the real cause of his sufferings, in the days of Saul and Absalom. We may compare the mention of the enemies of the Lord, who at the same time were the bitter enemies of David, in 2 Sam. xii. 14, and of "the enemies" and "the revengeful," in Ps. viii. 2. Should it be maintained, that the execrations upon the enemies, are what one would not have expected from David, it will be sufficient to read 1 Sam. xxvi. 19, 2 Sam. iii. 29, and other passages.

Title. To the chief Musician, on the lilies, by David. "On the lilies" indicates the beauty of the subject treated of: compare at Ps. xlv. We may understand that by this is meant, either, on comparing with Ps. xlv. *the righteous,* at ver. 28, or *the servants of the Lord,* at verse 36, or even *the lovely consolations and aids of the Lord,* his ישועות, at verse 1 and 29, on

* Ewald's attempt to set aside this troublesome fact, serves only to shew that it is completely impossible to do so.

comparing with Ps. lx. The similarity in point of sound between שושנים and הושיעני, with which the Psalm begins, is perhaps not accidental, but was designed by the Psalmist to serve as an index, pointing to the true interpretation of a title which proceeded from himself.

First, in ver. 1—4, the *complaint*. Ver. 1. *Help, O God, for the water goes into my soul.* Ver. 2. *I sink in the slime of the deep, where there is no bottom, I have come into deep waters and the flood covers me over.* Ver. 3. *I have wearied myself with crying, my throat is hoarse, my eyes fail while I wait for my God.* Ver. 4. *Those who hate me without cause are more in number than the hairs upon my head, my destroyers, my lying enemies are mighty, I shall restore that which I did not take away.*—In reference to the figure of *water* in the first and following verses, compare at Ps. xl. 2. When one is covered over with water, the water comes into his soul = his life: compare Jer. iv. 10. Jon. ii. 6.—In the first clause of ver. 2, the יון, which occurs only here and in Ps. xl. 2, is not "a slimy cistern," but "the slime of *deep water*." This is evident from מצולה, *the deep, the abyss*, which is always used of "the deep sea," and from the parallelism in the second clause. The Berleb. Bible: "If the abyss be only full of water, a good swimmer has still the hope of rising to the surface." מעמד is not the partic. Hoph. (in that case אֵינִי would have accompanied it), but a noun formed from it.—On "I am wearied in my crying," (that is, "with it,"—the effect existing in the cause), in the 3d verse, compare Ps. vi. 6, "I am weary with my groaning." The *crying* also is referred to, "in my throat is burnt," "has inflamed itself,"—the Niph. fr. חרר, as the exciting cause. *The eyes fail*: lose their power of vision, when a person keeps them long on the stretch, fixed upon a distant object, in hope of it coming nearer, till the outlines become better defined. The Berleb. Bible: "Just as it happens to those who look for a long time steadily at any thing, so is such a soul sensible of its own weakness, the eye of its faith becomes weaker and weaker." Compare Ps. cxix. 82, Lam. iv. 17. The cause of the crying is given in "the waiting upon my God." מיחל is the nomin. and not the genitive. The Psalmist goes on as if he had written כָּלִיתִי עֵינַי.—On "they are more numerous than the hairs of my head," in ver. 4, compare Ps. xl. 12. "Who hate me without cause," and "my lying enemies," occur connected together exactly in the same way, in Ps. xxxv. 19: the quota-

tion in Jo. xv. 25, refers to *both* passages: compare also Ps. xxxviii. 19. These verbal references to one another, as they are peculiar to those Davidic Psalms which describe the *Righteous One*, are manifestly designed to exhibit these Psalms as so many *links of one common chain*, or parts of one great picture. The expression, "I shall replace what I did not take away," is, like the similar expression, "they ask me what I do not know," in Ps. xxxv. 11, to be understood neither historically nor figuratively, nor proverbially, but as an individualizing trait, descriptive of what, in the circumstances, might really occur. David experienced something similar when Shimei said to him, 2 Sam. xvi. 8, "The Lord recompenses on thee all the blood of the house of Saul, in whose room thou hast been made king, and the Lord gives the kingdom into the hand of thy son Absalom."

The sufferer must indeed see in his misery the punishment which his sins have deserved, but yet, notwithstanding this, he can claim the assistance of God; because not to deliver him would be as much as to put to shame all the faithful, as he is suffering for the sake of God, ver. 5—12.—Ver. 5. *O God, thou knowest my foolishness, and mine iniquities are not hid from thee.* Ver. 6. *Let me not be put to shame who wait on thee, O Lord God, God of hosts; those who seek thee shall not be put to shame in me, O God of Israel.* Ver. 7. *Because for thy sake I bear reproach, shame covers my face.* Ver. 8. *I was strange to my brethren, and estranged from the sons of my mother.* Ver. 9. *For the zeal of thy house has consumed me, and the reproaches of those who reproach thee have fallen upon me.* Ver. 10. *And I weep, my soul fasts, and it is turned to my reproach.* Ver. 11. *I have put on sackcloth, and I serve them for a proverb.* Ver. 12. *They think upon me who sit in the gate, and on songs the drunkards.*—Ver. 5. is generally understood as a protestation of innocence on the part of the sufferer: "thou knowest whether I am chargeable or not," that is, "that I am not." But a reference to Ps. xxxviii. 3—5, especially to the words which occur there, "because of my foolishness"—the אִוֶּלֶת only in that Psalm and this passage—and to Ps. vi. 1, xl. 12, xli. 4, makes it manifest that the words are to be taken in their most obvious sense, (*my* foolishness, *my* iniquities, comp. ver. 19), as an acknowledgment of guilt on the part of the Psalmist, which, according to the just judgment of God, had brought upon him the unjust persecution of his enemies. The connec-

tion between the 5th and 6th verses is not outwardly apparent. In reality, in verse 5 there is an "indeed," and in verse 6 a "but:" "My suffering is *indeed* deserved, *but* thou canst not let me perish, because in me all thy faithful people would be put to shame." The ידע with ל, is to know in reference to something, or about something.—On verse 6. compare on Ps. xxv. 3, "those who wait on thee shall not be ashamed, those shall be put to shame who act perfidiously without a cause." This position would be annihilated were the sufferer to be destroyed. For in him as their representative, or in his case, through his fate, all who wait on God would at the same time be put to shame. The names of God point to his *omnipotence*, which guarantees the power, and to his *relation to Israel*, which guarantees the will to prevent such a consummation. Calvin: "He represents this danger before God, not because he stands in need of being reminded, but because he encourages us to deal in confidence with him."—In verse 7, the sufferer *lays the foundation* for his assertion that all who fear God would be put to shame by his destruction: *he suffers for the sake of God;* and this is a sure proof, that he belongs to their number, and that in his case that of all the fearers of God is at the same time decided. In reference to the עליך, *for thy sake*, compare at Ps. xliv. 22, and Jer. xv. 15. The 9th verse here serves as a commentary. On "it covers my face," compare at Ps. xliv. 16. In reference to the prominence given to *reproach*, Calvin: "which is more bitter to an honourable man than to suffer a hundred deaths. For many will be found ready to suffer death, who cannot bear reproach."—The more full expansion of ver. 7 follows in verses 8 and 9; the expansion of "I bear reproach," in verse 8, where the magnitude of the reproach is indicated by the individualizing feature, that even the nearest relatives draw back from aversion, (compare at Ps. xxxviii. 11, this David himself had probably, in the time of Saul, experienced in a painful manner, Ps. xxvii. 10, if even his *parents* forsook him what had he to expect from his brethren, who were less likely to understand him, and 1 Sam. xvii. 28;) next the expansion of "for thy sake," in verse 9. The two clauses of the verse do not stand in synonymous parallelism, but are to be thus explained: zeal for thy house hath consumed me, and *for this reason*, the reproaches of those who reproach thee, have fallen upon me, *i. e.* even my nearest relatives are estrang-

ed from me, because, in consequence of my burning zeal for the house of God, the reproaches of his enemies have assailed me, and covered me with shame. "It consumes me," does not refer at all to the outward consequences of zeal,—according to Stier, "it brings upon me *loss*, inasmuch as it has drawn upon me persecution and death from the adversaries;" but to its inward intensity,—it wears me away, as Luther says, "I am zealous almost to death," and in accordance with John ii. 17. This is manifest from the parallel passage, Ps. cxix. 139, "My zeal consumes me, that my enemies forget thy words." It is clear from Is. i. 11, and following verses, what we are to understand by zeal for the house of the Lord,—the temple, as the centre of the whole Israelitish religion. Samuel was zealous for the house of the Lord, when he said to Saul, "behold, obedience is better than sacrifice." David himself displayed this zeal, when he inculcated the utter uselessness of merely outward offerings, and of the whole of mere outward worship, and when he cried out *procul profani* to all hypocrites: compare, for example, Ps. iv. 5, xv. xxiv. xl. 6, li. 16, 17. Every one who is animated with this burning zeal for the house of God, will naturally draw upon himself the reproaches of all the enemies of God. The first half of the verse is quoted in John ii. 17, and the second half in Rom. xv. 3.—In ver. 10—12, the sufferer individualizes and enlarges still farther upon the thought, that his zeal for the house of the Lord had drawn upon him the reproaches of the open ungodly and of the hypocritical world. The repetition in verse 10 out of verse 9, points to this relation. The *fasting* and *weeping* are united here as they are in 2 Sam. xii. 16, 21, 22, where also they come from the lips of David. The fasting there is expressive of repentance, as it is at Ps. xxxv. 13. The sufferer represents himself here as mourning, repenting for his people, in order to prevail upon God to pity him, and to mitigate the threatened judgment. But this, his holy mourning, which should lead all to repentance, is made the subject of profane ridicule by the enemies of God. The connection with ver. 9 is decisive against the assumption that the Psalmist is speaking of mourning over his own sufferings. The *soul* appears also in the law as having particularly to do with fasting: compare at Ps. xxxv. 13.—On verse 11 compare Ps. xxxv. 13, and in reference to כשל at Ps. xliv. 1.—The שית with ב, means here, as always, to *think upon*. That it is a thinking with a view to sallies of wit at the expense of the rueful enthusiasts, the holy, or

would-be-holy, who hang the head, is manifest from the connection with what goes before, and still more clearly from the *second clause*, where יָשִׁיחוּ requires to be added. The *gate* was the place for the transaction of serious business: compare Lam. v. 14. Ruth iv. 1, 2, Jos. xx. 4. Stier is therefore correct: *tam in concessibus seriis quam ludicris.* The *gate* is never spoken of as "the place of social rest."

The preceding prayer was followed by the *basis* on which it rests, viz.: the greatness of the trouble, and the circumstance that the sufferer had been brought into it for the sake of God. Now is the time for the prayer to come in again *in an expanded form*, ver. 13—18, and in close dependance on the description of the distress in ver. 1—3: inasmuch as I have been brought into such distress for thy sake, do thou deliver me out of the slime, &c. Ver. 13. *But I pray to thee, O Lord! a time of grace, O Lord, through the fulness of thy compassion! hear me through thy delivering truth.* Ver. 14. *Deliver me out of the slime, and let me not sink, let me be delivered from them that hate me, and out of the deep waters.* Ver. 15. *Let not the water flood overflow me, and let not the deep swallow me up, and let not the well shut its mouth upon me.* Ver. 16. *Hear me, O Lord, for good is thy compassion, according to the multitude of thy tender mercies, turn thou to me.* Ver. 17. *And conceal not thy face from thy servant, for I am in trouble, make haste and hear me.* Ver. 18. *Draw nigh unto my soul, and redeem it, set me free because of mine enemies.*—In ver. 13. the אֲנִי is emphatically placed first, as in Ps. xxxv. 13 and xli. 12. The עֵת is not the accus. *at the time*, (עֵת is never thus used), but the nom.: ("may it be, or may there come) a time of grace." A time of grace is a time when God makes his grace known: compare Is. xlix. 8, where the parallel expression is a "day of salvation," and lxi. 2, where, in opposition to "a year of grace," there is "a day of vengeance." Verse 16 furnishes a commentary, (comp. Ps. lxxi. 2) on בְּ, *through, in virtue of.* "Through thy salvation-sending truth," (according to which thou fulfillest the prophecies given to thy people), *of the third clause*, is parallel to "through the fulness of thy compassion," of the *second.*—In verse 14, the "out of deep waters," taken from the 2d verse, is explained by the preceding "from those that hate me:" compare at Ps. xviii. 4.—In verse 15, the "well" is a figurative expression, as "the pit," בּוֹר is at Ps. xl. 2, for "deep water:" the well shuts its

mouth over him whom the billows overwhelm. The connection will not permit us to entertain the idea of a cistern and its lid. The word, moreover, has not this sense.—The compassion of God, verse 16, is *good*, because it is great: compare the parallel expression, "according to the fulness of thy tender mercy," and "the fulness of thy compassion," in ver. 13. טוֹב never has the sense of "great." Calvin: "It is certainly a very difficult thing to represent God as gracious to us, at a time when he is angry, and as near at hand, when he is far away."—On "draw nigh," in verse 18, compare "be not far from me," in Ps. xxii. 11. *My soul*, exposed to danger: compare verse 1. Ps. xiii. 4, "lest mine enemy say, I have prevailed against me, mine adversaries rejoice not, when I fail," furnishes a commentary on "because of mine enemies."

In verses 19—21, the Psalmist turns back to the description of his trouble, and of the wickedness of his enemies, for the purpose of laying a foundation for the *second* group of petitions, which are directed to righteous judgment upon his enemies. The three verses of this paragraph are connected with the seven of the following, and form together one decade.—Ver. 19. *Thou knowest my reproach and my shame, and my dishonour; mine adversaries are all before thee.* Ver. 20. *Reproach hath broken my heart, and I am sick, and I wait for sympathy, and there is none, and for comforters, and I find none.* Ver. 21. *And they give me gall to eat, and in my thirst they give me vinegar to drink.*—As God knows the sufferings of the righteous man, he cannot but avert them, and as he knows the wickedness of his enemies, he cannot but judge them, ver. 19 and 22. It is a great consolation in unmerited sufferings, when reflections on the omniscience of God take full possession of the soul.—The נוּשׁ in verse 20 = אָנַשׁ, *to be sick*: compare Ps. vi. 2.—After the enemies had succeeded so far with the sufferer as to have wounded him in body and mind, they might have been supposed to have become *terrified* at the work of their own hands, and to have changed their hatred into sympathy. But their unfeeling heart *aggravates* his misery: instead of giving him cordials in his sickness, which they should have done, they gave him *gall* and *vinegar*.—The בִּבְרוֹתִי, (compare the cognate noun and verb in 2 Sam. xii. 17, xiii. 6, 19), is not "in my food," but "for my food," according to the second clause, where the vinegar is the *drink itself*, and not some bad substance mixed with it. The רֹאשׁ occurs undoubtedly, and is generally allowed to do so, in

the general sense of "something very bitter," in Deut. xxxii. 32, 33, Job xx. 6: the assumed special sense of "some particular bitter and poisonous root," is not necessarily demanded by any of the remaining passages: the general sense is everywhere suitable; "bitterness and melancholy" suit very well together.[a] In all probability, the word, according to Ps. cxli. 4, Ez. xxx. 23, and Song of Sol. iv. 13, is to be explained by "the *head* of bitternesses," or "something bitter as gall." Several times ראש has the kindred sense of *poisonous*, which in the Old Testament is frequently connected with bitterness. But the connection with vinegar makes it manifest that it is only the sense of "something bitter" which it bears here. The לִצְמָאִי is properly "for my thirst." *Vinegar* quenches thirst, but in an unpleasant way. Two circumstances at the crucifixion of our Lord stand in reference to this verse. First, "they gave him vinegar to drink mixed with gall, and when he had tasted he would not drink it," Matt. xxvii. 34. Matthew, in his usual way, refers to *theological* views in his narrative of the drink: always keeping his eye on the prophecies of the Old Testament, he speaks of vinegar and gall for the purpose of rendering the fulfilment of the passage in the Psalms more manifest. Mark again, xv. 23, according to *his* usual way, looks rather at the *outward* quality of the drink: it was, according to him (sour) wine mixed with myrrh, the usual drink of malefactors. This drink, as given to malefactors, was a kindness, but as given to the personification of suffering righteousness, it was a severe and bitter mortification. Second, Jesus cried, according to John xix. 28, (compare Matt. xxviii. 48), when he knew that every thing was accomplished that the scripture might be fulfilled, "I thirst," and after this there was vinegar given him to drink. The dying Saviour, in fulfilment of this passage, cried "I thirst:" the action was a symbolical one, embodying the figure of the Psalm.

In ver. 22—28 we have the wish for righteous judgment on the enemies, and the prayers for the same.—Ver. 22. *May their table before them become a snare, and to those who feel secure, let there be a fall.* Ver. 23. *May their eyes become dark, that they do not see, and may their loins continually shake.*

[a] Gousset remarks: "as ראש is applied to so many kinds of subjects, it seems properly to denote no one kind in particular, but any one in which the quality resides."

Ver. 24. *Scatter upon them thy wrath, and may the hot fire of thy indignation reach them.* Ver. 25. *May their habitation be desolate, and may no one dwell in their tents.* Ver. 26. *For they persecute him whom thou hast smitten, and they talk of the pain of those who are pierced through by thee.* Ver. 27. *Give iniquity upon their iniquity, and let them not come to thy righteousness.* Ver. 28. *May they be blotted out of the book of the living, and may they not be written with the righteous.*—That in reference to this paragraph, we cannot entertain the idea of "a zeal which belongs to the Old but not to the New Testament," and that the Psalmist does not stand in need of the generosity of those who would frame an excuse for his "too sensitive heart," is obvious, apart from general considerations, from the fact, that the Saviour in his last moments, emphatically referred to the Psalm, the peculiar character of which is unquestionably taken from this paragraph, that, in Mat. xxiii. 38, he quoted the 25th verse as descriptive of the desolation which was to come upon Judah, that the same verse, in Acts i. 20, is quoted by Peter as fulfilled in Judas, Judah's type, and that Paul, in Rom. xi. 9, 10, finds in verses 22 and 23, a prophecy of the fate of the Jews. The *wish* for divine judgment on ungodly wickedness, can be considered as objectionable, only if we are prepared to deny this judgment itself, in manifest contradiction to the New, no less than to the Old Testament: compare, for example, Matth. xxi. 41, xxii. 7, xxiv. 51. Assuredly, it becomes us to approach passages of scripture such as the one now before us with fear and trembling: and assuredly, in ungodly lips, they may be used in a very ungodly manner. Luther: "After the example of a Peter, Paul, James, David and Elisha, assuredly thou mayest curse in the name of God, and thereby perform an acceptable service to God." Calvin: "There is need of *wisdom* to make a distinction between the reprobate, and those who are still within the reach of salvation; of *purity*, that every one be not partial to his own self; and of *moderation*, which inclines the spirit to quiet patience."—In ver. 22, the sense is: because they have aggravated my misery by terrible wickedness, therefore may their happiness, (their table, their richly furnished table, compare Ps. xxiii. 5, with reference to the figure of the preceding verse), become the cause of their destruction. Calvin: "This vengeance of God, should fill us with no small degree of alarm, as the Holy Ghost says that all the blessings of life become fraught with death to the reprobate." The

שלום, properly a noun, is used here as an adjective, as it is in Ps. lv. 20, "who are altogether at peace:" compare 1 Thess. v. 3.—In ver. 26, *those pierced of the Lord*, according to the parallelism, and according to Is. lxvi. 16, and Jerem. xxv. 33, "those pierced through by him," or, "those wounded even to death," are those who are severely distressed, namely, those who are so by the wicked, (comp. 2 Sam. xvi. 11, where David says, "let him curse, for the Lord has bid him"); for in the whole Psalm there is no mention made of any other suffering, except that inflicted by the enemies: comp. "by those who hate me," in ver. 14. Regardless of "*res sacra miser*," (comp. Job xix. 21, 22, "have pity upon me, ye, my friends, for the hand of the Lord has afflicted me: wherefore will ye persecute me, as God?") they persecute when they should help, and rejoice, when they should mourn:—as the Jews, when Pilate brought forth Jesus to them, instead of being affected by the sight of his sufferings, and led to the thought of Luke xxiii. 31, cried out, "crucify him, crucify him." On ספר with ל, compare at Ps. ii. 7. The connection and the parallel passage, Ps. xli. 8, shew that, *they talk of the pain*, in the sense of triumphing, exulting, exhorting one another, to complete their work by giving the sufferer the last blow.—The first clause of ver. 27 is to be explained: give *transgression*, in its consequences, (compare at Ps. xl. 12) upon *their transgressions*, as the punishment: compare Jer. xviii. 23, "Yet, Lord, thou knowest all their counsel against me to slay me, forgive not their iniquity, neither blot out their sin from thy sight." It is manifest, for example, from Rom. ii. 6, ss., that the Psalmist is not praying, merely as his sufferings may prompt him, but is uttering at the same time the language of *prophecy*. Many expositors understand the words of an increase of iniquity and punishment. Luther: "Let them fall into one sin after another." But there is no parallel passage in favour of this sense; and the second clause here, and the following verse, are altogether against it, where the language refers to the *judgment*, and the *visitation* of the guilt of the wicked by God, and not to an *an increase* of this. בוא with ב, signifies always, "to come in to any thing," and here, as in Ex. xvi. 7, in the sense of "to be partaker of." *Righteousness* is here, as it frequently is, not an inherent quality, but the gift of God: compare Ps. xxiv. 5, cxxxii. 9. The man whose sins God visits, is shut out from his righteousness.—"To be blotted out of the book of life," verse 28, of which mention is first made in Ex. xxxii. 32, is to be devoted to death, with

reference to the early and sudden death threatened to the wicked in the law: compare Ps. xxxvii. 29. The book of life refers here to *temporal*, but in the New Testament to *eternal* life: Phil. iv. 3, Rev. xx. 15. "To be written with the righteous" is the parallel clause. For the *righteous* are written in the book of life, are ordained to life.

In the 29th verse, by an easy transition, as the prayer rests on such a solid basis, *hope* takes the place of prayer:—*And I am miserable and a sufferer, thy salvation, O God, will exalt me.* "And I" marks the opposition to the *enemies* devoted to destruction in spite of their prosperity. The chief thought is in the *second* clause, which should in reality be preceded by a "*but*," just as the first clause should have an "*indeed*." On שגב compare at Ps. xx. 1, lix. 1.

The confidence of deliverance gives rise, in the last strophe, to the resolution to give thanks, ver. 30 and 31, to the hope that this deliverance will strengthen the faith of all the righteous, ver. 32 and 33, and finally, in ver. 34—36, to the lively hope of Zion's salvation, a pledge of which the Psalmist sees in his own, which, in the exercise of faith, he has come to anticipate as certain. The threefold consequences of the anticipated deliverance of the Psalmist, are peculiarly well-fitted to prevail upon God, to whom the praise of his own people, the confirming of the righteous, and the enlivening of the hope of Zion's deliverance, cannot but be well pleasing, to grant this deliverance.—Ver. 30. *I will praise the name of God in a song, and exalt him with songs of praise.* Ver. 31. *This will please the Lord better than bulls, bullocks with horns and hoofs.* Ver. 32. *The meek shall see it and rejoice, ye who seek God, may your heart live.* Ver. 33. *For the Lord hears the needy, and does not despise his fettered ones.* Ver. 34. *May the heaven and earth praise him, the sea, and every thing which moveth therein.* Ver. 35. *For God shall deliver Zion, and build up the cities of Judah, and they dwell there, and they occupy it.* Ver. 36. *And the seed of his servants shall inherit it, and those who love his name shall dwell therein.*—In the 31st verse, the inward offering of the heart-believer is opposed to the merely outward offering of the *hypocrite:* compare at Ps. L. LI. Where such spiritual thank-offerings are to be expected, God cannot be otherwise than inclined to help. The predicates of the bullocks—the מפרים, according to the analogy of מקרין, not *cleaving the hoofs*, as Lev. xi.

4, but *having hoofs*, as Lev. xi. 3, and other passages—set before our eyes the whole brute creation, and intimate that such a mere material offering cannot be an object well-pleasing to God, who is a spirit. All bodily service belongs to the same class with bullocks that have horns and hoofs.—On the second half of ver. 32 compare the exactly parallel passage Ps. xxii. 26.—On verse 33, "*for*, as my example shews, &c.", compare Ps. xxii. 24. The *fettered ones* of the Lord" are either those whom he has fettered, that is, visited with severe suffering, according to verse 26, or those who are fettered for his sake, according to verse 7. —In the 34th and following verses, the Psalmist beholds in the *special* deliverance vouchsafed to him, a pledge of a deliverance of a *general character*, and in the distinction made by God between him and his enemies, security for the victory of the whole church of God, and for the salvation to be imparted to her. God helps Zion, verse 35, inasmuch as he overthrows the *wicked*, by whom he is assailed, and rebuilds the cities of Judah which they had laid waste: compare on Ps. li. 18. The mention made of the temple in verse 9, shews that we are not to think of a destruction such as happened during the *Babylonish captivity*, but only of such destructions as happened, for example, in the time of Saul. The subject to "dwell there", is the needy of verse 33, "the suffering righteous men": compare verse 36. What is here said of the dwelling of the righteous" is the opposite of what is said in verse 25.—On verse 36 compare Is. lxv. 9. Calvin: "Although that land, until the appearance of Christ, was given to the chosen people, yet must we still remember that it was the type of our heavenly native land, and that therefore what is here written of the protection of the church is more truly fulfilled *at the present day*".

PSALMS LXX. AND LXXI.

THERE are strong reasons for believing that these Psalms, like the first and second, are connected together, so as to form one pair, the 70th being like an introduction to the 71st. In the 71st there is no title;—a want which exists nowhere throughout the first and second books of Psalms, except where a pair of Psalms occurs. The fact, that the 70th Psalm is mere-

ly a repetition of a part of the 40th, is very unfavourable to its being considered as occupying an entirely independent position, but admits of explanation, if the two Psalms be viewed as connected together. To this may be added, the analogy of the opening verses of the 71st, which are borrowed from Ps. xxxi. Then both Psalms are as it were wrought together by an alphabetical arrangement; the beginning, the middle, and the end of the whole are indicated by the three first letters of the alphabet. The 70th Psalm begins with א, the 71st with ב, which is doubled, for the purpose of rendering it less doubtful that this beginning is accidental, and concludes with ג, which alternates with ת, the appropriate letter for a conclusion,—גת and תב. Finally, if we add the verses of the 70th to those of the 71st, we obtain the remarkable number 30, three decades.

The ground on which the relation of the 70th to the 71st Psalm depends, cannot be doubtful. It is the same which in Ps. lxxi. itself has been the cause of the passage at the beginning being borrowed from the 31st Psalm, and of the verbal references which occur, near the close of this passage, to the 22, 40, 35, and 38 Psalms, viz. the purpose to connect our Psalm with the other Davidic Psalms which refer to the *suffering righteous man*, and to point it out as a *link of that chain:* compare at Ps. lxix. And in particular, Ps. lxx. forms a transition between the lxix. and lxxi.; the three together forming a kind of *Trilogy*. The 70th is a compend of the 40th Psalm, to which the 60th is very closely allied, and therefore is particularly well fitted to serve as the link of connection between the 69th and the 71st.

As the variations between the 70th and the 40th Psalms have already been considered, in our remarks on the latter Psalm, we shall proceed at once to the 71st.

The Psalm begins, ver. 1—3, with the prayer for deliverance, in which there is a short reference to the ground which affords security for its being heard. Immediately after the *Introduction*, which is borrowed from Ps. xxxi., there follows, in ver. 4—13, a more extended developement of its contents: God has manifested great grace to the Psalmist from his early youth, ver. 4—8, therefore may he not reject him in his helpless old age, when mighty enemies threaten him with destruction, ver. 9—13. On the same basis on which the prayer rested, there rises *the hope*, in ver. 14—21. The conclusion consists of a promise, ver.

22—24, to render thanks for the assistance which is confidently anticipated.

The whole Psalm contains 24 verses, twice 12. The first division, which contains the *prayer* and its *basis*, is complete in 10 verses, and is divided into two fives; the second half, which contains the *hope* and the *thanks*, consists, in like manner, of 10 verses, and is divided into a seven and a three. Between the two main divisions there is an intercalary verse, the 14th, containing the substance of the second part. This intercalary verse, together with the three verses of the introduction, and the six verses of Ps. lxx. (including the title, the originality of which is very strongly supported by its having a place within the formal arrangement), make up the third decade.

The same remarks are applicable to the *subject* of the Psalm, which have already been made on Ps. lxix.: it is the *suffering righteous man*. In verse 20 we have, as in Ps. lxix. 26, a plurality, which had hitherto been concealed under a unity. The application of the Psalm to the whole of the community (Luther, Cocceius, and others, consider the Psalm as *a prayer of the church in its old age*) is to be considered as false only if it be *exclusively* adopted. Besides the analogy of those other Psalms which are intimately connected with this one, there is the constant use, except in ver. 20, of the singular, which is sufficient to shew that the Psalm was *also*, and *in the first instance*, designed to apply to individual suffering righteous men. We would not however be justified in rejecting altogether the application to the whole community, (compare Isa. xlvi. 3, 4, Ps. cxxix. 1), or even in considering it as a mere *adaptation:* compare at Ps. xxii.

The particular aspect of the general subject embraced by the Psalm, is the opening of the fountains of consolation for the suffering righteous man *in his old age*. The Psalmist teaches him how to be patient in tribulation, and joyful in hope, by contemplating that grace of God which he has already enjoyed, and how to drive away the bitterness of his pain, by the love of God, as he dwells with his whole soul upon the recollection of those deeds, which are like so many pledges of fresh deliverance. It is obvious that we cannot, with many of the old expositors, consider the mention of the aged man speaking, and of his feebleness, as a *particular individual feature*, restricting the Psalm to the relation in which David stood to Absalom. The

colouring, which in every thing else is entirely general, and the analogy of the kindred Psalms, are decisive against this. There may be truth, however, in the assumption that David here comforts the suffering righteous man in his old age with that same comfort wherewith he himself had been comforted in his old age. That this, however, cannot be maintained with perfect confidence, and that it is even possible that David may have only *supposed* himself to be in such a situation, is evident from parallel instances. The Countess Amelia Juliana, of Rudolstadt, for example, in the poem, "I leave God to rule in all," says, "I am not in high esteem, and not like others great and rich," etc., and, "I strive not after high estate, the best by far is middle rank."

The authorship, asserted in the title to be David's, is confirmed by the near relation in which the Psalm stands to those Davidic Psalms which have been already referred to, (compare at the lxix.), a relation which is of such a character that it must have proceeded from identity of authorship, and not from copying. The 20th verse, on the other hand, has been appealed to, as affording evidence that the Psalm was composed during the captivity. But there is nothing more in that verse than the expression, in general terms, of the hope of deliverance out of great trouble. And the entire absence, both here, and throughout all the rest of the Psalm, of every individual description of the trouble, is sufficient to shew that it is utterly impossible to find out any historical occasion.

Our Psalm, in common with all the Psalms of the same kind, is characterized by an easy style of language,—which is to be accounted for from the fact that David is reciting a prayer for the use of *sufferers*, to whose necessities he kindly accommodates himself. The fact, which many have perverted to throw doubt on the Davidic authorship of this Psalm, is to be judged of by what Schmolk says of his own poems: "Simplicity has ruled the lips and the pen. It was therefore necessary to pray with simplicity. High words do not always come from the bottom of the heart." (*B. Ringwald and B. Schmolk, von Hoffman v. Fallersleben*, p. 55.)

The introduction is ver. 1—3. The third verse closes the portion borrowed from Psalm xxxi., and in the fourth verse the author begins his own composition; the introduction, therefore, cannot be extended into the fourth verse. Ver. 1. *On thee, O*

Lord, do I trust, may I never be put to shame. Ver. 2. *Through thy righteousness deliver me, and redeem me, incline thine ear to me, and help me.* Ver. 3. *Be to me a rock of habitation, to which I may come continually, who hast ordained to help me: for thou art my rock and my fortress.*—The quotation here, as in similar cases, is made in a *free* manner, and with variations which are particularly significant in ver. 3, when the author is just about to pass on to the original portion of his Psalm. That the quotation did not arise from recollection, but was introduced *designedly*, and that it serves an important object, is manifest from the fact, that it *opens* a Psalm, which, from beginning to end, with the exception of a few references of a similar description, bears an independent and peculiar character. Instead of a "rock of *security*," מעוז, there stands here, "a rock of *habitation*," מעון: compare on the word at Ps. xc. 1, and on variations of this sort, Vol. i. p. 282. It is scarcely worth mentioning that the Chaldee and the several MSS. propose to change the reading into that of the fundamental passage; this pernicious practice is indeed everywhere adopted. The additional clause "to which I may come continually," that is, "as often as necessity compels me," is very suitable after "habitation." The clause, "who hast ordained," (צוה is used as at Ps. xliv. 4, lxviii. 28,) contains the *basis* of the petition, exactly as at Ps. vii. 6, "who hast ordained judgment":—the imperative there, as here, is inconsistent with grammar. "For my rock," etc. gives the basis both of the wish, and of the fact by which it in the first instance is supported.

The first main division, ver. 4—13, contains the expanded prayer and its basis. Ver. 4. *O my God deliver me out of the hand of the wicked, and out of the fist of the evil-doer, and of the abandoned man.* Ver. 5. *For thou art my hope, O Lord God, my confidence from my youth.* Ver. 6. *On thee have I leant from the womb, from my mother's lap thou hast been my conductor, of thee is my praise continually.* Ver. 7. *I was as a wonder to many, but thou art my strong confidence.* Ver. 8. *My mouth is full of thy praise, and continually of thy glory.* Ver. 9. *Therefore cast me not off in the time of old age, in the failure of my strength forsake me not.* Ver. 10. *For my enemies speak of me, and those who lay wait for my soul take counsel together.* Ver. 11. *And say: God has forsaken him, persecute, and seize him, for there is no deliverer.* Ver. 12. *O God,*

be not far from me, make haste to help me. Ver. 13. *Let them be confounded and consumed who are enemies to my soul, let them get reproach and dishonour who seek my hurt.*—מיד and מכף, as in ver. 4. are parallel as they are also in the title of Ps. xviii. חמץ occurs only here, it is from חמץ, *to be sour,* and is the same as חמוץ, Isa. i. 17, *the abandoned.* The Berleb. Bible, in the style of true theological exposition: "Do thou deliver the soul from *unbelief,* which, like an old tyrant, seeks to strangle faith. If the spirit is not always on the watch, this enemy gets together nations of vain thoughts to besiege the soul."—The prayer, which is shortly expressed, is succeeded, in ver. 5—8, by the *basis* on which it rests, and after that the prayer is *expanded* in ver. 9—13. The parallel expression, מבטח, "the *object* of my trust," makes it evident, that "my hope," in verse 5, is equivalent to "thou art the *object* on which I hope": comp. Ps. xl. 4. The Psalmist does not in the least praise his own *faith,* but the *grace* of God, which had been imparted to him from his childhood. The 16th verse shews that we cannot, contrary to the accusative, tear אדני יהוה from each other: Ps. lxviii. 20, lxix. 6. These names point to the fulness of might in God, which peculiarly fits him to be an object of hope to his people. —The Niph. נסמך in ver. 6 retains its passive signification: *on thee have I leant,* = *thou hast been my support, my prop:* compare "on thee was I cast from my mother's womb," in Ps. xxii. 10. In the whole verse there is nothing whatever said about the *sentiments* of the sufferer, but merely about *good deeds* done to him. גוזי is difficult. It is evidently the infinitive of גוז: גזז in the sense of "to do good to," which many adopt here, is a forced one in Hebrew, and גוזי, according to this rendering, is too far removed from the fundamental passage, Ps. xxii. 9," for thou wast my breaking out, גוחי, from my mother's womb." The question may be asked, is the verb here *transitive, my guiding,* or *bringing out,*—in favour of this, it may be urged, that in other passages the verb is used only *transitively,*—or *intransitive, my being brought,* or *my coming forth,*—an exposition which is favoured by the form, (for it is only intransitive verbs that have their infinitives and participles in O), and also by the fundamental passage. "In thee is my praise" is, "thou art the object of my praise," or "thou hast given me occasion to praise thee": compare at Ps. xliv. 8, and "of thee is my praise" in Ps. xxii. 25. On "I was as a wonder to many", in verse 7th, equivalent to "I, by the

greatness of my sufferings, drew upon myself their astonishment and wonder," compare Deut. xxviii. 46, where the woes of Israel are to be for a sign and for a *wonder*, Is. lii. 14 and 1 Cor. iv. 9. On מופת, *the object of astonished wonderment*, not a *sign*, compare the Christol. II. p. 45.[a] Among the Arabians also, the term *wonder* is applied to any exceedingly great, or as it were wonderful, *misfortune*. Schultens, in the passage quoted in the Christology: آفت *est omne portentum, et praesertim portentosa calamitas, et homo cui ea incumbit.* But it is said in the second clause, that in all his wonderfully great misery, the Psalmist has experienced God to be his almighty confidence and help: compare on מחסי עז Ps. xlv. 6, page 134 of this volume.—In the 8th verse Luther has given by mistake, "let my mouth be full," instead "of my mouth is full." The Psalmist is not praying, but recounting what had happened to him, and thereby laying a basis on which his prayer may rest: compare the conclusion of verse 6th. The תפארת never signifies praise, but always *honour, glory:* compare Ps. xcvi. 6, and the Christol. on Zech. xii. 7. Inasmuch as the mouth is full of the *praise* of the Lord, it is also full of his *glory;* for this is the *object* of praise.—The second half of the strophe begins with the 9th verse: God who has proved himself to be the Saviour of the Psalmist from his early youth, cannot forsake him now in his old age. The more weak and helpless he is now, the more certainly must God be his strength and help. What is said here and in ver. 18, is applied by Is. xlvi. 3, 4, to the Church of God in its old age. Arnd: "When the Church of God was yet in its youth and blooming, there was true zeal, faith, knowledge, love, stedfastness, so that many thousands of holy men laid down their lives for the sake of the gospel, or gave up all their substance to aid in extending it. But now that the Church has reached its old age, and has become weak, there is scarcely any faith, no strong prayer, no steadfastness, no knowledge, no love, no fidelity, but all has sunk so low, that nothing is left for us to do except to sigh and mourn." A

[a] Gesenius makes a very strange remark, in reference to the exposition given there: *inania sunt; sumsit enim, non probavit radicem* آفت *admirationis protestatem habere.* In support of this sense, reference was there made to the testimony of Schultens drawn from the Arabic Lexicographers. All the Lexicons give it; Freytag for example: آفت *res mira, prodigium, calamitas.*

"therefore" must be supplied before "cast me not off."—On ver. 10, Calvin: "It happens generally to the children of God, that the ungodly go their utmost lengths against them, when they suppose that they have been given over by God to them for a prey. For as they judge of the favour of God by outward appearances only, they suppose that those on whom he sends sufferings, are rejected, forsaken, and given up by God." As אמר must always be followed by what is said, verse 10 is intimately connected with verse 11. On לי, either *in reference to me*, or *to me*, compare Ps. iii. 2. Who watch for my *soul*, i. e. my *life*, that I may not get away with it.—On verse 11th, compare the similar speeches of the enemies in Ps. iii. 2, xli. 6, and 2 Sam. xvii. 1, 2, where Ahitophel says: "I will arise and pursue after David, and I will come upon him while he is weary and weak,—and I will smite the king only." On the last words see Ps. vii. 2.—On verse 12, compare Ps xxii. 19, xxxv. 22, xxxviii. 21, 22, xl. 13, and lxx. 1.—On ver. 13, Ps. xxxv. 4, 26, xl. 14, and lxx. 2. According to the parallel passages, the futures are to be considered as optatives.

The prayer, in the first part of the second strophe, is followed by *hope*. Ver. 14. *And I will continually hope and will multiply all thy praise.* Ver. 15. *My mouth shall make known thy righteousness, and thy salvation continually; for I know no numbers.* Ver. 16. *I will go forward with the deeds of the Lord, I will make mention of thy righteousness only.* Ver. 17. *O God, thou hast taught me it from my youth, and hitherto I have made known thy wonders.* Ver. 18. *And even to old age and grey-hairs forsake me not, until I make known thine arm to the generation to come, and thy power to all those who shall come after.* Ver. 19. *And thy righteousness, O God, stretches to heaven, who hast done great things, O God; who is like thee?* Ver. 20. *Who hast caused us to see manifold troubles and evils, thou shalt return and quicken us, and, returning, shalt deliver us out of the floods of the earth.* Ver. 21. *Thou shalt multiply my great deeds and shalt turn thyself, and comfort me.*—On ver. 14, Calvin: "O Lord, because I have been long accustomed to thy good deeds, I do not doubt that a new accession will give me new opportunity to praise thy grace." *All thy praise*, which I have already celebrated. The preterite הוספתי is expressive of confidence.—"I know no number", in ver. 15th, *lays the basis* for the resolution, expressed by the Psalmist in full expectation

of his deliverance, to praise the righteousness of God, (compare at Ps. xxxvi. 6), and his salvation. Calvin: "There is nothing which inflames our spirits more to sing the praises of God, than when he has laid us under obligations by many acts of kindness." The expression in Ps. xl. 5, "they cannot be reckoned up," ought to be compared:—it sets aside also the translation of Ewald: *no limits.*—גבורות, means only "great deeds," and never "praise"; בוא with ב, can only mean, in general, "to go forward with something," and not "to come with something into the *temple.*" The exact idea becomes manifest from the parallel clause, and from the connection. From these, it is evident that, "to come with the great deeds of the Lord," must signify "to go forward *praising them,* or *making them known.*" הזכיר signifies always "to mention", never "to praise": comp. at Ps. xx. 7. Nothing else deserves to be made mention of, to come into notice. "Thy righteousness *only,*" *i. e.* not my sword, my bow, or my arm, Ps. xliv. 3, 6, my chariots, or horses, Ps. xx. 7.—The *teaching* of ver. 17 is carried on by a matter-of-fact discourse. The *object* of the instruction, the praise of God, is marked out by the connection, and by the parallelism.—The *generation,* in verse 18, is the *succeeding generation*: compare at the parallel passage, Ps. xxii. 30. On "thine arm," compare Ps. xliv. 3.—On "to heaven," (lit. *even to on high*), in ver. 19, compare Ps. xxxvi. 5, lvii. 10. On the following clause, compare Ex. xv. 11, Deut. iii. 24, but especially the expression of David, in 2 Sam. vii. 22, "where is a God, in heaven or on earth, who does according to thy works and thy mighty deeds."—On ver. 20 the Massorites, not understanding the subject, make a useless effort to get quit of the plurals: "thou hast caused *us* to see," "thou wilt quicken *us.*" The רעות may be either an adj. as in Gen. xli. 19, 20, or a subst. as in Ps. xxxiv. 19. That תשוב, in both places, is not an adverb, but is used in the same way in which it is in Ps. xc., and in the parallel passages quoted there, is evident from the corresponding word, in ver. 21, תסב, which is never used as an adverb. On, "thou shalt quicken us," compare Deut. xxxii. 39, "I kill and I make alive, I wound and I heal." Calvin: "We must descend even to death, that God may appear as a deliverer. For as we are born without feeling and observation, the first origin of our life does not point out to us its author in a manner sufficiently emphatic. But when God comes to our help, at a

time when we are in a state of despair, our rising out of this state becomes a glorious mirror for reflecting his grace." "Floods of the earth" are the floods which overflow the earth, as at the deluge: compare great trouble and oppression set forth under the emblem of the overflowing of water, in Is. viii. 7, 8, and the allusions to the deluge in Ps. xxix. 10, xxxii. 6, and xxxvi. 6. The Psalmist saw, in the deliverance of righteous Noah, at the great waters of old, a pledge of his own deliverance out of the great waters of adversity.—As the whole passage is descriptive of hope and confidence, the conver. fut. תרב, as it frequently does throughout the Psalms, conveys the idea of what is *usual*. The גדולה and גדלה signify always, "something great," never "greatness," see Ps. clxv. 3, and ver. 4. "My great deeds", are "the great deeds which have happened for my sake": compare 2 Sam vii. 23, where David says, "to do for you great things, and terrible for thy land," (in like manner also גדולה in ver. 21), Ps. xl. 5, "Many, O Lord, are thy wonderful works which thou hast done," and here, ver. 19, "who hast done great things."

In the second half of the second strophe, we have the promise to *give thanks* for the assistance which *faith* regards as already imparted. Ver. 22. *Also I will praise thee with the psaltery, thy truth, my God; I will sing praise to thee upon the harp, thou holy One of Israel.* Ver. 23. *My lips shall shout for joy, for I will sing praise to thee, and my soul which thou hast redeemed.* Ver. 23. *Also my tongue shall meditate upon thy righteousness continually, because they are put to shame, because they are made to blush, who seek my hurt.*—The "also", in ver. 22, points to the inward connection between the *praise* and the *salvation*. The "Holy One of Israel" is the God of Israel who is holy: comp. on קדוש at Ps. xxii. 3. The passage before us is the *fundamental one*, for that name of God of which Isaiah is well known to be particularly fond.—On ver. 23, compare Ps. xxxiv. 22, "the Lord redeems the souls of his servants."—The גם in ver. 24, does not belong specially to the tongue, but applies to the whole sentence. On הגה compare at Ps. xc. 9.

PSALM LXXII.

The Psalm, like many others, as for example the xcth, falls into two strophes, one of ten, and another of seven verses. The ten of the first strophe is divided into two fives. In the first half, ver. 1—5, God grants righteousness to his king, in consequence of which, righteousness and the fear of God become prevalent among the people, and these again bring *peace* in their train. The second half, ver. 6—10, depicts the extension of the dominion of the righteous, the righteously acting, and therefore the salvation-sending king: its extent is as wide as that of the earth itself. The seven of the second strophe is divided, as in Ps. xcth, into a five and a two. In ver. 11—15, the Psalmist directs attention to that which will induce all nations and kings to do homage to this king: it is that, which appears throughout the Psalm, as the root of the rest, viz. the absolute *righteousness* of the king. Ver. 16 and 17, which describe, in short and graphic terms, the fulness of blessings which await this king, and his glory and greatness, form the conclusion.—The verses, as far as the 14th, consist of two clauses, with the exception of the fourth, which has three. Towards the end the verses become larger: the 15th and the 16th have, each three clauses, and the last verse has four.

The fundamental thought of the Psalm is this: That the realization of the idea of the king in a moral respect, to be looked for in future times, the developement of the ideal image of righteousness, below which even David remained at such a distance, will bring along with it the perfect realization of the kingdom of God, the righteousness of its subjects, their salvation, and its extension over the whole earth.

Solomon is named in the Title as the *author* of the Psalm. Attempts have been made, to no purpose, to interpret לִשְׁלֹמֹה here, as in Ps. cxxvii., in another sense. The ל, when it occurs in the Titles, without anything to limit its application, *always* indicates, as here, the author: comp. page 86 of this volume. The remarks of Stier, ("it may by all means be understood: of Solomon, for Solomon, dedicated to, delivered to Solomon"), shew what deplorable mistakes would arise, were it used in other senses than in this well ascertained one. What is meant by the expression, " by all means", it is not pos-

sible to conceive:—such an expression, no cautious writer could have used. In favour of this announcement in the Title, we have first the remarkably *objective* character of the Psalm, common to it with the other writings of Solomon, and in striking contrast to that *flow of feeling*, which forms such a marked feature in the Psalms of David. And, in the *second place*, there is also the fact, that it is the relations of Solomon's time, that form the ground work of the Psalm. The references to these relations, partake too much of an individual character, as will be seen in the progress of our exposition, to admit of our supposing that they are *prophetical*. There are no reasons of any importance against considering Solomon as the author. It is maintained by Stier, that the typical reference to Solomon, compels us to assign the authorship to David. But, in reply to this, it is sufficient to advert to Ps. ii. and cx., where David himself, out of the grace imparted to him in his contests against the enemies of the kingdom of God, constructs a ladder, by which he may rise to the contemplation of the infinitely more glorious victories to be won in battle by his Descendant. And why should not Solomon, in like manner, see in his righteous *reign of peace*, a type of the kingdom of the *Prince of Peace?* Even the circumstance, that at the end of the Psalm, there is appended the subscription, that "the prayers of David are ended", is by no means decisive against the authorship being Solomon's. For it is evident that this subscription announces nothing more, than that David is to be considered as the chief author: several Psalms occur within this section, Ps. i.—Ps. lxxii., which were composed by others, and of which the authors are expressly named; the *prayers* of David also is an appellation, a potiori: compare at Ps. xc. Title. Ewald maintains that the kingdom of David appears in the Psalm, as sunk into a diminished, poor and low condition, "the dominion over the world was lost, and had to be recovered in some other way," and that, therefore, the author cannot be Solomon. In opposition to this, we have to observe, that there is not one single trace throughout the whole Psalm, of anything like a diminution of the kingdom of David. It is, on the contrary, upon the basis of *a glorious present*, as in Ps. ii. and cx. that there rises the hope of a still *more glorious future*. This is particularly manifest in the 8th verse. In the passages of the Pentateuch which give the boundaries of Israel, the Mediterranean Sea, and the Euphrates represent the

extreme points. The points of termination in the Pentateuch are the points of beginning *here*, and the end of the dominion is the same as the end of the *earth*. It is hence evident, that the boundary spoken of in the Pentateuch had already been reached, and that the land between the sea and the Euphrates, had *already been*, and *was still* occupied. Had it been otherwise, this original land would not possibly have been passed over in silence; its occupation would have first of all been brought into notice. Finally, the idea of Hitzig, "that the diffuseness, the want of colouring, the absence of all arrangement in the Psalm, shew that we have before us a *worthless poem, belonging to a vitiated age*," disappears of itself, as soon as we become more intimately acquainted with the strophe-arrangement, and the train of thought in the Psalm; and the objection recoils upon the head of him who brought it forward.

It has been acknowledged by the Jews, that *Messiah* is the *subject* of the Psalm: compare Christ. I. i. p. 129. And nothing but a dependence upon tradition in "the progression party", can account for the fact, that this exposition, which had been thoughtlessly abandoned in the heat of their destructive zeal, should still find so little favour, especially as a return has long since been made to the ecclesiastical interpretation, in these remarkably similar passages, Is. ix. xi. and Zach. ix. The *beginning*, however, of a return, even in this case, may be already perceived. The Messianic interpretation is defended by Köster, with the remark: "It would be inexplicable if an idea of such importance in the Hebrew religion, as that of the Messiah, should not have found a place in the Psalms."

In the first place, the announcement as to the eternal duration of the dominion of the king, in ver. 5, 7, and 17, is in favour of the Messianic interpretation. This announcement could be made either of the family of David, considered as one whole, as in 1 Sam. vii. and Ps. lxxxix. 36 and 37, or of the Messiah:—between these two, we must make our choice. Now, to maintain, with Hoffmann, (prophecy and its fulfilment, I. p. 177), according to whom Solomon prays generally for himself and the king of Israel, that the Psalm refers to the *family of David*, is altogether inconsistent with the fact, that throughout the whole Psalm, which in this respect, differs essentially from 2 Sam. vii., there does not occur one single trace of a personification, or of an ideal person:—the parallel passages also, such as Is. ix. 5, 6,

may be added, which do not admit of this interpretation.—Farther, it is asserted, in as express terms as possible, that the kingdom of this great sovereign, as distinguished from that of his predecessors, shall extend over the whole earth, that all kings shall submit to him, and that all nations shall serve him; while, at the same time, care is taken in such a way, as does not admit of being misunderstood, to guard this thought from every suspicion of being a poetical exaggeration. The Psalmist would have rendered himself ridiculous, if he had promised such a dominion to any of the ordinary posterity of David, and no such thing ever took place. On the other hand, the announcement of the extension of the dominion over the whole earth, is what never fails to occur in Messianic prophecies; comp. Ps. ii. Is. ix. and xi. Zech. ix. 10, Mich. v. 4. *Finally*, the king gains his power over the world, according to ver. 11—15, not by weapons of war, but by the righteousness and the love which he manifests in protecting and delivering the miserable. There is no example of any Israelitish king, of the ordinary stamp, having brought, in this way, even one single nation into a state of subjection. No such king was ever in circumstances to practice the virtues of righteousness and love in the midst of *distant nations*, powerful states not in subjection to his dominion. Such a king must have been one of a higher than human nature,—one who, in the language of the parallel passage, Is. xi. "smites the earth with the rod of his mouth, and slays the wicked with the breath of his lips."

The violent assumptions which must be made, by those who do not adopt the Messianic interpretation, shew how imperatively that interpretation is demanded by the contents of the Psalm. The most common subterfuge is, that the futures in ver. 2—11, and in ver. 16, 17, are to be taken in an optative sense. But, such a long succession of wishes, without hope and confidence, produces a mournful impression, and has no parallel in the whole Book of Psalms. Besides, this interpretation becomes embarrassed with difficulties, in the 12th and following verses. To be consistent, you must adopt the optative sense there too: —Maurer really does so. But it is clear as day that this will not do. And if you take the futures there as *promises*, you find yourself doing what is inadmissible, speaking of the effects as *wishes*, and of the *causes* as promises. The frequent use of the fut. conv. has been appealed to, in favour of the optative inter-

pretation. But there are *two* cases of this form, יחם and יחי, in the sense of the future denoting a custom, as is frequent throughout the Psalms, and the two remaining cases, ירד, in ver. 8th, and יהי, in ver. 16th, must, according to the analogy of these, be interpreted in the same way: the first occurs, moreover, in the fundamental passage, Num. xxiv. 19, in the sense of the future denoting a custom. Besides, were the author expressing mere wishes, he would alternate imperatives with futures. But this does not occur after ver. 1st.—Moreover, it is clear as day, that this arbitrary change of promises into mere wishes, will not even gain the object. Wishes, if they are not to be utterly ridiculous, must keep within the range of possibility and probability. Several expositors, sensible of this, have added to the first, a *second* subterfuge. They suppose that, in verse 8th, the dominion of the king, is not at all extended over the whole earth, but only over Canaan to its utmost limits, "from the south-east, or the Red Sea, to the north-west, or the Mediterranean, and again, from the north-east, or the Euphrates, to the south-west, where Canaan terminates in the desert without any well defined boundary." We cannot but express our astonishment, that even Ewald should have adopted this exposition,—an exposition better fitted for the past century, than for the present time: ורדה, which is always applied to dominion over the heathen, (compare for example, Ps. lxviii. 27, 1 Kings. v. 4, and the fundamental passage, Num. xxiv. 19, from which even the form is taken), the expression, "from sea to sea," which is always applied to the utmost circumference of the earth, (compare Amos viii. 12, Mich. vii. 12), and finally, "even to the ends of the earth," are all decisive against it. Compare the refutation of the reference to the boundaries of Palestine, as given in the commentary, on the passage borrowed from this Psalm in Zech. ix. 10, in the Christology, II. p. 139. But if there were any doubt whatever remaining, it would be removed by what follows. In ver. 9 and 10, when the thought is individualized, only such nations are named, as were beyond the boundaries of Canaan, and in part at a great distance from it. The 11th verse, which recapitulates what had gone before, mentions *all* nations, *all* kings.—Hoffmann, p. 176, endeavours to set aside the proof for the Messianic interpretation furnished by ver. 11—15, by affirming that the sense there is, "that the goodness and the righteousness of the king, with which God has adorned him, will incline

God to grant him an unlimited extent of dominion." But the extension of the dominion, appears as the result of the free-will inclinations of the people themselves; and the 15th verse would be martyred, were it forced to favour this exposition. This verse, (compare "the gold of Seba," with the 10th verse), is decisive against those who, with the view of bringing out the influence of an ordinary Israelitish king, in favour of the poor and miserable, of which the Psalmist there speaks, take the sense to be, that the conduct of the righteous king among *his own people*, will induce foreigners to do him homage. The idea of De Wette, adopted to meet this exigency, that by the poor and miserable, we are to understand oppressed foreign nations, seeking protection from the Israelites, requires only to be looked at, in connection with the 4th verse, (where manifestly it is oppressed *individuals* that are spoken of), to be abandoned. —We may well give up a view, which does so much violence to our sense of what is right in exegetical matters.

The first half of the first strophe is ver. 1—5: God grants to his king *righteousness*, ver. 1, and his righteous government produces righteousness among the people, in consequence of which *peace* advances; in like manner, his righteous government produces among the people in all time coming, the ascendancy of *piety*, ver. 4, 5.—Ver. 1. *O, God, give thy judgments to the king, and thy righteousness to the king's son.* Ver. 2. *He shall judge the people in righteousness, and thy miserable ones with judgment.* Ver. 3. *The mountains shall bring forth peace to the people, and the hills through righteousness.* Ver. 4. *He shall judge the miserable of the people, he shall help the sons of the needy, and crush the oppressor.* Ver. 5. *They shall fear thee with the sun, and before the moon through all generations.*— That the petitions of ver. 1, like those of the Lord's prayer, and like all real prayer, are based on *confidence*, and do not partake of the *wavering character*, referred to in James i. 6, is obvious from the circumstance that, in the following verses, futures are made use of, on the supposition of the prayer being granted. Where prayer is based on the word of God, and is made in the strength of his Spirit, the transition from imperatives to futures, becomes exceedingly natural and easy. The "he will judge, &c." in ver. 2, is connected with the "thou wilt give," which lies concealed in the "give" of ver. 1. מִשְׁפָּטִים is very often "decisions," "legal sentences"; and ver. 4th, shews that this is the sense, and not

that of "laws," "commandments," which must be adopted here. The decisions of *God* are opposed to the decisions, which the king gives at his own hand. The judgment is God's, Deut. i. 17: compare Ex. xxi. 6, xxii. 7, Prov. viii. 15, 2 Chron. xix. 6. It comes to this, that the essence of all justice lies in the conformity of the decisions of the earthly judge, to the decisions of the heavenly Lord of Justice; and this takes place, when there rests upon the former, "the spirit of the Lord, the spirit of wisdom and understanding, the spirit of the knowledge and of the fear of the Lord." The great king here spoken of, shall, according to Isaiah xi. 2, obtain this without measure; and thus the prayer, "give thy judgments to the king", is fulfilled *to an unlimited extent.* Solomon, in type, prayed, in 1 Kings iii. 9, that the Lord would give him an understanding heart, (Vatabl. mentem docilem, deo et spiritui S. audientem), that he might judge his people; and it is recorded of him, 1 Kings iii. 28: "and all Israel heard of the judgment which the king had judged, and they feared the king, for they saw that the wisdom of God was in him to do judgment." מלך stands poetically without the article, as in Ps. xlv. 1; compare at the passage.—On ver. 2nd, compare Is. xi. 3, 4. The "miserable ones of God," are the miserable among his people: comp. ver. 4.—The *mountains* and *hills* are not at all named, because they were the most unfruitful places of the land,—which they really were not, in Palestine, compare Deut. xxxiii. 15, Ps. cxlvii. 8, "who maketh grass to grow upon the mountains," Ps. lxv. 12,—nor even because what is on them can be seen every where, and from all sides, (Tholuck),—compare against this, Joel iii. 18, "the mountains shall drop down new wine, and the hills shall flow with milk," —but, as being the most prominent points, and ornaments of the country, and therefore, as representing it, well fitted to express the thought, that the country shall be *every where* filled with peace.[a] *Peace* appears every where as a characteristic mark of the time of the Messiah: compare, for example, Is. ii. 4, ix. 5, 6, xi. 9, lxv. 25, Mic. iv. 3, Zech. ix. 10. In the second clause, "shall bring forth peace to the people," is to be supplied from the first. And, in like manner, the "through righteousness" of the second, is to be added to the first clause. For

[a] It is obvious from Is. ix. 6, compared with ver. 4. ii. 4, Zech. ix. 10, among other passages, that שלום has here its usual sense, and not that of *salvation* and *prosperity.*

peace is brought forward, here and throughout, only in so far as it is the product and consequence of that *righteousness*, which is inherent in the king, and which has been introduced by him among his people. Peace appears, even in the law, as the product of righteousness: compare Lev. xxvi. 3—6, "if ye walk in my statutes, and keep my commandments and do them. . . . . I will give peace in the land. . . . . and the sword shall not come into your land." Peace was represented in type as a reward of righteousness, in the time of Solomon, to whose name there is manifestly allusion made here: 1 Kings v. 4. Righteousness and peace are connected together, also in Is. ix. 6, as cause and effect, in the time of the Messiah. Ewald, with his ungrammatical interpretation, "and the hills, blessings of grace," (נשׂא never occurs with ב of the object, צדקה never signifies blessings of grace, and most assuredly cannot have this signification here, as is obvious from verses 1, 2, and 4, which serve as a commentary), gains nothing except that he dissevers the consequence from its cause, and thus destroys the whole train of thought. The *righteousness* of the king, is the centre of the Psalm, that, on which every thing else unconditionally depends.—Ver. 4th is in intimate connection with verse 5th, otherwise, it would be a mere idle repetition of verse 2nd, the righteousness of the king, and, in consequence of this, the *fear of God* among the people. Isaiah xi. 4, remarkably agrees with this verse, and is probably dependent on it. To *judge* of the miserable, is not at all to pronounce a just sentence upon them, but stands in opposition to neglecting to take up their case: compare Is. i. 17, 23, "they judge not the fatherless, neither does the cause of the widow come before them." The "needy" is here an ideal person, the personification of the species, and thus the particular needy individuals appear as his *sons*.—In ver. 5th, the address is directed, as it is throughout the whole Psalm, not to the king, but to God. The train of thought is lost, if this be not kept in view. The passage, however, does contain a proof in favour of the Messianic interpretation of the Psalm. For the fear of God, is an eternal consequence of the righteous dominion of the king: and, therefore, this dominion itself also must be eternal: the continued existence of the *effect*, presupposes the continued existence of the *cause*. That there is here at least an indirect assertion, as to the eternity of the dominion of the king, is obvious from the parallel passages, ver. 7,

17, and Ps. lxxxix. 36, 38. "With the sun," is "as long as it is by them": "before the moon", "as long as they are shone upon by it": compare Job viii. 16. According to the doctrine of the Old Testament, the heavens and earth, in their present form, shall pass away, Ps. cii. 26, but not for a very long time, and the boundary line of this era is so distant, that it frequently disappears.

The second half of the first strophe, is ver. 6—10. Verses 6 and 7, resume the contents of the first strophe, the righteousness-creating, and therefore peace-producing, conduct of the righteous king, for the purpose of adding to this another subject, strictly connected with them, viz. *the infinite extension of his dominion.*—Ver. 6. *He shall come down like rain upon the mown grass, and like showers that water the ground.* Ver. 7. *The righteous man shall flourish in his days, and abundance of peace until the moon is no more.* Ver. 8. *And he rules from sea to sea, and from the river to the ends of the earth.* Ver. 9. *Before him the inhabitants of the wilderness shall bow down, and his enemies shall lick the dust.* Ver. 10. *The kings of Tarsus and of the islands shall pay gifts, the kings of Saba and Seba shall bring presents.*—The figure of rain, which produces fresh verdure, occurs in reference to the blessings of Messiah's time, also in the last words of David, in 2 Sam. xxiii. 5. Ewald's translation is flat: it will fall down. The following verse also is against it, where the righteous man is spoken of as flourishing in consequence of the rain. גֵּז is used of mown grass also, in Amos vii. 1. Luther, falsely: "the skin."—In ver. 8th, if we suppose that by the first sea is meant the Mediterranean, the second will denote any imaginary one. But the passages in Micah vii. 12, and Amos viii. 12, seem to favour the idea that there is only a general reference to the Pentateuch, such as Ex. xxiii. 31, where the boundaries of Canaan are marked out by naming the Mediterranean Sea and the Euphrates: the land which Moses gave to the Israelites stretched merely from the Mediterranean Sea to the river Euphrates; but, on the contrary, the dominion of this king extends from any one sea to any other sea, and from any river even to the ends of the earth,—it is a kingdom of boundless extent. Our verse is quoted word for word in Zech. ix. 10. It is more than can be established to invert the relation, as Ewald and Hitzig do. The fact that *Zechariah*, in the first half of the verse, has bor-

rowed from Mic. v. 9, is against this idea. In individualizing the thought expressed in verse 8, the Psalmist, in verse 9, mentions first the inhabitants of the wilderness, (צ"ם denotes here, as usually, the *beasts* of the wilderness, Ps. lxxiv. 14, Is. xxiii. 13), on account of their wildness and love of liberty. *They lick the dust*, i. e. they indicate in the most humiliating way their reverence and submission: compare Is. xlix. 23. Next, in the 10th verse, there are the inhabitants of the distant wealthy West, and of the distant wealthy South. The historical basis of the announcement made in this verse, with which Ps. lxviii. 29, xlv. 12, Is. lx. 6—9, ought to be compared, is to be found in 1 Kings iv. 21, "and Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life," and in 1 Kings x. 24, "and all the world sought a sight of Solomon, to hear his wisdom which God had put in his heart: and they brought every one his present, vessels of silver and vessels of gold," but more particularly in *this last passage*, and also in the history of the visit of the Queen of Sheba and her presents, (compare 1 Kings x. 10), which assuredly gave occasion to the naming of the Sabeans in this Psalm, inasmuch as the free-will recognition made of Solomon from the heathen world was a real, though a very limited, prelude to the entire subjection of the world to the sceptre of his Son. Gousset has given the correct interpretation of the clause חשיב מנחה, which also occurs in 2 Kings iii. 4, xvii. 3. It signifies "to give gifts *in the way of return* or *recompence*"; and refers to gifts or tribute, when given as thank-offerings in return for acts of favour shewn, as when the conqueror became reconciled to the conquered. The expression here is illustrated by vers. 11—15, where the good deeds are detailed by which the king lays the heathen world under obligations, and induces it to do him homage. The ישיבו contains within itself the germ of this paragraph. It alone is sufficient to set aside the exposition of Hoffmann already adverted to.

The first part of the second strophe, ver. 11—15, gives first, in ver. 11, the substance, out of the second part of the first, for the purpose of adding, in ver. 12—15, *the explanation* of the great fact which it announces. "True love conquers, men feel it at last, weep bitterly, and fall down at its knees like children." Ver. 11. *And all kings worship him, all the heathen serve him.*

Ver. 12. F*or he delivers the needy man who cries, and the miserable, and him who hath no helper.* Ver. 13. *He pities the poor and the needy, and he delivers the souls of the needy.* Ver. 14. *He delivers their souls from oppression and violence, and their blood is precious in his eyes.* Ver. 15. *And he lives and gives him of the gold of Seba, and prays for him continually, evermore he shall bless him.*—The agreement of ver. 12th with Job xxix. 12, "For I delivered the poor that cried, and the fatherless, and him that had no helper," is too striking to admit of its being considered, with any appearance of probability, as accidental. As the words stand here in a very important connection, and on this account were the more easily impressed on the mind, and better adapted for being introduced with grace as an appropriate allusion, ("for *I*," as a type of the mighty king of the future, etc.), and as, in other passages which establish a connection between Job and the Psalms, the originality of the latter is manifest, (compare at Ps. xxxix. 13, Ps. lxxviii.), and finally, as the Book of Job belongs most assuredly to a period later than that of Solomon, the passage before us must be considered as the original one.—In reference to תוך, *oppression*, in ver. 14, compare at Ps. x. 7, lv. 11. On "their blood is precious in his sight," *i. e.* "he values their lives highly, and hence uses every effort to protect them," compare Ps. cxvi. 15, 1 Sam. xxvi. 21, 2 Kings. i. 14.—In ver. 15, every exposition must be abandoned which implies a change of subject. It is only in a passage where there can be no ambiguity that such an interpretation, where the nominatives are not mentioned, can be adopted. The question may be asked, is it the *king* or the *needy man* that is the subject of the whole verse? Without hesitation we decide in favour of the *latter*. "He lives," can be applied only to him who had been assailed or threatened with *death;* and the king, according to verse 10th, must be the *receiver*, and not the *giver* of the gold of Seba. The verse before us returns back to the conclusion of the first strophe, after the basis of the fact announced there, had been detailed in the second. The reasons which have been adduced against the idea, that it is the *poor man* throughout that is the subject, are not of any consequence. The transition from the plural to the singular is not of any moment, as the singular is made use of also in verses 12 and 13. The subject is the ideal person of the *needy man*. The objection that the needy man has no gold, disappears with the re-

mark, that by the righteousness of the king, he is restored to the possession of his goods:—there is therefore no reason for taking the gold of Seba, contrary to ver. 10th, in a figurative sense, as denoting the inward thanks of the delivered man. The assertion of Hitzig, "that intercessions are employed before God, who is near at hand, on behalf of those who are far off," is met by the xxth Psalm, (a prayer of the people on behalf of their king), by 1 Tim. ii. 1, 2, and by the beginning of our Psalm itself. The anxiety of the old ecclesiastical expositors, lest the prayer for the king should be considered as derogatory to the divine nature of Christ, is quite uncalled for, because we do pray for the coming of Christ's kingdom, and therefore for himself. The analogy of the conv. futures throughout the Psalm, is sufficient to shew that וִיחִי must be translated, "he lives," not "that he may live."

Verses 16 and 17 form the *conclusion*, in the first instance, to the *second strophe*, and next to the *whole Psalm*. Ver. 16. *There shall be abundance of corn in the land, upon the top of the mountains, its fruit shall shake like Lebanon, and they of the city shall flourish like the grass of the earth.* Ver. 17. *His name shall be for ever, his name shall endure before the sun, and men shall bless themselves by him, all the heathen shall praise him.* The historical basis of ver. 16 is furnished by 1 Kings iv. 20, where it is said of Solomon's reign: "Judah and Israel were many as the sand which is by the sea, eating and drinking and making merry." The blessings spread abroad under this righteous reign, are referred to by the individualizing description, "the abundance of corn": compare Deut. xi. 14, Jer. xxxi. 12, Zech. x. 17, (see the Christol. on the passage):—in the last passage, the same idea occurs in connection with the abundance of the population. In like manner also, in Isa. xxvii. 6, "In future, Jacob shall strike his roots, Israel shall blossom and bud, and fill the face of the world with fruit." The translation of פִּסַּת by "abundance," is not quite ascertained. But the translation, "there may be want, still there will be," etc. (אפס=פסס, compare Ps. xii. 1), is opposed by the consideration, that יִחִי can scarcely be taken otherwise than the rest of the conv. futures, particularly יִחִי in ver. 15. The *mountains* are named, not as being unfruitful, but as being the most *prominent* points of the country, and, therefore, when covered with corn, presenting a picturesque appearance. Lebanon comes into notice as

covered with its waving cedars, which occur to the mind as soon as Lebanon is named: it is never spoken of as fertile in corn. In the second clause, the subject is to be supplied from מִן־עִיר, the inhabitants of the city. The *abundance* of the population, as a sign of the joyful prosperity of the people, occurs also in Zech. ii. 8, Isa. xlix. 20. "As the grass of the earth," is to be found in Job v. 25. On "out of the city," compare Num. xxiv. 19.—In ver. 17, the *eternity* of the name is based upon the eternity of the kingdom, and of the deeds out of which the name continually grows up afresh: compare Isa. ix. 5, 6, Ps. xlv. 2, 6, and Ps. cii. 12, where it is said of Jehovah, "thy remembrance is to all generations." The reading in the text יִנּוֹן is the Hiph. of a denomin. verb from נִין, *offspring*, which does not elsewhere occur, and was probably formed by the Psalmist himself: *the name shall produce posterity*, i. e. *shall renovate itself, inasmuch as by the new deeds of the king, it always acquires fresh life.* The Kri in the Hiph. has originated from the Massorites not understanding the boldness of poetical expression. The Hithp. of בָּרַךְ signifies always "to bless one's self," with the ב of him *from* whom the blessing is desired, Isa. lxv. 16, and Jer. iv. 2, or *whose* blessing is desired, Gen. xlviii. 20. That it is the *latter* of these senses that must be here adopted, that "they bless themselves by him," is equivalent to, "they wish themselves to be as blessed as he is," is obvious from the parallel clause, "they shall praise him," and from the reference, which it is impossible to mistake, to the fundamental passage in Gen. xxii. 18, xxvi. 4. What is there said of the posterity of the patriarchs, is fulfilled, in the first instance, in the glorious king, and through him, in his people. "To bless by," is in that passage, as it is in this, followed by "to be blessed through," as its consequence: the acknowledgment of the blessing calls forth the wish to partake of it, as in Isa. xliv. 5, where, in consequence of the rich blessing which is poured out upon Israel, the nations become anxious to adopt Israel's name. In Genesis, the Niphal, "*the blessing themselves by*," goes before and alongside of the Hithp., "*the being blessed through*:" compare xii. 3, xviii. 18, xxviii. 14. That we are not to explain the passages in which the Niph. occurs, from those in which the Hithp. occurs, but rather, on the contrary, that these latter are to be supplemented out of the former, is manifest from the fact, that the Niph. of בָּרַךְ has never been proved to occur in the sense of

the Hithp., from the constant joyful repetition of this announcement which every where appears as forming the very summit of the promises made to the patriarchs, from the reference of the blessing upon all the tribes of the earth to the curse pronounced on the earth after the fall, from the connection with the prophecy of Japhet dwelling in the tents of Shem, Gen. ix. 27, and the ruler proceeding from Judah to whom the people are to be obedient, Gen. xlix. 10. The union which binds these announcements to each other, would be destroyed, were we to force the sense of the Hiph. upon the Niph. in the promises made to the patriarchs.

Verses 18 and 19 do not belong to the Psalm, but contain the doxology which forms the conclusion of the second book. This doxology, which is the most copious that occurs, agrees very well with the contents, and was undoubtedly composed in reference to these. "May the whole earth be full of his glory," (as it shall be when all nations shall do homage to this his anointed), is taken, word for word, from Num. xiv. 21. In reference to ver. 20th, see the treatises at the close.

PSALM LXXIII.

After the Psalmist, in verse 1, has shortly expressed the truth which had been awakened, in an especial manner, in his own heart, and which he desires to awaken in the hearts of the members of the church, "*that God is always good to his own people*," he represents, in verse 2—11, the facts which had caused him to waver in this belief, in a picturesque description of the prosperity of the ungodly, depicts, in verses 12—16, the conflicts and struggles into which he was thereby brought, and, in verses 17—20, the *victory* which he gained, when brought by the grace of God to know that the prosperity of the wicked, and the sufferings of the righteous, are alike *transitory*, complains of his own foolishness, as the source of his doubts, and praises the grace of God, which had removed these from him, verses 21—24, and expresses his unqualified assurance of the divine assistance, and of salvation, verses 25—28.

The main division has twenty verses, two decades. These are followed by two concluding strophes, each of four verses.

The whole contains four sevens. The main turning point lies in the middle.

The Psalm is very nearly related to the xxxvii. and xlix., as far as its contents are concerned. Amyraldus took quite a correct view as to its *distinctive* and individual character. "In Ps. xxxvii. the prophet merely shews how believers ought to conduct themselves when they perceive the prosperity of the ungodly: he himself did not stumble at it. But here Asaph, though a great and pious man, acknowledges that the providence of God, in this respect, did sometimes appear to him mysterious, and that he felt great difficulty in explaining it. From the very beginning of the Psalm we see how he merged out of the deep thoughts into which his spirit, agitated and vexed by doubts, had sunk, until, in the end, better views obtained the ascendancy.....He has adopted this method in order that believers might contemplate, as in a picture, the conflict to which, at times, they are exposed, and might see what weapons they have to seize against the assaults of the flesh."

Several recent expositors have endeavoured to force upon the Psalm a *national* interpretation. But there is no mention whatever made of the heathen throughout the whole of it: it is the *wicked* only in general that are spoken of. How little good ground there is for interpreting such descriptions as these exclusively of the relation in which Israel stood to the heathen, (the relation here, at all events, is only that of the *election*, ver. 1), is manifest from Jer. xii. 1, 2, where there occur complaints altogether similar to those of our Psalm, and which were occasioned by the unjustifiable conduct of the people of Anathoth.

There is nothing in this Psalm, more than there is in Ps. L., against supposing that the Asaph named in the title as the author, was David's chief musician. For the assertion that מְשׁוֹאוֹת, in verse 18th, a word of very rare occurrence, but common to our Psalm with the lxxiv., which was composed after the destruction of the temple, shews that both Psalms were composed at the same era, is met by the 17th verse, where the sanctuary of the Lord is represented as still standing, and also by the fact that the 13th verse of our Psalm is alluded to in Prov. xx. 9. Besides, it may be maintained that the author of the lxxivth Psalm may have borrowed the word from this one. In favour of the authorship of the Psalm belonging to the time

of David, we may urge the originality, freshness and life by which the poem is distinguished.

Ver. 1. *God is only good to Israel, to such as are of a pure heart.* The אַךְ, according to many expositors, is "yet", that is, "in spite of every thing which would lead the Psalmist away from this truth, and deprive him of its consolatory power." But אַךְ has never this sense; and the usual and fully ascertained sense, (comp. ver. 18), is quite suitable:—"*Only good,*"—not as foolishness, looking on the outward appearance, supposes, in certain circumstances also *evil.* It is exceedingly difficult to say this "only" from the heart. He only can do so, who has come into the sanctuary of God. טוֹב is not a subs., (Stier: the true good and prosperity), but an adj.; it is employed as such in verse 26, and it is used of God, for example, in Ps. xxv. 8, xxxiv. 8, cxviii. 1, Nah. i. 7, Lam. iii. 25. *Good:*—not evil, as the righteous man may well suppose, when he is plagued continually, tormented every morning, while the wicked swim in prosperity. That God is good, is manifest from his goodness towards his own people:—assuredly טוֹב has the sense of *kind* neither here nor any where else. *Towards Israel:*—both in its collective and individual capacity. The opposition classes those who are Israelites only in appearance with the heathen. The limiting clause, "such as are of a pure heart," (compare verse 13, and at Ps. xxiv. 6), shews that by Israel the Psalmist understands only the *Election*, the true Israelites in whom there is no guile, to the exclusion of the false seed, the souls who, according to the expression of the law, are cut off from their people, even although they are found to be outwardly living in the midst of them, compare on Ps. xxiv. 6. It is only to these true Israelites that the promises of God are given: it is they only therefore who, in the event of these promises remaining unfulfilled, would have any reason to doubt of his goodness. The distinction which the Psalmist makes among the Israelites themselves, at the very beginning of the Psalm, goes directly against those who consider the Psalm as having a national reference. The wicked among the Israelites are by that distinction put exactly on a level with the heathen.

Ver. 2. *And my feet had almost stumbled, my steps had well nigh slipped.* Ver. 3. *For I envied the haughty, the peace of the wicked I beheld.* Ver. 4. *For they are not fettered to death, and their strength is firm.* Ver. 5. *They are not in the sufferings*

of mortals, and they are not plagued with men. Ver. 6. *Therefore pride encompasses their neck, the garment of haughtiness covers them.* Ver. 7. *Their eyes stand out from fat, the thoughts of their hearts flow over.* Ver. 8. *They scoff, and speak in wickedness, they speak oppression from on high.* Ver. 9. *They set their mouth in the heavens, and their tongue speaks upon the earth.* Ver. 10. *Therefore he turns his people hither, and waters in abundance are sipped by them.* Ver. 11. *And they say: how should God know, and knowledge be in the Most High.*— The "I" in the 2d verse is emphatic:—I say this not at all superficially, but from my own experience of the contest and of the victory. The reading in the text נָטוּי is the stat. absol. of the particip. Pa., not according to some, the stat. constr. נְטוּי, *one inclined in my feet.* The Keri נָטִיוּ, the 3d Pl. Præt. is to be rejected, as having been adopted as explanatory of the meaning. The נָטָה is used of feet inclined to fall, as it is at Ps. lxii. 3, of a wall. Instead of שְׁפָכָה, the third sing. fem. of Pu. (compare, on the frequent use of the plural with the fem. sing. of the predicate, Ewald, § 568) the Masorites substitute שְׁפָכוּ. A similar Keri reading, and one equally useless, occurs on the same word in Deut. xxi. 7. The footsteps, when one cannot stand firm, are as it were *spilt*, like water which flows down on all sides: comp. Ps. xxii. 14. The subsequent part of the Psalm defines the danger to which the Psalmist was exposed, and shows in what the struggle *consisted* which had almost brought him to the ground. The prosperity of the wicked filled him with doubts as to the divine righteousness, and these shook the whole edifice of his religion to its very foundation. On "I envied," in verse 3, compare at Ps. xxxvii. 1; and on הוֹלְלִים, "haughty," at Ps. v. 5. Pain and vexation are such natural attendants of the *sight of the peace of the wicked*, that there is no need for expressly mentioning them. The חַרְצֻבוֹת, in verse 4, must, according to Is. lviii. 6, and the Arabic, be translated "fetters"; the sense of "pain" has nothing whatever to support it. The "fetters" denote figuratively the death-bringing circumstances which God suspends over the guilty: compare Job xxi. 17, "how oft is the candle of the wicked put out, and their destruction cometh upon them, *God sends them cords in his anger*," and at Ps. xi. 6.

The Psalmist is, through the grace of God, assured in ver. 17—20, that this, which he here finds to be wanting, will make its appearance at last; and thus the conflict is brought to a termination; for its peculiar difficulty is not that the wicked are in prosperity, but that this prosperity is, to all appearance, to last for ever. The אוּל, strength, (compare 2 Kings xxiv. 15), occurs in Job xxi. 7, "wherefore do the wicked live, continue, and are *powerful in strength*," not as several arbitrarily, "in body." The "misery of men," in verse 5, is the misery to which poor mortals are so abundantly exposed: compare on אֱנוֹשׁ at Ps. viii. 4. The אָדָם, without the article, and in the singular number, denotes the whole human race in its widest extent. The wicked alone appear to form an exception to the mournful rule, "there can and may be nothing else, all men must suffer, nothing that moves and lives on the earth can escape suffering." Reason is bewildered; she finds here a singular anomaly; she supposes that the rule ought rather to be applied with increased severity to those who appear to form the *exception* from it. *On this account*, verse 6: on account of this their freedom from punishment. עָנַק is "to surround like a neck-ornament." The reason which led the Psalmist to speak of pride as a neck-ornament of the wicked, for the purpose of expressing the thought that they are wholly beset with it, was in all probability the fact that it was their manner of dressing their neck that chiefly exhibited their pride: compare Is. iii. 16, Job xv. 26. The לָמוֹ properly "to them," is explained by the modification of the sense of עָטַף: compare the כָּסָה with לְ in Is. xi. 9. In the first clause of verse 7, the Psalmist describes in a graphic manner a well-fed wicked man, whose eyes stand out with fat from his body. The external appearance comes into view only as a reflection and expression of their carnal mind, which so often displays itself by such appearances: compare on Ps. xvii. 10, where also, the arbitrary senses of חֵלֶב, which have been brought forward on this passage, are set aside. As the eyes of the wicked stand out of their bodies, so their *thoughts* rush out from their *hearts*: this is a sign of their might and power:—they will not practice the least forbearance, but give instant and full expression to their thoughts in words and in deeds, according to the expression, "that of which their heart is full, &c." The naked עָבַר does not signify "to transgress," but "to overflow," like a river, for example, which cannot be confined within its

banks, Is. viii. 8. In the 8th verse ממרום cannot be taken adverbially, in the sense of "proudly": it must be translated "out of the height," "from above." This is manifest from what follows: and, moreover, its usual sense is, "from heaven's height." The thought appears to be resumed in the following verse, chiefly from the parallelism of heaven and earth. "They speak *oppression*": that is, words which tend to oppression: see Is. lix. 13. The בשמים and בארך signifies, as it always does, when the two words come together, "in heaven and on the earth:" and, therefore, "against heaven," and "to the heaven," are to be rejected. The sense of the first clause is very well expressed by Luther: What they say must be said from heaven." חלך signifies only "to go," "to go up and down," and the stronger senses are to be considered as arbitrarily adopted. The going simply denotes their activity. Their wicked and domineering tongue is always employed. In verse 10, the text-reading is the fut. of Hiph, ישיב: the reading in the margin, ישוב, owes its origin entirely to want of sagacity. The subject is the *wicked:* and it is to this that the suffix in "*his* people" refers. The idea that it refers to God is inadmissible, as God had not been spoken of. "The wicked turns his people thither" thus signifies, "by his freedom from punishment, and his prosperity, he prevails upon others to leave the right path, and to adopt his sentiments." The people of the wicked stands in opposition to the generation of the children of God in verse 15. Among this people there are many who appeared at one time to belong to the Lord's people, but whose conduct has made it manifest, that their external piety was, at bottom, nothing else than hypocrisy. The true members of the church of God may stumble, but they do not fall. God stretches out his hand to them when they are ready to sink, and they lay hold of it by faith. In the second clause ימצו is the Niph. of מצה, "to sip." The מלא, "full," occupies the place of a noun: *water in abundance.* The rich prosperity which the apostates enjoy, as the reward of their apostacy, appears under the figure of a rich draught presented to the thirsty: they sip prosperity in full measure. Others refer the words to the eagerness with which they have adopted their new principles, which they drink in, as it were, in full streams, (compare Job xv. 16); but the figurative use of water for prosperity is the *common* one, and, on the other hand, the expression does not clearly bring out the other

sense. These apostates, through the prosperity of those who went before them, and their own, are soon brought to deny the providence of God altogether: compare Ps. x. 11, Job xxii. 13, 14.

In verses 12—16, the Psalmist depicts the struggles and conflicts into which he had been brought, from observing, that to all appearance righteousness had been wholly deprived of its reward, and wickedness of its punishment. Ver. 12. *Behold these are the wicked, and the eternally secure increase their wealth.* Ver. 13. *Only in vain I have purified my heart, and washed my hands in innocence.* Ver. 14. *For I have been plagued continually, and my chastisement is every morning.* Ver. 15. *If I say, "I will announce this," behold I would act treacherously towards the generation of thy sons.* Ver. 16. *And I meditated, that I might know this: it was a pain in my eyes.*—According to the common rendering, verses 12—14 are to be considered as a continuation of the speech of the apostates. But the Psalmist had spoken of these in the plural, and he must continue to do so, otherwise it would not be possible to distinguish his own observations from theirs. The description, moreover, of the ungodly as the children of the wicked, and their openly ungodly speech in verse 11, do not suit with verses 13 and 14, where it is manifestly a sincerely pious man that speaks. The expression, "these are the wicked", in verse 12, is also against this interpretation. The apostates have already become wicked themselves, and are not likely to apply this name to their leaders in wickedness. Finally, the person who speaks here, is, according to verse 14, still in a state of suffering; but the apostates are, according to verse 10, in prosperity. We must, therefore, conclude that the Psalmist, in vers. 12—14, describes the impression made upon him, the representative of real and living piety, by the contradiction between sight and faith, between the reality and the idea. *These* (the men to whom such descriptions apply) are the *wicked*:—the same men whom I behold swimming in affluence, are the very wicked men, who, according to the word of God, must be brought to shame and misery. And *those secure of eternity*, i. e. those who now already are secure for a whole eternity,—עולם is the *language of sense:* the prosperity of the wicked, which is objectively bounded by a definite period of time, appears to impatience as if it were a whole eternity of impunity—*increase their wealth*, or

reach forward to still greater riches: compare on חיל in Deut. viii. 17, Ps. lx. 12, xlix. 6, 10. On verse 13, Calvin: "Assuredly, I have striven in vain to have a pure hand and a pure heart, whereas continual conflicts await me, and are ready like watchmen to lay hold upon me, as soon as morning dawns." The necessary limitation to "I have purified and washed," is given in Prov. xx. 9, "who can say, I have purified my heart, I am free from my sin," namely, otherwise than in the sense in which the Psalmist says it, whose words denote a sincere struggle after righteousness. The first clause points to "such as are of a pure heart" in verse 1. On the second clause compare Ps. xxvi. 6. On verse 14, compare Job vii. 18, "And thou visitest him every morning, and triest him every moment." "I have been plagued" stands in opposition to "they are not plagued," which is said of the wicked in verse 5. The תוכחת, *censure*, is used, as it is in Ps. xxxix. 11, of such censure as is conveyed in the shape of a *sermo realis*: the connection and the parallelism will not allow us to think of any thing else. It is, therefore, very weighty reasons that have perplexed the Psalmist. But another voice rises from within, warning him with great earnestness not to come forth as a preacher of ungodliness, ver. 15. "If I say: I will announce thus, &c." is equivalent to, "should I make these doubts public." ספר is "to recount," "to make known," "to preach." What had gone before was merely a *soliloquy*. Those who fear God, never let their inward doubts become known abroad. They do not repair with them to the streets, where the ignorant people would make them the occasion of open ungodliness; but they take them to the sanctuary of God; and give expression to their doubts, like the Psalmist, when they can, at the same time, make known their victory. The arbitrary translation of ספר by "think," is also rejected by the second clause: Mere *thinking* would not produce such consequences. The כמו, which is merely the separate form of כ, is nothing else than the mark of comparison; and the expositions in which it is taken in any other way are to be summarily rejected. There is an ellipsis: *thus*, namely, what had just been spoken of, my doubts as to the divine justice, my opinion, that it is to no purpose to lead a blameless life. The omission of what is said after אמר, when it can be obviously supplied from the context, is quite analagous to this: compare on Ps. iv. 4, Vol. i. page 65. On בגד, to act

faithlessly, used of every violation of duty towards our neighbour, generally with ב, here poetically with the accus. in the sense of, "to treat faithlessly," compare at Ps. xxv. 3. The faithlessness consists not in *abandoning*—this could scarcely be denoted in this way—but in *misleading*: compare what Eliphaz objected to Job, of whose words, verse 12—14, contain the essence, ch. xv. 4, "thou castest off fear, and restrainest prayer before God." "The generation of the children of God" = "the righteous generation," of Ps. xiv. 5, and = "Israel" of verse 1st. The sonship of God always implies, in the Old Testament, the most endearing love, such as that of a father to his son: compare on Ps. ii. 7, Vol. i. page 31:—whoever misleads the beloved of God, or robs them of their most valuable possessions, commits a serious offence. Stier is wrong, when he asserts that this allusion is a singular one for the Old Testament. Deut. xiv. 1, 2, corresponds exactly. What is there said of Israel, is applicable, like every thing else of a similar nature, only to the kernel of the people: and it is manifest from ver. 1, that the generation of the sons of God here, are Israel—the others are, indeed, of Israel, but they are not Israel.—The Psalmist, according to verse 16th, seeks to understand this,—the contradiction between idea and reality, in the experience of the wicked and the righteous; but it is necessary for him to know, that human speculation, and research, can in this matter accomplish nothing: the thing remains after all a sorrow in his eyes, which torments and pains him, more than even the sorrow itself which had called forth the question; for its greatest grievance lies in this, that it has perplexed him in reference to his God. Several expositors have: "it was troublesome, difficult to conceive of," and refer to Song of Sol. viii. 17. But עמל signifies always in the Psalms, where it occurs very frequently, *sorrow, trouble*. The Keri הוּא is intended probably to apply to the wicked.

In ver. 17—20, the victory in this severe conflict is obtained through the grace of God.—Ver. 17. *Till I come to the sanctuary of God, now will I mark their end.* Ver. 18. *Only on slippery places settest thou them, thou lettest them fall to ruins.* Ver. 19. *How are they so suddenly annihilated, they perish and come to an end with terror.* Ver. 20. *Like a dream through awaking, thus despisest thou, O Lord, in the city, their image.*—In ver. 17, several explain, "till I pressed into the divine secrets." But this explanation is altogether an arbitrary one. The word

מקדש signifies always the sanctuary, and is the constant one for the tabernacle and the temple: compare, in reference to the plural, Ps. lxviii. 35. There is no occasion whatever for departing from the fully ascertained and literal sense, if we only look upon the sanctuary with the eyes of the pious Israelites of the Old Testament dispensation. The substance of the temple to them was the presence of God, and just on this account, according to their view, any man could externally repair to the temple without being truly in it, and, in like manner, a man could be truly in it, even when outwardly at a distance from it: compare at Ps. lxiii. 2, and the passages quoted there. The Psalmist thus goes here with *the feet of his heart* into the sanctuary, draws near to God, and gets from this clear fountain, that insight which natural reason could not give him. בוא אל, which is used of coming to God, as for example, Ex. xliv. 27, makes it manifest that מקדש is used here, as it always is, in a local sense. In Ezekiel's vision, that spiritual aspect of the sanctuary, which runs through the Law, the Psalms, and the Prophets, assumes, as it were, flesh and blood. The expression, "I will think upon their end," (several falsely, "I thought"), is connected with the first clause, as cause with effect. The end is here, in the first instance, *temporal:* compare Ps. lv. 23, according to which, the wicked are carried off in the midst of their days. This appears clearly from the mention of "ruins" in ver. 18, from the clause "in the city" ver. 20, and also from the numerous parallel passages in the Psalms: compare at Ps. xxxvii. xlix. It is maintained, in opposition to this, that it is against all experience that the wicked do not prosper till their end. But experience only shews that the rule has exceptions: —exceptions confirm the rule. Lactantius, on the death of Persecutors, Leo's History of the French Revolution, the Life of the poet Bürger, no less than that of the Emperor Napoleon, furnish remarkable proofs in its favour. The exceptions are designed to perplex those who do not go into the sanctuary of God. The recompense also, on this side, should, according to the design of God, remain always an object of faith. Here also God conceals himself, in order that he may be found by those who seek him. That this is so seldom done even by the well disposed, that even they are so much inclined to look upon the righteousness of God as inoperative in this life, is a melancholy proof of the degeneracy of the church, and of the lamentable

prevalence of infidelity. In the time of the church's vigour, the eyes are open for the *tremendous judgments of God*, and the sight of these forms the roots of the living hope of a future judgment. The necessary consequence of modern ideas is, that those sacred narratives, in which the avenging hand of God is introduced, as every where manifest, have had given to them a mythic interpretation. Finally, there is in all probability a reference to Deut. xxxii. 29, "if they were wise they would understand this, they would consider their end," יבינו לאחרותם: —the language there also refers to a temporal recompense, a judgment realized in the actual history.—In the first clause of the 18th verse, the *object* is to be taken from the verb:—"thou settest to them", i. e. "thou pointest out to them their position, their place." *Slippery* places, are places where one may easily slide and fall: compare Ps. xxxv. 6. The אך is "*only there.*" The sense of "ruins" is ascertained for משואות, in the only other passage where it occurs, Ps. lxxiv. 3.—In ver. 19th, ספו is not to be derived from כפה, but from סוף, "to cease" "to end." The מן is the particle of cause: compare Job xviii. 11, "*Terrors* alarm him on every side, and pursue him wherever he goes." Sodom and Gomorrha, Pharaoh and the king of the Assyrians, who, in the midst of their prosperity, were overwhelmed in sudden destruction, furnish examples illustrative of the Psalmist's position.—In verse 20th, the verb in the first clause is to be supplied out of the second: as a dream is despised upon awaking, or through awaking, the מן, as in ver 19. The waking puts the dream in its true light, as a mere fancy: —thus through the judgment of God, the prosperity of the wicked is seen to be but as a shadow, a fleeting spectre, a hollow mask. The צלם, "the image," is opposed here, as at Ps. xxxix. 6, to the *reality*. The contempt is manifested in contemptuous conduct. In the *city*;—where they were annihilated and exposed to the derision of men: compare Job xxxiv. 26, "on account of their wickedness, he smites them in the open sight of others." The other translations of בעיר, are to be rejected. Several give, "in wrath";—but עיר has never this sense: in Hos. xi. 9, בעיר is "in the city":—"I enter not into the city," compare Gen. xxiii. 10, says God, corresponding to what goes before, "I am not a man." Others suppose it to stand instead of בהעיר, *when thou awakest*, or *awakenest them.* But the ה of the Infin. Hiph. is very seldom omitted, (compare

Ewald, § 463), and was most unlikely to have been omitted here, as the *most obvious* sense of בעיר, is undoubtedly "in the city." The suffix would not have been wanting. De Wette himself is obliged to admit that the figure gets from the "awakening" a somewhat obscure turn. Finally, Job xx. 8, is parallel: "he flies away as a dream and is not found, and is driven away as a vision of the night."

In ver. 21—24, we have the great foolishness of the Psalmist, and the grace of God, which did not reject him on account of it, but delivered him from it.—Ver. 21. *For my heart was embittered, and I was pierced in my reins.* Ver. 22. *And I was dumb and knew not, I was a beast before thee.* Ver. 23. *Yet I remained continually by thee, thou didst lay hold of my right hand.* Ver. 24. *Thou guidest me by thy counsel and bringest me to honour.* —The כי in verse 21, does not connect verse with verse, but paragraph with paragraph. The force of the "because", lies in the more detailed contrast drawn between the Psalmist's foolishness, and the grace of God. "Although," will not suit, and כי cannot be translated "when." חמץ is *to sour, to be sharp*, Hiph. *to sour oneself, to exasperate oneself, to fret.* The second clause, "and I was pierced in my reins," is: I was preparing for myself a piercing pain. The בער, in ver. 22, signifies brutish dumbness: compare xlix. 11, Prov. xxx. 2. The object of the knowledge, is the *forementioned matters.* The plural בהמות, is explained by what was said in the Beitr. p. 257, &c. of the use of the plural, even for an individual being, or an individual thing, when the idea appears as perfectly complete, so that there is a plurality really as well as apparently present. חכמות, as used in the Proverbs, is analogous,—*wisdom*, κατ. ἐξ.; but Behemoth, in Job xl. 15, as an appellation of the hippopotamus, is exactly the same. We have, therefore, the Psalmist using the strongest possible language in condemnation of his own foolishness:—he acknowledges himself as chargeable with whatever there is of brutish dumbness, or of irrational conduct. That עמך is to be interpreted, "beside thee", or "in thy fellowship", is manifest from the עמך of the following verse, which refers to it. The Psalmist had poured out his complaints before God, had given free course to his murmuring doubts, had conducted himself irrationally in his presence.—The expression, "and I was continually by thee," is, according to the connection, and the parallelism, not to be considered as an expression of self

praise on the part of the Psalmist,—*I was faithful to thee*,—but as spoken in praise of the divine compassion and faithfulness. The "by thee," refers back to the "by thee" of the preceding verse :—he who conducted himself like a beast, was away from his proper companions. But God had condescended to keep the Psalmist by him, and to deliver him from his painful perplexities, instead of *punishing* him on account of them. The right hands lay hold upon any thing—ימין, here the right side, hence the st. constr.—keep up one who is sinking, and prevent him from altogether falling down.—In ver. 24th, we have the confidence which the Psalmist obtained, after being delivered by the gracious assistance of God, from his irrational doubts and despair. He knows now that God, like a faithful shepherd, leads and guides him by his counsel and loving care, and that he will bring him from reproach to honour, and from suffering to joy, so that "the wise inherit glory, and shame is the promotion of fools," shall be fulfilled in his experience. The second clause, literally, "after honour thou takest me", implies, "thou takest me and bringest me in its train, or to honour." The translation, "and *afterwards* thou takest me with honour, or in honour," is to be rejected, because כבד is never used adverbially, and לכח signifies neither to take to, or to take on, (compare at Ps. xlix. 15), and stands too bare without the *whence*, and the *whither*, and in אחר כבוד, Zech. ii. 12, אחר, is a preposition, and finally, because "after that", is not suitable. It is not *after* the guidance, but *through* the guidance of God, that the Psalmist is brought to honour. Against the exposition which adopts the idea of eternal glory—"thou takest me finally to glory"—it may be urged, that אחר, has not the sense of "finally," and that כבוד, cannot simply denote the heavenly glory, of which there is not one single word throughout the whole Psalm. Finally, as to the translation, "after honour", that is, "after thou hast brought me to honour," (compare Zech. ii. 12, where "after honour", stands for, "after ye have been brought to honour"), "thou wilt take me away," either merely "from the earth," to "thyself," we would observe that according to it, תקחני is too bare.

The Psalmist concludes, in ver. 25—28, with an expression of triumphant confidence in God, and in his salvation. Ver. 25. *Who is there to me in heaven, and besides thee I desire none upon the earth.* Ver. 26. *My flesh and my heart waste away, God is*

the rock of my heart and my portion for ever. Ver. 27. *For, behold, those who are far from thee perish, thou destroyest all those who whore against thee.* Ver. 28. *But I,—nearness to God is good for me, I place my confidence upon the Lord Jehovah, that I may proclaim all thy works.*—In verse 25 the second clause is to be supplemented out of the first: who is there to me whom I desire, namely, as a helper and saviour. The soul which has wandered from its God searches all heaven and earth for helpers and saviours. But when it has again found him, and been delivered from its doubts, he is sufficient for it, and it renounces all other saviours: comp. Ps. xvi. 2. The opposition is not between God and other good things, (the Berleb. Bible considers our passage as a locus class., for the pure love of the mystics), but between God and all other *saviours*. In verse 26 the כלה is to be taken hypothetically:—though it were come to the last extremity with me, to death; but, by the grace of God, it will not come to this: compare Ewald, § 626. The *heart* is named as the seat of vitality; and God the *rock of the heart*, as its true supporter: compare Ps. xviii. 2. In reference to "my portion," that is, "my helper and saviour," compare Ps. xvi. 5. The verse is to be considered as a compend of Job xix. 25—27: compare especially the 26th verse, "and after my skin, this body is destroyed, and without my flesh I shall see God." Even Job does not think that it will come to this with him, as indeed it cannot; but though it were to come to this, yet even in this case, confiding in the power and love of God, he is sure of his deliverance. It is clear as day that this passage contains the germ of the doctrine of the resurrection. The "for" in verse 27th refers to the whole contents of verses 27 and 28. The righteous recompense of God is the ground of the confidence previously expressed. "Thy far ones" = those who keep themselves far from thee. "To whore" is used in the Pentateuch of other kinds of declension besides the worship of idols, Lev. xx. 6, Num. xiv. 33; and that it is not to be confined to this here, is manifest from the preceding description of the wicked, in which great prominence is given to their moral depravity.—That the "nearness of God," in verse 28, is equivalent to "that I keep myself to God," (compare Zeph. iii. 2, James iv. 8), is manifest from the parallelism—to "the nearness of God" there corresponds "trust placed in him,"—and from the opposition: "thy far ones." The טוב, good = salvation-bringing, in op-

position to "they perish," in the preceding verse, stands as neutr. The clause corresponding, in the second part of the verse, is, "to make known (because I have got occasion to make known) all thy works"; whoever keeps near God, receives salvation, and whoever places his trust in him, gets occasion to praise him.

PSALM LXXIV.

THE prayer to help the people sunk in the deepest misery, ver. 1 and 2, is followed by its basis, which consists of a picture of this misery, in ver. 3—9: the sanctuary is destroyed, and all traces of the presence of God among his people have disappeared. The short prayer renewed in ver. 10 and 11 seeks, ver. 12—17, its support and stay in the consideration of the omnipotence of the God of Israel. At the conclusion, ver. 18—23, the prayer breaks out in an expanded form.

Expositors refer the Psalm partly to the Chaldean destruction, and partly to the time of the Maccabees. But the reasons against the latter view which has been defended with much zeal by Hitzig, are perfectly decisive. The temple appears in the Psalm as entirely destroyed, and that by fire, in all its parts. From 1 Mac. iv. 38, where the condition in which Judas found the sanctuary is described, it is evident that at that time the chief buildings of the temple were untouched, and that it was only the *gates* that had been burnt. 2 Mac. i. 8, viii. 33, are in entire accordance with this. The reason why the Jews, according to 1 Mac. iv. 28, build the holy and the most holy place, is not because these had been *destroyed*, but because, as is almost in so many words affirmed in verse 43, the stones which had been removed, as being polluted, had to be replaced with others. This ground is perfectly sufficient for any unprejudiced person. To this we may add, that we find nothing here of what characterized the time of the Maccabees, no trace of an apostate party among the Jews themselves, which Venema in vain endeavours to discover in the Psalm, no trace of any attempt to bring the Israelites to idolatry, no trace of a religious war. We stand here entirely upon Assyrian-Chaldean ground, as will be obvious on comparing 2 Kings xviii. and xix. (compare particularly xix.

4 with the 10th verse of our Psalm):—the contest is not, God against God, but Man against God. Finally, in 1 Mac. vii. 16, 17, the closely allied Psalm, the lxxixth, is quoted in such a way as is done only with sacred scripture. The reasons against the Chaldean destruction will be answered in the course of our exposition. In favour of it, we may yet further urge the agreement between our Psalm and the Lamentations, and Jer. lii. 12.

Several expositors, from the vivid representation of what was at the time going on in ver. 5 and 6, have been led to adopt the idea that the Psalm was composed at the time when the work of destruction had just begun. But verses 3, 7, and 8, are decisive against this; for there the destruction is represented as already completely finished. The author of the Psalm must have been one of the few Israelites who were left by the conquerors in the land.

Asaph is named as the author of the Psalm. In those Psalms which bear his name, we must, when there are no strong reasons against it, conclude that the person meant is the Asaph who lived in the time of David. That he occupied a prominent place among the sacred poets, and that therefore there must be some of the Psalms of his composition, is evident from 2 Chron. xxix. 30, according to which Hezekiah brought into use, in the worship of God, not only the songs of David, but also the songs of Asaph, and where Asaph is named *the Seer*, or *the divinely illuminated*, and from Neh. xii. 46, where the days of the flower of Israelitish sacred poetry are called the days of David and of Asaph. For these reasons, we are perfectly justified in considering this Asaph as the author of Ps. L. LXXIII. LXXVIII.: and these are perfectly sufficient of themselves to have procured for him his poetic fame. But *here* we cannot have the least idea of the authorship belonging to David's time. We must not, however, on this account, convict the title of a mistake: for just in proportion as the contents are decidedly and manifestly inconsistent with David's age, was it unlikely that the title would announce that the Psalm was composed at that time. Asaph was the *founder* of a family of singers, who went by the name of the *sons of Asaph*, even in the time of Isaiah, compare 2 Chron. xxxv. 15, yea even in the time of Ezra and Nehemiah, Ez. ii. 41, iii. 10, Neh. vii. 44, xi. 22. That the Holy Ghost, who inspired the founder, continued to exert his influence upon the members of this family from age

to age, is manifest from the example of Jehaziel, one of the sons of Asaph in Jehosaphat's time, on whom the Spirit of the Lord came down in the midst of the assembly, 2 Chron. xx. 14. All the sacred compositions of the different members of this family, from time to time, were classed among the *songs of Asaph*, just as in the title of the lxii. Psalm, Jeduthun stands for the Jeduthunic choir. If the family had not possessed a founder so very famous in this department, these Psalms, like those which bear the name of the sons of Korah, would have had inscribed on their titles " the sons of Asaph."

The peculiarity of this Psalm is marked by the very frequent use of the נצח, *for ever:* ver. 1, 3, 10. It shews how the church of God, and particular individual believers, have to conduct themselves in times when every thing appears to be lost, and to lie in ruins. More particularly, we are instructed, that in such desperate circumstances, we have to overlook ourselves, and concentrate our regard upon the concerns and the glory of God: compare 2 Kings xix., where, at the Assyrian invasion, it is the conduct of the enemy directed against the Lord, that is most prominent, and that kindles zeal for his glory into a flame.

Ver. 1 and 2.—Ver. 1. *An Instruction of Asaph— Why, O God, hast thou cast us off for ever, does thine anger smoke against the sheep of thy pasture?* Ver. 2. *Remember thy congregation, which thou hast acquired of old, thine inheritance which thou redeemest, Mount Zion, on which thou hast dwelt.*—On " thou hast cast off" compare at Ps. xliii. 2, xliv. 23; and on " for ever," at Ps. xiii. 1, and Lam. v. 20, " why wilt thou forget me *for ever*". A feeble faith supposes in the severe visitations of God, that all is over for ever. The object of the Psalm is to deliver the congregation of God from these thoughts; and hence its title, *a Psalm of Instruction.* The *smoke* comes into notice as the attendant of *fire:* compare Ps. xviii. 8. That עשן is not to be connected with the " *anger*" but with the " *smoke*", is evident from the fundamental passage, Deut. xxix. 20, " the anger of the Lord and his jealousy shall smoke against that man," and from the parallel passage, similar to our verse, and referring to it, Ps. lxxx. 5, " Lord God, how long wilt thou smoke against the prayer of thy people." That the מרעית is not the " feeding", but the " food", is evident,—besides the form, from Hos. xiii. 6, (compare Michaelis), and Jer. xxv. 36,

also x. 21, where the "pasture" stands for the "flock who feed on it." Israel is named the *pasture-flock* of the Lord, because he gave them possession of the fertile land of Canaan. Compare Hos. xiii. 6, Jer. xxv. 36, 38. The reference is peculiarly appropriate for the times of the captivity, when Israel was driven away from his rich pasture: compare Ps. lxxix. 13, c. 3. Calvin: "It is to be observed that the faithful, when oppressed by the profane, lift their eyes to God, as if struck by his hand. For they knew that it was only in consequence of the anger of the Lord that the profane had been permitted to injure them. And hence, under the conviction that they have not to fight with flesh and blood, but that they are afflicted through the just judgment of God, they consider that the proper cause and fountain of all their troubles, is, that God, whose favour had formerly imparted to them salvation, had now cast them off, and considered them as no longer worthy of being his flock."—The Psalmist grounds, in verse 2nd, his prayer for the deliverance of Israel, upon the election of God, and upon the manifestations of this given from the earliest antiquity, which would not permit him to dissolve the connection of love which, through his grace, had so long existed. Moses, in Deut. ix. 26, 29, based his prayer that the Lord would not cast off his people, upon their deliverance from Egypt. God *acquired* his congregation, by delivering it from the bondage of Egypt. In the second clause, גלאת occupies the place of a noun:—*think of "thou hast redeemed,"—think of the redemption,* compare verse 18. שבט נחלה, *the inheritance-rod,* is the staff with which the inheritance is measured; שבט = קנה המדה, *the land-surveyor's rod,* Ez. xl. 3: and this is used as גורל, *the lot,* is for *the portion,* for the *inheritance itself.* Others explain "thy inheritance-tribe," and refer to Is. lxiii. 17. But the fundamental passage is in favour of the measuring-rod, Deut. xxxii. 9, "but the Lord's portion is his people, Jacob his inheritance-line," (compare Ps. cv. 11); and שבט, *tribe,* is never used to denote the whole of Israel. This peculiar expression occurs again in Jer. x. 16, li. 19,—a reference, which can scarcely be accidental.

Ver. 3.—9.—Ver. 3. *Lift up thy footsteps to the eternal ruins, the enemy has destroyed every thing in the sanctuary.* Ver. 4. *Thine adversaries roar in the midst of thy places of revelation, they make their signs for signs.* Ver. 5. *He makes himself look*

like one lifting up the axe in a forest thicket. Ver. 6. *And now they break down its carved work all at once with hatchet and hammer.* Ver. 7. *They set thy sanctuaries on fire, they desecrate to the ground the habitation of thy name.* Ver. 8. *They say in their hearts, We will recompense it all at once, we will burn all the places of the revelation of God in the land.* Ver. 9. *We see not our signs, and there is no longer any prophet, and there is no one by us who knows how long.*—In reference to the מְשֹׁאוֹת, *ruins,* in verse 3, compare at Ps. lxxiii. 18. The Psalmist speaks of *eternal* ruins, because the complete destruction had cut off all human hope of a restoration. The prayer for deliverance from misery runs on, in the second clause, into a description of that misery, which is carried forward as far as verse 9th. This description begins with the general expression: "the enemy in the sanctuary has laid every thing waste." Then follows its developement in detail; the whole scene of destruction is pictured forth in vivid colours before the eyes:—they roar, they lift the axe, they cut down, they burn. In the 8th verse, the conclusion assumes the general form of the introductory clause: they burn all the places of revelation of God in the land. In verse 4, the reading מוֹעֲדֶיךָ with a Iod, which is given by very many MSS. and editions, and is in agreement with the plu. in verse 8, is proved to be the correct one, by the feminine suffix which refers to it in verse 6. The plural is to be explained as מקדשים is, compare at Ps. lxviii. 35. The temple, according to many expositors, got the name of "the place of meeting," because the people met there for public worship. But there is a manifest allusion to the name of the tabernacle: "The Tabernacle of meeting." Now the import of this name is expressly given in Ex. xxv. 8, xxix. 42, 43, 45, 46, Num. xvii. 19:—the tabernacle was so called, not because the people assembled there, but because God met the people there: compare Beitr. P. III. p. 628, et seq. Inasmuch as מועד אל is the place where *God himself dwells among his people,* it appears to be the very height of all that is dreadful, that even there the enemies roar, (comp. Lam. ii. 7, "they have made a noise in the house of the Lord"), and lift up the signs of their dominion. If מעוד be rightly interpreted, it will be impossible to entertain the idea that the Psalm was composed during the time of the Maccabees. In this case the word would denote the *synagogues.* It is, however, far too *lofty* a word to admit of

being thus used. The prerogative of the temple would be injured. There was only *one place* in the land which God chose to put his name there, Deut. xii. 5, 11. The *signs* of the enemies must, at all events, be interpreted as "the signs of *their dominion*." The connection will not allow of any thing else. When they let their signs be seen in the house of the Lord, their object can only be to proclaim themselves as *masters of that house*. The word never signifies *usages*. There is nothing said as to what the signs consisted of, because nothing depends on that. But inasmuch as the Chaldeans, and also the Assyrians (compare Is. x. 13) made their *own strength* their God, (compare Hab. i. 11, 16, and Delitzsh on the last passage), and concerned themselves very little about religion, there is no reason whatever for supposing that the enemies brought in *the images of their gods* into the temple as signs of their dominion, and set up the worship of them there. The signs of their dominion are rather to be considered as of a *military* character; and the more so that the description directs attention not only to the setting up of military standards, but to the whole furious conduct of the enemies, for example, their shouts, their gestures, verse 5:—where formerly every thing had testified of the dominion of God, now every thing testifies of the dominion of the heathen. The sense in the 5th verse is: they destroy and cut down with as much indifference as if they were felling trees in a forest. *The subject* is the enemy of verse 3. The suffix in פתוחיה cannot, except arbitrarily, be referred to an omitted noun, or be taken as standing in a general sense. It refers, according to the usual construction of the plural with the feminine, to מועדים in verse 4; and the reference is quite a natural one, inasmuch as the temple has all along been the subject spoken of. Before the Chaldeans set fire to the temple, which, according to Jeremiah, happened a month after the capture of the city, (Jer. lii. 12), they removed out of it all the precious metals, ver. 17. 2 Kings xxv. 13. 2 Chron. xxxvi. 18. But they could not get at these without destroying the walls, which, according to 1 Kings vi. and vii., were in part overlaid with the purest gold, and especially without destroying the beautiful *carved work* on the walls, spoken of in 1 Kings vi. 29. There are no traces of any such destruction in the time of the Maccabees. The second temple, from its poverty, had not so much to tempt the avarice of the enemies. Moreover, such a work supposes that the temple was devoted to *entire destruction*,

which was not the case in the time of the Maccabees. At that time it was merely devoted to heathen worship. Instead of מקדשך, in verse 7, many MSS. and editions read מקדשיך in the plural, *thy sanctuaries;* compare at Ps. lxviii. 35. The circumstance that the plural rarely occurs is in favour of this reading. And it becomes necessary, if we refer the first clause of ver. 8 to the sanctuary. "They desecrate to the ground" is illustrated by Lam. ii. 2, "he has thrown down to the ground, desecrated." There was nothing in the least like this in the time of the Maccabees. The temple was not then levelled to the ground, and thus polluted. It remained standing. In verse 8, the נינם has the connecting vowel Kamets instead of Tseri, as is the case with נירם in Num. xxi. 30; it is from ינה, *to rage*, here, *to destroy in a rage.* The suffix is generally supposed to allude to the Israelites, and a reference is made to Ps. lxxxiii. 4. But we must refer it to the *sanctuaries*, as this word forms the subject throughout the whole passage, and especially in the parallel clause. That by "the places of revelation of God" we are to understand the temple, with all its apartments, is evident from the word itself, (compare at verse 4), from the whole connection, (compare at verse 3), and from the first clause, in which the "all at once" corresponds to the expression here "all in the land." The expression, "all in the land," has been incorrectly supposed not to be applicable to the temple. The sanctuaries in Jerusalem, were all the places of revelation of God that were in the land; and the circumstance, that when the temple was destroyed, there was not another such place to be found, must have peculiarly aggravated the pain which an Israelite felt, and was a proof of the extent to which God's honour was at stake, and his interests endangered. The assertion of those who are in favour of the Maccabean origin of the Psalm, that these words describe the destruction of the *synagogues*, is met by the remark, that in all the copious accounts which we have of the transactions of these times, there is nothing said of any such work of destruction. The "signs of the Israelites," in verse 9, are the signs of the dominion of their God, whose places had been occupied by the signs of the *enemies*, verse 4. The wonderful works of God, Ps. lxxviii. 43, lxxxvi. 17, form the most prominent of these, by which the people had been delivered, when in similar circumstances, on former occasions, such as the bondage of the Egyptians or the invasion of the Assyrians. Then fol-

lows *prophecy*,—of the cessation of which the prophet expressly complains in the second clause, which stands related to the first as the *particular* to the *general*. The expression, "there is no longer any prophet," has very incorrectly been maintained to favour the Maccabean reference: it is, however, altogether against it. For it takes for granted that the people of the Lord had a *little while ago* enjoyed the presence of prophets. It is only of fresh wounds that the Psalmist complains; he cannot be understood as expressing a desire for something of which the people had been deprived for a hundred years, and with the want of which they had long since become familiar. The words are to be explained from Ez. vii. 26, where it is threatened, "and they seek (in vain) the face of the prophet," from Lam. ii. 9, "and their prophets find not the face of the Lord," and from 1 Sam. xxviii. 6, 15, according to which Saul got no answer from the Lord through the prophets. Jeremiah did indeed survive the destruction of the temple, (and to this reference has been made in support of the Maccabean exposition), but his prophetical office terminated with it. It was assuredly the cessation of his office that more immediately gave occasion to the painful cry: there is no longer any prophet. This standing ruin of the prophetical class proclaimed, even in louder accents than the non-appearance of other prophets, that God was no longer Israel's King. It was necessary, that along with the other signs of the dominion of God, this one also should cease for a long period of time, that the people might be taught how they had treated it, wherein they had offended, and might, at the same time, be led with tears of repentance to seek its return.[a] By the "*knowing* how long," is meant a *living knowledge*. The exact length of the captivity had been foretold by Jeremiah as fixed; but on the first infliction of the stroke, no man could take the comfort of this announcement, and no man ought to have done so, till the infliction had served its purpose.

Ver. 10 and 11.—Ver. 10. *How long, O God, shall the adver-*

[a] Arnd: "Such punishments were frequently inflicted upon the Jews, as it is written: At that time there was no word of God, and no prophet in the land. This is the most severe punishment and soul destitution, as, on the other hand, the pure word of God is the greatest consolation, as Jeremiah says, ch. xv: "thy words were found, and I did eat them, and thy word was to me the joy and rejoicing of mine heart." This is not observed till God and the precious treasure are away. Then men may dig holes in the earth, and run after it like a hungry dog; but it cannot be found."

sary reproach, the enemy despise thy name for ever? Ver. 11. *Why drawest thou back thy hand, and thy right hand? Recompense out of thy bosom.*—In reference to the apparent contradiction, "how long—for ever," in verse 10, compare at Ps. xiii. 2. "Thy right hand," in verse 11, contains the more exact idea, just as "sun" stands related to "light" in verse 16. The right hand is the seat of strength. The annihilation, (compare כלה in Ps. lix. 13), proceeds from the bosom of God, inasmuch as his omnipotent right hand is at the time reposing inoperative there. The reading of the text is חֵק without the Iod, the more rare form: Prov. xvii. 23, Job xix. 27: the Massorites, as usual, have substituted the more common form with Iod.[a]

Ver. 12—17.—Ver. 12. *And God is my king of old, who works salvation in the midst of the land.* Ver. 13. *Thou breakest through the sea by thy strength, thou cleavest through the heads of the dragons in the water.* Ver. 14. *Thou dashest to pieces the heads of leviathan, thou givest him for food to the people of the wilderness.* Ver. 15. *Thou cleavest the fountain and the flood, thou driest up the perpetual stream.* Ver. 16. *Thine is the day, thine also is the night, thou hast prepared light and the sun.* Ver. 17. *Thou hast set all the boundaries of the earth,—as to summer and winter, thou hast made them.*—On verse 12, Calvin: "The faithful mingle contemplation with their prayers, in order that they may collect new power of faith, and grow more full of earnestness in prayer. For we know how difficult it is to rise above all doubts, and to feel free and joyful in prayer. Here also the faithful recall to their recollection the memorials of the compassion and the power of God, by which he has made it known throughout all generations that he is the king of his elected people." God is named the King of Israel, as being their beloved deliverer, guardian, and provider. And inasmuch as he has manifested himself as such of old, by the mighty deeds by which he delivered his people from Egypt, he must

[a] Still Hitzig falsely maintains that the reading in the text is חוֹק. Hiller has given the correct explanation of this, and a whole class of similar cases, de Arcano Chethib. et Keri, p. 29: notandum est hic, ubi Vau aut Iod in vocalibus homogeneis quiescentes, in una lectione expressæ, in altera neglectæ fuerunt, placuisse Massorethis quiescentem in Chethibo transponere vel post vocalem ejus literam scribere heterogeneam: in margine autem vel transpositam quiescentem vel non transpositæ quiescentis homogeneam, comp. p. 251.

continue yet farther to do so. What he was, guarantees what he will be. The participle denotes the *usual* dealings of God. The plural ישועות point to the rich fulness of salvation. That we cannot, with Stier, explain "in the midst of the *land*," as meaning in the midst of the *earth*," is obvious from the reference to Ex. viii. 22 and verse 8. The words denote the comprehensive nature of the salvation: whoever has obtained possession of the interior of a country has got the ascendancy over the whole boundaries,—whatever is done there, extends to the whole circumference: compare, besides, Ex. viii. 22, "that thou mayest know that I the Lord am in the midst of the land, *i. e.* over the whole extent of Egypt," Is. x. 23. In ver. 13—17, the Psalmist turns to the contemplation of those mighty deeds, which implied divine omnipotence, to sink into which is so very comfortable to helpless feebleness. That it is only the divine omnipotence, and not the love of God, that is brought before our minds, is evident from "thy power", in the introduction, and from the consideration of every separate particular. The *sevenfold* repetition of the emphatic "thou" is assuredly not accidental, standing as it does in striking contrast to the powerless "I": it forms in fact the delivering right hand which rescues it from the deep waters. That the preterites in ver. 13—15, although they stand connected with a description of historical events, denote something going, something which God is still doing, (compare on the parallel passage Ps. lxvi. 6, "he turns the sea into dry land," &c.), is probable from "thou givest" in verse 14, and the mention of the *floods* in verse 15, while the history records the drying up of only *one* stream, the Jordan. In verses 13 and 14, the only historical event is the restraining of the sea by God, in reference to the dividing of the Red Sea: the dragon and leviathan are merely poetical figures. These appear as monarchs of the sea, and their subjection as a sign of its. The two ideas, the subjugation of the sea, and that of the great sea monsters, appear in connection in the passage Is. li. 9, 10, which the Psalmist had decidedly before his mind: "Awake, awake, put on strength, O arm of the Lord, who bringeth down pride, (not *brought down*, for in that case the 11th verse would not connect well,—it is, as here, something going on), pierces the dragon? Art thou not he who drieth up the sea, the waters of the great flood, who maketh the depths of the sea a way for the ransomed to pass over?" and also in Job xxvi. 12, 13, "by his hand he puts in motion the sea, and

by his understanding he *smites* the pride of the raging sea: by his breath the heaven becomes clear, his hand pierceth the flying serpent." The last appears there as the Queen of the sea: compare also Ps. civ. 26. The *inhabitants of the wilderness*, (compare at Ps. lxxii. 9), are the inhabitants of the wilderness which bounds the sea, particularly the Arabian sea, the *Ichthyophagi*, who depend for their support upon the sea beasts cast up on the land. According to the common interpretation, the dragons and leviathan are intended figuratively to represent the Egyptians and Pharaoh, (compare Ez. xxix. 3, 4, where the crocodile occurs as the emblem of the Egyptians); and the inhabitants of the wilderness are the beasts of the desert, who got for their food the carcases of the Egyptians. But, in opposition to this, it is to be observed, that throughout the whole paragraph it is the dominion of God over *nature*, and not over *man*, that is described:—the *sea*, verses 13 and 14, the *fountains* and *rivers*, verse 15, the *day* and the *night*, &c. Besides, in the passage quoted from Job, the piercing of the flying serpent occurs in connection with the general manifestation of the power of God over nature. And still further, the Psalmist has applied the word לְעָם to the inhabitants of the wilderness, as if for the purpose of intimating that it was *men* and not *beasts* that he meant. The use of the word in Prov. xxx. 25, as applied to ants, will not prove that it may stand for beasts here. There is a reason in the connection for the reference in that passage; but there is none here: the similarity of the ants to men is what is there spoken of. And, finally, to all this we may add, the remarkable agreement between the passage and what the ancients have recorded of the *Ichthyophagi*.[a] The לִוְיָתָן, in ver. 14, denotes the species. The plural does not occur. The historical foundation of verse 15 is to be found in the supply of water granted in the wilderness, Ex. xvii. and Num. xx., and in the opening of the passage through the Jordan. The Psalmist considers these wonderful works of God, as being always repeated. "To cleave" is a poetical expression for "to cause to break forth by cleaving": compare Job xxviii. 10. *Constantly-enduring* rivers, are large rivers which are not dried up in the

[a] Compare the passages in Bochart, *Georgr.* S. 1. 4. c. 2. "Agatharchides says: they live upon the whales cast up on the shore; Diodor.: they are supported by the whales cast up on the shore, having at the time abundance of food on account of the great size of the beasts found, &c."

heat of summer. The epithet tends to exalt the wonderful power of God. The Berleb. Bible: "Thou art also he who driest up the rivers of *passion* when they are like to break forth in such a way as to overflow every thing."—The church turns from the manifestations of the omnipotence of God in history to his mighty deeds *at creation*, verses 16 and 17, which are continually renewed in *providence*. Day and night are *thine*,—they belong to thee, according to the parallelism, as their creator. The *light* and the *sun* are related to each other as the special to the general, compare verse 11: the sun being the most glorious of the heavenly luminaries, compare Gen. i. 16. The *boundaries* of the earth, in ver. 17, are its boundaries next the sea. The Psalmist here refers again to the history of the creation: compare at Ps. xxiv. 2.

At the conclusion, ver. 18—23, we have the expanded prayer.[a]—Ver. 18. *Remember this: the enemy reproacheth the Lord, and a foolish people despiseth thy name.* Ver. 19. *Give not to the desire of the blood thirsty thy turtle dove, the life of thy poor ones forget not for ever.* Ver. 20. *Remember thy covenant, for the darknesses of the earth are full of the habitations of violence.* Ver. 21. *O let not the oppressed turn back ashamed, may the miserable and the poor praise thy name.* Ver. 22. *Arise, O God, fight thou our battle, remember thy reproach by the foolish man continually.* Ver. 23. *Forget not the voice of thine adversaries, the tumult of thine opponents riseth up continually.*—That in verse 18 the address is not to the foolish, (compare at Ps. xiv. —*think of this, thou foolish man whom the Lord despises*—, but, as it is throughout the Psalm, to God, is evident from the second clause, and from verses 2 and 22. In ver. 19, נֶפֶשׁ stands, as it not unfrequently does, in the sense of *desire*: the desire is a poetical expression for the rapacity of the enemies, which is similar to that of wild beasts, to whom the innocent defenceless and timid doves are given over for prey. Many expositors translate: give not up to the ravenous beasts of prey the soul of thy doves. But חַיַּת cannot be the stat. absol., and the form of this case, which in general is not well ascertained, in ַת—, cannot be adopted with this word, which is one of very common

[a] Amyraldus on ver. 8: "From this verse to the end, the prophet brings forward and blends together with wonderful skill, all those considerations which might move God partly to compassion, and partly to zeal."

occurrence. Besides חיה, is not used of wild beasts, without an epithet, except in reckoning, as in Gen. vii. 14.[a] Others: "give not thy doves to the greedy *host,* the *host* of thy poor ones forget not for ever." But חיה, in the sense of a "host," appears, to belong exclusively to the age of David, (compare at Ps. lxviii. 10); and it is scarcely suitable here to apply the word "host", both to the scattered little company of the miserable remnant, and to the great throng of the wicked. *Remember the covenant,* verse 20: the right method of prayer is to hold up before God his covenant and his promises.[b] In the second clause the reference is to Gen. vi. 11, 13, where it is said of the time before the flood: "for the earth was full of violence through them, and behold I recompense them with the earth." This undoubted reference shews that by the ארץ we are not to understand *the land,* but *the earth.* The מחשכי ארץ stands opposed to the מחשכי שאול, and signifies, "the earth is full, on which there is darkness, as there is on Sheol": compare Ps. cxliii. 3, "for the enemy hath persecuted my soul, he hath smitten my life down to the ground, he hath made me to dwell in "*dark places,* where are the dead of eternity," Lam. iii. 6, where the same expression occurs, and Ps. lxxxviii. 6. The common interpretation is: the lurking places of the land are full of the habitations of violence. But against this we would urge, with Michaelis, that the plural מחשכים always involves the notion of *misery:* further, the proud conquerors do not conceal themselves with their wickedness in *lurking places;* and there seems no reason why the lurking places should be *full* of the habitations,—the

[a] Venema: The word חית without an epithet added, does not denote a wild beast, but is accustomed to have every where an epithet along with it, either "of the field," "of the earth," or "of the reeds."

[b] Arnd: The prophet here grounds his prayer upon the covenant of grace, which God had made with the people of Israel. God had confirmed this covenant by a strong oath, and by many wonderful works, with the beloved land; and it was the peculiar source of consolation, and place of refuge to the Jews in all their trouble: thus Daniel prays, ch. ix. "O Lord who keepest covenant and grace to those who fear thee," thus we read in Ps. cxi. "He remembers his covenant for ever," and thus aged Zecharias, Luke i. says, "He hath remembered his holy covenant, and his oath which he swore to our father Abraham." We also may therefore rely firmly and surely upon the eternal covenant of grace, which God in the New Testament has made with us in Christ, through his merit and death, whereby he has reconciled us, and obtained forgiveness of sin and eternal life."

expression ought rather to have been, "they are the habitations."—"May they praise," in verse 21, is equivalent to "grant that they may be able to praise."—On "the tumult ascends continually," in verse 23, compare Gen. iv. 10, xviii. 21, xix. 13. "Forget not" stands in the back ground, and therefore there is no reason to adopt the somewhat flat rendering of some, "*which* rises."

PSALM LXXV.

THE people praises the Lord in trouble, sure of salvation from him, verse 1, for he has promised to appear for judgment, and, with the omnipotence which he manifested at creation, to establish the tottering earth, verses 2 and 3. Supported on the promise of God, Israel turns round to his haughty foes, and exhorts them to bring down their pride, inasmuch as the hope of his deliverance is not founded on *his earthly neighbours*, but upon *God in heaven*, who even now is preparing judgment upon the pretended conquerors, verses 4—8. At the conclusion, the people express their determination to praise the Lord continually, for the salvation of which in faith they are sure, and their confident assurance, that they will triumph in the Lord over all wickedness, verses 9 and 10.

The Psalm contains the complete number *ten*. This is divided into a three, (at the end of the third verse, there is a *Selah*), and a seven. The seven is divided into a five and a two. The two of the conclusion, and the three of the introduction, give five, corresponding to the five of the first part of the second half,—so that thus both the usual divisions of the ten, are here artificially wrought together.

There are very decisive reasons for maintaining that the Psalm was composed during the time of the distress under Hezekiah. The triumphant tone of the Psalm, does not allow us to descend to the time of the falling, or rather fallen state. Ver. 4—8, render it quite evident that the Psalm was called forth by some severe distress on the part of the church of God; compare especially "the wicked of the earth," in verse 8. We have here, as in Ps. xlvi. a catastrophe of a universal character: according to ver. 3, the whole circle of the earth is shaken, and

the whole circle of the earth will be calmed by the manifestations of might on the part of God. The catastrophe of the Assyrian invasion was the only one of this kind that ever occurred in all history. According to ver. 2 and 3, the people are quieted in the midst of their trouble, by an assurance of divine assistance. This happened at the time of the Assyrian invasion, by the prophecy of Isaiah. In ver. 6, the places are named, from which Israel might possibly obtain human assistance,—the East, West, and South. The omission of the North, indicates that the enemy had come from that quarter;—and the Assyrians did make their entrance into Canaan from Syria. To this we may add, that the Psalm is closely related to the xlvi, (compare at Ps. iv), which undoubtedly belongs to the Assyrian period, and that the following Psalm, which is also closely related, and is inscribed with the name of Asaph, (compare at Ps. lxxiv), belongs also to the same era.

The question may be asked: was the Psalm composed before, or after the Assyrian invasion. Ewald adopts the latter supposition. The enthusiasm of the Psalm, he supposes, has been awakened by a glance at the first visible announcement of a great general judgment of God upon all nations. But there are decisive reasons in favour of the former view, which indeed would never have been abandoned, had it not been supposed, that there was an incongruity in conceiving of a song of triumph sung by the church, *before* the victory, and while the trouble was still immediately lying upon her. In the Title, "To the chief musician, destroy not, a Psalm of Asaph, a Song of praise," the expression, "destroy not," (compare at Ps. lvii. 1), which does *not* occur in the lxxvi, where we find the celebration of the victory, after it had been gained, shews that, under "Lord God, we praise thee," there lies concealed, "Lord, have mercy on us."[a] On the supposition that the Psalm was composed after the deliverance had been obtained, there is assuredly too little said about it, and the basis laid for hope in the future, is too narrow. The thanksgiving and the praise in verse 9, are merely promised for *future* assistance,—a proof that as yet none

[a] The Berleb. Bible: "As these words are really a prayer, while at the same time the Psalm is thrown into the form, not of petitions, but of a thanksgiving, it ought to be considered as a thank-prayer, uttered before hand, and containing petitions within it."

had been imparted. Finally, the *following* Psalm, which was also composed by Asaph, expresses thanks and joy, for the assistance which had been already obtained. The two Psalms make up one entire whole, if the lxxvth be considered as a song of triumph over what had been *promised.*

The Psalm is consequently to be considered as a lyrical companion to the prophecies, which Isaiah delivered in view of the threatened destruction, as a testimony to the living faith, with which the church at that time received the word of God, and as an intimation to the church at all times, that through a similar faith, she shall participate in a similar deliverance. The exhortation which Hezekiah in his time, addressed to the people, according to 2 Chron. xxxii. 7 and 8, is exactly parallel: "be strong and courageous, be not afraid nor dismayed for the king of Assyria, for there is one greater with us, than with him: with him is an arm of flesh, but with us is the Lord our God, to help us and fight our battles"

Ver. 1—3.—Ver. 1. *We praise thee, O God, we praise, and near is thy name, they publish thy wonders.* Ver. 2. "*For I shall fix a time when I shall judge righteously.* Ver. 3. *The earth, with all its inhabitants, is dissolved, I have weighed its pillars.*"—The *object* of the praise of God in verse 1, is his glory, to the contemplation of which the church has been raised by the announcement of salvation from him. The *name of God,* (compare at Ps. xx. 1, xxiii. 3, xxix. 2), may be considered as *near* with a two-fold reference: *objectively,* as when in his historically illustrated glory, he comes near to deliver his people, (compare Deut. iv. 7, Is. xxx. 27, "behold the name of Jehovah comes from *afar*"); and *subjectively,* when the consciousness of this glory has been awakened in the mind, compare Jer. xii. 2. The name of the Lord is here said to be *near* in this *latter* sense. "Thy name is near," stands in the middle between, "we praise thee", and "they publish," and is connected with the former, not with a "because", but with an "and." The "wonders" of God are those which are *past,* and those which are anticipated by faith as *future.* One of God's wonders placed before the eyes, gives living reality also to all the others. With the future, the past also is brought to the present.—In ver. 2 and 3, we have the grounds of the confidence which the church expressed in ver. 1: God has promised to her his help. Both verses contain the words of God, which are uttered in reply to the address

of the church: you may well be thus full of my praise, *for*, &c. מעוד is the point of time which God has fixed for executing his purposes: compare Ps. cii. 13, thou wilt arise and have mercy on Zion, for the time to be gracious to her is come, yea the *set time*, Hab. ii. 3, Dan. viii. 19, xi. 27, 35. At this point of time, the eye of faith shall, in the midst of suffering, be steadily directed towards God. Arnd: "Our God, who governs the world by his omnipotence and wisdom, has appointed to all things a boundary, and has also fixed a time and an hour for his judgment, and when this comes, he reveals his judgments, and no man can hinder them. God withholds his punishment for a very long time, but at last it comes with certainty, and makes no delay. Even the heathen have learned this from experience, according to the saying: *sera tamen tacitis pœna venit pedibus*, and also in the words of Val. Maximus, *tarditatem pœnæ gravitate compensat.* That point of time comes when the chastisement of the church has been brought to a close: compare Isa. x. 12, "And it shall come to pass, that when the Lord hath performed his whole work on Mount Zion and on Jerusalem, I will punish the pride of the king of Assyria." Several, after the example of the Septuagint, give: "*when* I take a point of time." But in this case verses 2 and 3 stand too much like an aphorism: their connection with ver. 4 is not indicated. On מישרים compare at Ps. lviii. 1. We have in this and the two following verses the substance of Isaiah's prophecies as delivered at that time: compare, for example, Is. xxxvii. 33—35, "Therefore, thus saith the Lord to the king of Assyria, He shall not come into this city, by the way by which he came by the same shall he return, and I defend this city," etc.—The earth, in consequence of the success of the conqueror of the world is, as it were, dissolved, sunk back into its ancient chaotic state, but the same omnipotence which at that time brought its dissolution to an end, shall aid it now. That the first clause refers to the deliverance obtained by the destruction of the Assyrians, is evident from the parallel passage Ps. xlvi. 6, 7, "the peoples roar, the kingdoms shake .....the earth *melts*": compare ver. 2, "therefore we are not afraid, though the earth is changed, and the mountains shake in the heart of the sea." Several expositors take תכנתי as a *prophetic praeterite*: I will set fast its pillars. But תכן never signifies "to set fast", but always "to weigh," "to value": and

therefore the word must refer to the *creation* :—I have weighed, and, in proportion to their size, I have placed them, compare Job xxxviii. 4—7. "Whatever our God has created, that he can and must maintain,"—in this way, what God has once done is a guarantee for what he will *now* do.

Ver. 4—8.—Ver. 4. *I say to the proud, "be not proud," and to the wicked, "lift not up the horn."* Ver. 5. *Lift not up your horn on high, speak not rashly with proud neck.* Ver. 6. *For not from the rising of the sun, and not from the going down of the sun, and not from the wilderness of mountains.* Ver. 7. *But God judgeth, he putteth down one, and setteth up another.* Ver. 8. *For a cup is in the hand of the Lord, and it is foaming with wine, it is full of mingled drink, and he poureth out of it, and its dreg all the wicked of the earth must sip, they must drink.* —The people, confiding in the promise of the Lord, address, in ver. 4, in a triumphant tone, their haughty enemies. It is clear from ver. 9th and 10th, that it is not the Psalmist, but the Church that speaks: compare also, "we praise", in ver. 1. According to some expositors, (Koester), the address of God is still continued in this verse; according to others, (Tholuck), in ver. 5th; and according to others, (Hitzig), even in ver. 6th. But ver. 7th, where God is spoken of in the third person, is connected with verse 6th, by a "for", and this verse is again connected in the same way with ver. 5, and verses 4 and 5 cannot be disjoined from each other. To this we may add, that by these assumptions, the formal arrangement of the Psalm would be destroyed, the *Selah* stands at the end of the preceding verse, and the expression, "I say", at the beginning of this one, indicates a change of speaker. In reference to הוֹלְלִים, compare at Ps. v. 5. lxxiii. 3. *Lift not up your horn*, i. e. furiously, and from a sense of your strength, and with the intention to *strike*: compare the fundamental passages, Deut. xxxiii. 17, and 1 Sam. ii. 1, 10, and also Ps. lxxxix. 7, 24, xcii. 10, cxlviii. 14. —In verse 5, עָתָק is according to the accusative, and the parallel passages Ps. xxxi. 18, xciv. 4, 1 Sam. ii. 3, the accus., *rash*. Is. xxxvii. 36, furnishes the commentary, where the rash speeches of the Assyrians are put to the test. "In the neck" is, so that the neck is rendered prominent by it:—the neck more particularly displayed the pride, compare Job. xv. 26, Jer. iii. 16.—In verses 6 and 7, we have the *reasons* why the wicked should not give full scope to their arrogance and haughtiness,

as directed against the Israelites. They might indeed do so, were the Israelites, in the approaching contest, looking for help from the earth,—for help from the east, the west, or the south, against the north. The enemies might indeed scoff at such foolish hopes. But, inasmuch as the decision comes from above, from Israel's God, who puts down one, viz. the heathen might, and lifts up another, viz. his own miserable people, it is not a time to triumph but to tremble, in dread expectation of the coming judgment. Verse 6 is to be supplemented from the 7 :—for it is neither from the east, &c. that the decision comes, that we expect the enemy to be brought down and ourselves to be raised up. That the Psalmist is not speaking of the quarters of heaven generally, but especially of countries around Palestine, is manifest from "the wilderness of mountains." This is a poetical term, designed to denote the mountainous districts of Idumea and Arabia situated to the southward of Canaan, and in which lay Horeb and Sinai: compare Deut. xi. 24, and Joshua i. 4, where *the wilderness* is named as the southern boundary of Canaan :—what is there denoted by the article is here expressed by הָרִים. The mountainous desert was designedly named *last*, and with special emphasis :—it was on this side that *Egypt* lay, on whose assistance Israel founded his hope of deliverance, according to the foolish imagination of the Assyrian, who, like the world even in our own day, could not conceive of a living confidence in a heavenly helper : compare Is. xxxvi. 4—6, "Thus saith the great king, the king of Assyria, ... On what trustest thou that thou risest up against me ? behold thou trustest on this broken reed, Egypt: whoever trusts on such a thing, it will go into his hand and pierce it: thus is Pharaoh king of Egypt to all who trust in him." Several MSS. read מִמִּדְבָּר, *the status absolutus ;* and several expositors, heedlessly enough, following this reading, translate: and not from the wilderness cometh elevation. This reading, however, is merely the product of exegetical imbecility. The mere "elevation comes" is not sufficient; it would have been necessary to have added the idea of "that of the righteous over the enemies," in order to explain the connection of ver. 6 and 7 with ver. 4 and 5, and of ver. 8 with ver. 6 and 7. In verse 7th the כִּי retains its usual sense of "for"; although, from viewing the relation under another aspect, we may use "but". "God" stands opposed to the earthly powers in the east, &c. The church looks always *above*. *He brings down one:* the

Berleb. Bible, "who is proud and fancies himself secure." *But setteth up another:* "the miserable": compare 1 Sam. ii. 7, "the Lord makes poor and makes rich, he brings down and lifts up." The Psalmist appears to have had the song of Hannah distinctly before his mind. The Lord will soon shew that the decision depends on him, as he is just rising up to judge and to annihilate the wicked, verse 8. On "the cup of the Lord" as an emblem of judgment, compare at Ps. lx. 3. The מסך is not "mingling," but "mingled drink", or "wine with which roots have been mingled", (compare the exposition in Is. v. 22), by which its intoxicating power was increased; so that we can refer the מלא, and also the חמר to the cup and not to the wine. The אך stands in its usual sense "only": they sip only, that is, there is nothing else for them than to sip its dregs (the dregs of the cup—כוס is used with both masc. and femin.), or they must sip it out to the dregs.

Ver. 9 and 10.—Ver. 9. *And I will declare for ever, I will sing praise to the God of Jacob.* Ver. 10. *And I will cut off all the horns of the wicked, the horns of the righteous shall be exalted.*—At "*I will make known*", in verse 9, the object is to be taken from what goes before,—*the judgment of God.*—*I will cut off*,—through the grace of God, and in the strength which God grants me. How little reason there is for supposing, that God speaks here again, is evident from comparing the fundamental passage in Deut. (see at verse 4), from which it appears at the same time, that the speaker here is not a single individual, but the people: compare also Num. xxiii. 22.

PSALM LXXVI.

The Lord, who has glorified himself among Israel by his deeds, and has fixed his habitation at Zion, has there broken the might of the conqueror of the world, ver. 1—3. This event is celebrated in the main division, ver. 4—10: the Lord is mightier than all the plunder-and-victory-thirsty kingdoms of the world; this has been manifested by the overthrow of the mighty enemies accomplished by his omnipotence, and by the rest procured through his judgments to the wildly agitated earth. In the conclusion, ver. 11 and 12, the Psalmist grounds on this great

event an exhortation, to the faithful to thank God, and to the heathen to do homage to him by gifts.

The division of the Psalm into four strophes of three verses each is inadmissible. Verse 10 cannot possibly be disjoined from the preceding verse, with which it is connected by a "for", and be bound up with what follows. The Selah at the end of verse 9 is not decisive in favour of this assumption, which violates the sense. It stands in reference to "the earth was afraid and *became quiet*", at the end of verse 8: this rest of the earth should meet with an echo in the souls of believers. The Psalm may be much better divided into a main-body of seven verses, an introduction of three, and a conclusion of two: these latter making up five, the signature of a half. The arrangement is the same as that of Psalm lxxv., with this difference, that here the whole number is 12, while there it is 10 verses, and that the main-body here consists of 7, and there of 5 verses. It is perhaps not accidental, that the two Psalms, which are strictly connected together, contain between them, including the titles, twenty-four verses.

It is very extraordinary that Koester should still maintain that it is not possible to learn from the Psalm itself the *occasion* on which it was composed. There are very satisfactory reasons for referring it, as the translators of the Septuagint and the Vulgate saw, to the Assyrian catastrophe. The preceding Psalm was composed in prospect of this, and the Psalm before us after its actual commencement.[a]

The same animated appearance and courageous tone which characterize the prophecies and also the Psalms of the Assyrian period, (comp. besides, Ps. lxxv. especially Ps. xlvi.), meet us in this Psalm. It celebrates, according to verse 3, a mighty overthrow of the enemies, which put an end at once to the war. This overthrow took place, according to the same verse, *before* Jerusalem; on which Jarchi remarks, that within the whole compass of sacred history, there occurs no other example of the overthrow of the enemy *before* Jerusalem. The overthrow took place without any co-operation on the part of the people, and by an immediate exercise of divine omnipotence, ver. 3, 6, and 8. God has manifested himself as one who cuts off the breath of

[a] The relation of the two Psalms was therefore correctly stated by Gurtler: "it tells that the divine judgment which was promised in Ps. lxxv. had been executed on the enemies of the church."

princes, ver. 12: the enemies are not only driven away, they are put to death. The catastrophe is an event in the *world's history:* all the meek of the earth are delivered through the judgment of God, ver. 9, the tumultuous *earth* is, in consequence of this, quieted, ver. 8, and God has manifested himself as terrible to the *kings* of the earth, ver. 12. The exhortation to the heathen to honour God by presents, ver. 11, is in accordance with the narrative as given in 2 Chron. xxxii. 23, that they actually did so in consequence of the destruction of the Assyrian army.*

The title: *To the Chief Musician, for stringed instruments, a Psalm of Asaph, a song of praise,* is followed by the introduction, ver. 1—3. Ver. 1. *God is known in Judah, in Israel is his name great.* Ver. 2. *And his tabernacle was in Salem, and his habitation in Zion.* Ver. 3. *Thither he broke the flames of the bow, shield and sword, and battle. Selah.*—God's being known in Judah, ver. 1, comes into notice as representing that rich fulness of deeds of omnipotence and grace, by which he has made himself known. If God was known and celebrated by his church under the Old Testament dispensation, he is infinitely more so now under the New, for which there has been reserved the most glorious revelation of his power and grace. *In Israel:* —which at that time only existed in Judah. He was the heir of all the ancient associations of the whole people. "His tabernacle" renders it evident that we cannot translate וַיְהִי in verse 2 by "it is": the correct translation is: it *was.* The sanctuary could only be thus named, inasmuch as, at the beginning, on its being first placed on Mount Zion, it had the form of a tabernacle or tent. The ancient name Salem, Gen. xiv. 18, of which Jerusalem was merely an enlarged form, (Salem, the sure and peaceful place, Jerusalem, יְרוּשָׁלִַם,—compare "On Balaam," page 20,—the peaceful possession), is used here to indicate that it is significant: wherever the Lord dwells, security and peace are there, compare Ps. xlvi. 4, 5.[a] The שָׁמָּה, verse 3,

[a] Much doubt has been cast upon the identity of the Salem in Gen. xiv. 18, and Jerusalem. But the following are decisive reasons in its favour: 1. The passage before us. 2. The Jewish tradition, (Onkelos, Josephus). 3. Adonizedeck = Melchisedeck, is called the king of Jerusalem, in the time of Joshua: Jos. x. 3. In all probability, this was the standing name of the kings of the Jebusites. In all the Old Testament, there is no such thing as a Salem near Jerusalem. It has been repeatedly said, that there is one in Gen.

means always "hence", never "there": compare the Christol. P. III. 105, and Hävernick on Ez. xlviii. 35. This remark sets aside the futile attempts which have been made, on the supposition of this false sense, to remove the catastrophe from the neighbourhood of Jerusalem. "Hence" = so that they are broken in falling *from it*. In the same way as in the remarkably similar passage Ps. xlvi. 9, "who makes wars to cease to the ends of the earth, bow breaks and spear cuts asunder, chariot with fire burns," there is here also an abbreviated comparison: God has rendered the conquerors as helpless as if their arrows had been broken, &c. The רִשְׁפֵּי means always "flame." The *flames of the bow*, are the shining glittering *arrows*: compare Job xxxix. 33, Nah. iii. 3, and Deut. xxxii. 41. It is evident from Ps. xlvi. 9, that by מִלְחָמָה we are to understand "war," and not "military equipage." In the whole verse, the subject treated of is not one single defeat, but a catastrophe such as the Assyrian, which put an end at one stroke to the whole war. The "battle", occurring at the end of the verse, points expressly to this. Arnd: "We have here to learn the gracious deliverance granted by God from bodily enemies, how he breaks all the human earthly power which is turned against the church. For the power of the enemies is human, earthly, fleshly, but the power of the church is spiritual, divine, and heavenly. There contend and fight with each other, the spirit and the

xxx. 18: but a closer investigation shews that שלם, is there used as an adject.,—that it is not "Jacob came *to Salem*," but, "Jacob came *in safety*," in spite of the village Selim found by Robinson, P. III. p. 322, in the neighbourhood of Nablus or Sichem. The city of Sichem was Sichem, as is expressly observed, the first city in Canaan, properly so called, where Jacob settled on his return from Mesopotamia. Jacob's coming to this place *in safety*, was in fulfilment of the promise made to him on his departure from Mesopotamia to the land of promise, Gen. xxxi. 3 and 13, and also of the earlier promise made to him when he set out to Mesopotamia in ch. xxviii., where בשלום, of the 21st verse corresponds to שלם here.—The only reason against the identity of Salem and Jerusalem, viz: that according to Judges xix. 10, Jerusalem had formerly been called Jebus, is of no weight. This name is no more exclusive of the name of Salem, or Jerusalem, than Kirjath-Arba, and Mamre are exclusive of Hebron: Beitr. III. 187. Had Jebus been the only name of the city, the name Jerusalem must have originated with David. The analogy, however, of Zion, the circumstance that the name has no connection whatever with any thing that occurred in David's time, and the absence of every account, in the historical records of this time, which are peculiarly copious, are all against this supposition.

flesh: spiritual power, by faith and prayer; and earthly power, by the sword, the bow, and the spear. Thus fought Goliath and David, Hezekiah and Sennacherib, Jehosaphat and the Moabites, Asa and the thousands of the Moors, and thus from the beginning, the church has fought against all the power of tyrants, and will still continue to fight till the end of the world; —yea, the church gains the victory, and conquers through the cross, according to the beautiful figure of the 19th chapter of Revelations, where we read that 'the Son of God rides upon a white horse, and that out of his mouth there goeth a sharp sword, and that there follows him a great army.'" Within the spiritual as well as in the external domain, the Lord reveals himself, as one who breaks the arrows of those, who are the enemies of his church and of his faithful ones.

Ver. 4—10.—Ver. 4. *Thou art illustrious, more glorious than the plunder-mountains.* Ver. 5. *The strong-hearted have disappeared, they have sunk into their sleep, and all the men of might have not found their hands.* Ver. 6. *Before thy rebuke, O God of Jacob, both have sunk into a sleep, chariot and horse.* Ver. 7. *Thou art dreadful: and who can stand before thee, since thine anger?* Ver. 8. *Thou didst cause judgment to be heard from heaven; the earth was afraid and was still.* Ver. 9. *When God rose up to judgment to deliver all the meek. Selah.* Ver. 10. *For the wrath of man praises thee, and with the remainder of wrath thou girdest thyself.*—The *plunder-mountains* of verse 4 is a figurative expression for powerful plundering nations, conquering kingdoms. On "the mountains", as a figurative term for "kingdoms", compare at Ps. lxv. 6, lxviii. 16, and the singularly similar passage Ps. xlvi. 2, 3. The epithet "plunder" is illustrated from Nah. ii. 11, where Nineveh is called "the habitation of *lions*, and the feeding place of the *young lions*," iii. 1, "the bloody city, from which the prey departeth not," and from Song of Sol. iv. 8, where the high hills, the emblems of the kingdom of the world, which the Bride is instructed to leave, that she may turn to her Bridegroom the Lord, is described as "the habitation of lions, the abode of leopards." אשתוללו, in verse 5, (the Aramaic form, Ewald, § 238), is generally translated "they are robbed", "plundered": but this sense is scarcely suitable here, and the sense "to be plundered" is inadmissible in the only other passage where the Hiph. occurs, Is. lix. 15. The sense demanded there, "to be made a

prey of," "to disappear," is the one which must be adopted in this passage also. Even שׁוֹלַל in Job xii. 17, 19, is not "to be plundered," but "to be made a prey of." The disappearance, without leaving a trace behind them, of the strong spirits, the pretended lords of the world, fits in well with the second clause. The *sleep* is the *sleep of death:* compare at Ps. xiii. 3, Jer. li. 39, 57, and particularly Nah. iii. 18, "thy shepherds slumber, O king of Assyria, thy nobles are at rest," and 2 Kings xix. 35, "and behold they were all dead corpses." The expression, "they found not their hand," is used in contempt of the strong men, who, when they wished to turn their hand against the holy city, could not find their hand:—death had deprived them of it. The מִן in verse 6, is the מִן *of cause.* The נִרְדָּם is the partic. and expresses the *condition.* The pretended "Latinism" (Koester), וְ—וְ, (*et—et*), "as well as," occurs in Num. ix. 14, Dan. viii. 13, and in other passages. The chariots are as it were cast in a deep sleep when their rattling has ceased. Tholuck: "The poet describes the scene, as if we were walking along with him through the camp, which such a short while ago was so full of life, but is now silent as death."—The מֵאָז in verse 7 has its usual sense: "since," "since thy anger," "as soon as thou wast angry." In verse 8, "the earth was still," is not "a poetical expression for the gloomy silence of nature under the divine judgment," (Koester), but it denotes the cessation of the wild uproar of the earth, the termination of the war: compare "the people's roar," Ps. xlvi. 6, "who makes wars to cease to the end of the earth," verse 10, and here verse 3, Is. xiv. 7, "the whole earth is at rest and quiet," Jos. xiv. 15, and other passages. The *earth,* as opposed to heaven, comes into notice more particularly as regards the noisy uproarious part of it, which is reduced to eternal silence in consequence of what is spoken from heaven. The *meek,* in verse 9, are in the first instance, and chiefly, to be found in Israel. Still the Psalmist has his eye also upon the heathen nations, who are classed along with Israel on account of their fellowship in sufferings and violent oppression. This assumption of the heathen into the number of the *meek* is unusual, and is to be explained from the relations of the times, which led to the prevalence of *milder* views. In verse 10 the connection indicated by "for", (the "for" does not refer to what immediately precedes, but to the whole contents of the strophe,—it leads back to the fact, celebrated in it,

of the destruction of the enemies, as its basis), the parallelism, and the history prevent us from regarding the praise as the free will praise of God. The thought is one which is frequently expressed in Scripture, viz.: that wickedness, even rebellion against God, must promote his glory, inasmuch as its punishment calls forth the manifestation of his godhead: compare Ex. ix. 16, and Ez. xxxviii. 16, "I bring thee into my land, that the heathen may know me when I shall be satisfied in thee:" verse 23. Rom. ix. 17. *To gird one's self*, is to arm, to prepare for battle; the girdle, is the war-girdle to which the sword was fastened: compare Ps. xlv. 3, 2 Kings iii. 21, 1 Kings xx. 11, Judges xviii. 11. God *girds himself with the remainder of the wrath directed against him*, (we can only think of this, and not of the wrath of God, as the suffix is wanting), i. e. the wrath of the enemies must, even to its last remnant, (compare משרים in Ps. lxxv. 8), serve him as a weapon by which to accomplish their destruction.

Ver. 11 and 12.—Ver. 11. *Vow and pay to the Lord your God, all ye who are round about him: Gifts may be brought to him, the dreadful One.* Ver. 12. *For he cuts off the breath of princes, he is terrible to the kings of the earth.*—In the first clause of verse 11, the address is to those who are members of the people of the covenant. This is evident from "the Lord your God", from the fundamental passage, Deut. xxiii. 21, "when thou makest a vow to the Lord thy God, thou shalt not be slack to pay it," and, finally, from "all ye who are round about him";—nothing similar to this is ever used of the heathen, but of Israel it is frequently said, that the Lord dwells *in the midst of them*, and in Num. ii. 2, we read "they shall encamp round about the tabernacle of meeting." This last reason shows, at the same time, that several interpreters have very inconsiderately connected "all ye who are round about him", contrary to the accus. with the second clause. As vows are generally made at the time of trouble, and not after deliverance has been obtained, the "vow and pay," must be held as equivalent to "pay what you have vowed": compare Ewald, § 418:—the fundamental passage Deut. xxiii. 22, also is in favour of this. The indefinite expression, "they bring", of the second clause, (compare Ewald, § 551), receives its exact limitation from the fundamental passage, Ps. lxviii. 18, on which also, as was shewn at it, Is. xviii. 7, depends. The words are to be considered, as if read

with marks of quotation. Probably, the reference to the heathen is intended to be placed beyond a doubt by the שי, which is always used of gifts from *strangers*. That the heathen *responded* to the exhortation of the Psalmist, is evident from 2 Chron. xxxii. 23, "and many brought gifts to the Lord to Jerusalem."—The 12th verse, contains the basis of the exhortation: *for, i. e.* as the preceding event shews. The רוח here is the *breath of life*, (compare Ps. civ. 29); and the idea of *pride*, has been adopted without any foundation. The בצר "to cut", is generally used of *vine dressers*, (compare Rev. xiv. 18, 19); and the representation of the enemies, under the figure of vine dressers, occurs in Jer. xlix. 9.

PSALM LXXVII.

The congregation of the Lord cries to him in deep pain for help, and the recollection of what the Lord has done in times past, does not tend to ameliorate this pain, but rather tends to increase it, ver. 1—3, and ver. 4—6, leads to doubt as to whether Israel still holds the place of God's chosen people, ver. 7—9. But faith soon rises in its strength, and leads on to resignation, while it makes use of those events, as sure pledges of deliverance, in which, at first, doubt had sought its nourishment, particularly the deliverance from Egypt, and the passage through the Red Sea, ver. 10—12, 13—15, 16—18, 19 and 20.

As to its formal arrangement, the Psalm is ruled by the numbers three and seven. It has seven strophes, each of three verses, with the exception of the last, in which the incompleteness of the sense is represented by the absence of the third verse. This defect in the conclusion, is compensated at the beginning, by the title,—so that the whole number is 21. The thrice repeated Selah, which stands each time at the end of a strophe, corresponds to the number three of the verses. The seven in the strophes is, as usual, divided into a three and a four: the great turning point, the transition from trembling despondency, to the joy of faith, is in verse 10.

That the Psalmist speaks in name of the people, is evident, particularly in ver. 5 and 6, (compare the exposition): still the national reference is designedly brought forward with very little

prominence, in order that individuals may find here a fountain of consolation in their particular troubles.

As regards the *occasion* on which the Psalm was composed, the strong prominence given to the deliverance from Egypt, leads to the conclusion, that the people at the time, were in a condition similar to that in which they were, at the commencement of their existence as a nation, that a second Egyptian bondage was either at the time in actual existence, or was at the very door. Several expositors have adopted the period of the Babylonish captivity. But there are decisive reasons against this. Our Psalm is related in such a striking manner to the 3d chapter of Habakkuk, that the agreement can only be explained by the supposition that the one writer made use of the expressions of the other. Delitzsch on Hab. p. 119, et seq. has endeavoured at great length, to shew that our Psalm is the original composition. Among his reasons, there are at least two, the validity of which cannot be denied: 1st. The 3d chapter of Hab. is throughout formed after the model of the Psalm-poetry. The supposition that the prophet made use of this Psalm in writing that chapter, accounts for this. 2nd. Habakkuk describes a future deliverance in figures borrowed from a past one. It is very unlikely that the Psalmist, who is occupied with the deliverance that was past, would have described that deliverance in language borrowed from the prophetic description of a deliverance yet to come.—Now, as Habakkuk undoubtedly prophesied under Josiah, the Psalm before us could not be composed at a later period than that of this king. The contents do not authorize us to adopt a later date, as it appears clearly, that the lamentations of Habakkuk are equally deep and painful. The ten tribes had, by that time, been carried into captivity, a fact which, according to the indications of ver. 2 and 15, formed the most aggravating cause of the Psalmist's pain; and the single remaining tribe of Judah seemed to be continually threatened with a storm from the north. Jeremiah, who appeared first under Josiah, proclaimed from the very commencement of his undertaking, that this tribe would presently be removed in a frightful manner, and the eyes of Habakkuk were continually directed towards this dark cloud. The comparison with Ps. lxxiv., shews how very different would have been the tone of lamentation, had the author already witnessed the destruction of the city and temple, to which there is not, throughout the Psalm, the least reference.

The object of the Psalm is to instruct us, how we may obtain consolation and peace in the severest distresses, by plunging into the earlier manifestations of the grace of God.

In reference to the Title: *to the Chief Musician on Jeduthun, a Psalm of Asaph,* compare at Ps. lxii.

Ver. 1—3.—Ver. 1. *I will call upon God and cry, I will call upon God, and, do thou attend to me.* Ver. 2. *In the time of my trouble, I call upon the Lord, my hand during the night hangs open without ceasing, my soul will not be comforted.* Ver. 3. *I will think upon God, and cry, I will meditate, and my spirit is sunk, Selah.*—In ver. 1, after "cry", also at "my voice," the word supplied is not "is", but "may be." According to several expositors, the fut., with the ה of effort, here and in the following clauses, stands in the sense of what is usual; but there is no foundation whatever for this, and the great heaping up of these futures, and the אזכרה in ver. 11, where manifestly this future has its original sense, are all against this assumption: compare the אזכרה in ver. 4 and 12. The האזין, is the imperative: compare the האזינה, in Ps. v. 1, xvii. 1, xxxix. 12. In the first part, God is, according to the rule, *spoken of,* and in the second clause, the address to him first preponderates, after the Psalmist has again come nearer to him. Still it occurs also in ver. 4. The imperative has very generally the abbreviated form, הַקְטֵל; still the form הקטיל does occur, Is. xliii. 8. Jer. xvii. 8. Ps. xciv. According to the common view, האזין, should be either the infin. used instead of the future,—"*he will hear*"; or the Praeter. with the Vau relat.—*and at that time he attends to me*: compare Ewald, § 299. But the Psalmist would be *anticipating himself,* were he here expressing the confident assurance of being heard. The deepest complaint goes on to ver. 9, and it is there that, for the first time, we meet the great turning point. This supposition is admissible, only if we consider the verse as an introduction, giving a view at one glance of the whole contents of the Psalm. But this will not do, as it forms an integral part of the first strophe. —In ver. 2, the Psalmist, as is manifest from the last words, and indeed from the whole connection, is not praising his own zeal in prayer, but depicting the depth of his pain. The נגרה, does not signify simply, "it is stretched out", but only "*it is open*": compare 2 Sam. xiv. 14, Lam. iii. 49. The stretched out, *weak and powerless* hand, conveys the picture of relaxation of

the whole body. The פוג, *to be stiff, to be dead,* (compare at Ps. xxxviii. 8), is here *to rest:* compare Lam. ii. 18. The last clause alludes, as does also Jer. xxxi. 15, to Gen. xxxvii. 35, where it is said of Jacob, when he got intelligence of the death of Joseph, "that he refused to be comforted." On comparing ver. 15, it is clear that the Psalmist had before his eyes, the second loss of his son Joseph which Jacob suffered, viz. the destruction of the kingdom of the ten tribes.—According to ver. 3, the Psalmist has resolved to give way to his remembrance of God and his salvation in times past, (compare Ps. xlii. 4, and here vers. 6, 11, 5), though he knows that this must aggravate, still more severely the pain which he feels from his present trouble. On אהמיה and אשיחה, compare at Ps. lv. 2, 16.

Ver. 4—6.—Ver. 4. *Thou holdest firm through the night watches my eyes, I am terrified and cannot speak.* Ver. 5. *I think upon the days of old, the years of ancient times.* Ver. 6. *I will think of my song in the night, I will meditate in my heart, and my spirit must inquire.*—The condition of the Psalmist, as described in the 4th verse, is called forth by the consideration of the early conduct of God towards his people. *Thou holdest firm,* namely, by thoughts upon those things spoken of in ver. 3, 5, and 6. The common interpretation is: thou holdest the watches of my eyes, i. e. my eye-lids. But שמרה, never occurs in this sense, and the form is clearly against it. We must rather consider the word, (which only occurs in this passage), as having the same sense as אשמרה, *night watches,* Ps. lxiii. 6, which differs from it only by the א *prosth.* and therefore not essentially. Compare on the accus., as employed in marking a point of time, Ewald, § 309. The parallel passage confirms this exposition, Lam. ii. 19, "arise, cry out in the *night,* in the beginning of the *watches,* pour out thine heart like water before the face of the Lord": compare here ver. 2. The apparent contradiction between "I cannot speak", and the beginning, where the Psalmist announces his intention to pour out his complaint in loud lamentations, is explained by Calvin in the single remark, "that sufferers do not continue long like themselves, but at one time break out in sighs and lamentations, and at another time, are silent as if their throat were tied."—Arnd: "In such troubles a man is often quite powerless, so that he cannot speak, but only thinks upon God and hopes in him; thus his thoughts and his hope are instead of words; and God, who

searches the heart, knows what is the mind of the spirt."—In the 5th verse, allusion is made to Deut. xxxii. 7.—The first clause of verse 6th resumes, "I will think on God", in verse 3d. The comparison of this verse, and verse 11th, shew the incorrectness of Koester's rendering: I will take hold of the comforting harp. The Psalmist is resolved to call to recollection the early grace of God, for the purpose of aggravating thereby his pain: since, from a comparison of the better past, the whole misery of the comfortless present, came before his mind. That "in the night" is to be connected with "my song", (not "I will think during the night"), is manifest from the parallel passages, Ps. xlii. 8. (compare at this passage), Ps. xcii. 2, and especially Job xxxv. 10. In the stillness of night, those who feared God, thanked him for his grace. The Psalmist is resolved to recall to his recollection, this his thanksgiving, and with it, the gracious deeds by which it had been called forth. These gracious deeds are those which, in the second part, are described at length, as having been imparted to the whole people in former times. This retrospect of the past, gives occasion to the Psalmist to inquire and to ask the question, whether it be the case, that God has now completely rejected his people, whom, in former days, he had so richly favoured: he cannot think so,—the supposition seems incongruous,—yet facts are altogether in its favour. The object of the inquiry is, in this way, recorded in the third strophe, which should be preceded by a colon.

Ver. 7—9.—Ver. 7. *Will then the Lord cast off for ever, and manifest his grace no more?* Ver. 8. *Is his compassion at an end for ever, and has his word disappeared for all generations.* Ver. 9. *Has God forgotten to be gracious, or shut up in wrath his compassion.*—The expression in ver. 8, "is his word at an end," is equivalent to, "will God never speak more, has he withdrawn his word altogether?" According to the connection, the matter referred to, is promises of assistance and deliverance, of which God had often, in times past, assured his people by the *prophets*, as for example, at the time of the Assyrian oppression. The complaint is expressed also in Ps. lxxiv. 9, that there is no longer any prophet, that there is no one who can tell the people the end of their sufferings. Calvin: "The answer to the objection, that to those who are in possession of the law of God, his word can never fail, is that, from the weakness of the times special promises were necessary."—On חנות, in ver. 9, the in-

finitive of חנן, compare Ewald, § 354. *Has he forgotten to be gracious*, he who has so emphatically called himself in his word gracious and compassionate, Ex. xxxiv. 6. compare Ps. ciii. 8. The באף in his anger, = being angry, compare Ps. xxvii. 9, lvi. 7.

The matter takes now another turn. Out of those glorious manifestations of God in the past, which had hitherto tended to nourish doubt, as to whether Israel still held the place of God's chosen people, there arises at once *the firm belief* that he does.

Ver. 10—12.—Ver. 10. *Then I said: it is my sickness, the years of the right hand of the Most High.* Ver. 11. *I make known the deeds of God, for I will recall to my mind thy wonders of old.* Ver. 12. *And I think upon all thy doing, and will meditate upon thy works.*—In verse 10 the Psalmist expresses his resolution of quiet resignation, which could be adopted only on the basis of trust in God and of hope, and in verses 11 and 12 he points out what it was that had led him to adopt this resolution. The two clauses of verse 10 are to be supplemented from each other. The חלה signifies always in Pi. *to be weak, to be sick*: compare at Ps. xlv. 12. *My sickness*, is the sickness laid upon me by the Lord, who is expressly named in the second clause as its author, and which therefore must be born quietly and patiently: compare Jeremiah x. 19, "Woe to me because of my wounds, my stroke is painful, but I said, this is only sickness, *and I will bear it*", and "thou hast done it", in Ps. xxxix. 9. *The years of the right hand of the Most High*, are in themselves only the years which the right hand of the Most High has brought in. Their more immediate limitation, as *years of suffering*, is got from the first clause: compare 1 Peter v. 6, where also "the mighty hand of God" is limited by the connection to be his *punishing hand*. The שנות is used in the 5th verse in the sense of years. Those translations are to be rejected which take it as the infinitive of שנה: "a change of the right hand of the Most High", or "the right hand of the Highest can change everything," (Luther), or "an alteration for the worse." The means by which the Psalmist reaches to this elevation, is the manifestation of the deeds of the Lord, verse 11, and he reaches to it by getting absorbed in his meditations on these deeds. The reading אזכיר, which has external evidence in its favour, is demanded by the sense. The reading in the margin destroys the sense of the "for." The פלא stands in

the singular wherever a series of wonders is spoken of, and points out the whole taken together as one great wonder.

In ver. 13—15, the Psalmist begins his announcement of the deeds of the Lord, and his meditation on them, and goes on in the same strain to the end of the Psalm. Ver. 13. *O God, in holiness is thy way, where is there a God, who was great as God?* Ver. 14. *Thou art the God who dost wonders, thou hast made known thy power among the nations.* Ver. 15. *Thou hast redeemed with power thy people, the sons of Jacob and of Joseph. Selah.* The way of God, in the 13th verse, is his doing, his conduct. This is *in holiness*, rests upon it, i. e. it is sacred and glorious: compare at Ps. xxii. 3. Many translate: in the *sanctuary*, viz. *the heavenly sanctuary*, compare Hab. ii. 20, "the Lord is in his holy temple, all flesh is still before him," Ps. xi. 4, xviii. 6, xxix. 9. But the fundamental passage is decisive against this, Ex. xv. 11, "who is like thee among the gods, O Lord, who is like thee, glorious in *holiness?*" קדש: compare "glorious in power", בכח, in verse 6. On the second clause, besides the passage already quoted in Ex., Deut. iii. 24 must be compared. Calvin: "He does not, by the comparison, recognize in the least the existence of other gods, but he throws contempt upon the foolishness of the world for not being more careful to cultivate the friendship of the One God, whose glory is so manifest." On "thou hast made known among the people thy power," verse 14th, compare Ex. ix. 16, xv. 14. In verse 15 the deliverance out of Egypt is brought forward as the greatest and most wonderful of all the works of God, and hence as containing the strongest pledge of future deliverance. The Psalmist had this especially before his eyes in the 13th and 14th verses, but from this verse to the end of the Psalm he is occupied with it exclusively. *With the arm*, so that the arm thereby was brought into action, that is, with outstretched arm, Ex. vi. 6. The naming of Joseph next to Jacob stands in reference to the ten tribes, whose head was Ephraim, descended from one of the sons of Joseph, (compare Ps. lxxviii. 67, lxxx. 1), and shews how much the loss went to the Psalmist's heart, and how he saw in the history a pledge of its deliverance. On the "*Selah*" the Berleb. Bible: "do thou at the same time sink into the quiet and stilless of the soul, that depends on God, and be baptized, at the end, into the name of the Father, the Son, and the Holy Ghost,"

Ver. 16—18.—Ver. 16. *The waters saw thee, O God, the*

waters saw thee, they were afraid, and the floods trembled vehemently. Ver. 17. *The clouds streamed water, the clouds caused the thunder to be heard, and their arrows went abroad.* Ver. 18. *The voice of thy crash whirled round, lightnings illuminated the earth, the earth moved and shook.*—The *sea* appears, in verse 16, as the enemy of the people of the covenant, and at the sight of God fighting on their behalf, it is afraid and gives up its feeble opposition: compare Hab. iii. 10. The זרם, in verse 17, Po., is to cause to stream, to cause to flow. The *arrows* of God are the *lightning*: compare verse 18, Hab. iii. 11, Ps. xviii. 14, cxliv. 6. The description throughout is a poetical one. For the passage of Israel through the sea (and it is this only, and not the destruction of the Egyptians that is spoken of, so that Ex. xiv. 24 might be compared), did not take place during a storm. It was to them a source of *encouragement* when they heard the thunder above them, and saw the lightning around them. In verse 18, "in a whirl" = "whirling," denotes the rapidity with which the peals of thunder followed each other: compare Ez. x. 13, where the wheels, on account of their rapid movements, are said גלגל. The word is never clearly used of a *whirlwind:* that it is not so used in Ps. lxxxiii. 13, is manifest from the parallel passage Is. xvii. 13.

Ver. 19. 20.—Ver. 19. *In the sea was thy way, and thy paths in many waters, and thy footsteps were not known.* Ver. 20. *Thou didst lead like a flock thy people, by Moses and Aaron.*—In ver. 19, the Keri reading, שבילך, *thy path*, is merely a bad correction from the parallelism. The last words point to the wonderful circumstance, that the waters returned after the Lord had gone through with his people. Berleb: "were not known by the Egyptians, that they might walk in them. For the waters returned immediately to the place which they had formerly occupied as soon as the Israelites had crossed, and thus covered the Egyptians," Ex. xiv. 26—28. Several maintain falsely that the words refer to the wonderful passage:—whoever goes through the water leaves no trace behind. But the Israelites went through on *dry* land. Hab. iii. 15 is an imitation of this verse. On verse 20 compare Micah vi. 4. Arnd: "We have therefore here the consolation that God will lead us out of all our troubles, and that, though they be ever so great and deep, like the Red Sea, God will make a way through, contrary to all human reason and thoughts."

PSALM LXXVIII.

The Psalmist intimates in *the beginning*, ver. 1—4, that his object is to make a practical use, for the instruction and warning of the present, of the events of the time of Moses. In prosecution of this object, he represents, first, ver. 5—8, the *destination of Israel:* they should have been guided into the fear of God by the deeds and the commandments of God, and not fallen into the bad manners of their forefathers in the time of Moses. He shews next, that Israel had not proved *faithful* to this destination: so long as they continued under the guidance of Ephraim they forgot the deeds of God, and violated his commandments, ver. 9—11, and were in all respects like their forefathers, whose unbelief, hardness of heart, and perversity, in view of the glorious deeds of God, are described at length in ver. 12—40; they forgot unthankfully those glorious deeds of God by which he redeemed his people out of Egypt, (a copious description of which occurs in ver. 43—55); they provoked the Lord by their apostacy and rebellion, and brought down by this, his judgments upon them: he forsook his habitation in Shiloh, gave the ark of the covenant into the hands of the enemy, and his people to the sword, ver. 57—64. *Now* he has again taken compassion upon his people, and received them under his protection, but he has at the same time transferred the prerogative of Ephraim to Judah, in selecting Zion for the sanctuary, and David for the King, ver. 65—72.

There is no formal arrangement throughout the Psalm, and there are no strophes, unless we are to confound paragraphs with strophes. In a Psalm of such length, and especially in one of such a decidedly historical character, the absence of a strict formal arrangement, exactly corresponds with what is the case in similar Psalms; and therefore there is no necessity for attempting, with Koester, to force one. It is, however, not accidental that the whole number of verses in the Psalm is 72—6 times 12, the signature of the people of the covenant,—and also that the description of the great deeds of the Lord in ver. 43—55, occupies 12 verses.

The general object of the Psalm is to warn Israel, who had escaped the judgments of God, not to provoke a fresh judgment

by a fresh apostacy. The conclusion, however, ver. 65—72, indicates, that besides this general object, the Psalmist designed to warn the Israelites against a special sin to which they were peculiarly liable from the circumstances of the times. The danger was, that of not being willing to acquiesce in the divine arrangement, by which the prerogative of Ephraim was transferred to Judah, of regarding that as a usurpation which was in fact a divine judgment, and of rebelling against the sanctuary in Zion and the dominion of David and his tribe.

The history renders it clear that this object was both an immediate and a very important one. The numerous, powerful, and haughty tribe of Ephraim, had been in possession of precedency during the whole period of the Judges. The sanctuary in Shiloh was in the heart of it. How very determined were its claims for precedency appeared from its objections to Gideon, Judges viii. 1, and its opposition to Jepthah, Judges xii. 1.[a] It became hence a matter of great difficulty for this tribe to acquiesce in the new arrangement of things under David; and assuredly this would never have taken place, had not David been marked out in such a decided manner by God himself. For seven years David was king over Judah alone. The success of the rebellion of Absalom may assuredly be attributed, to a very great extent, to the jealousy of Ephraim as its cause.[b] Similar consequences followed the insurrection of Sheba, who was supported by the whole of Israel, while the tribe of Judah remained faithful to its king, 2 Sam. xx. 2. Under David and Solomon, however, participation in that national glory, the foundation of which was laid by these powerful kings, counterbalanced the jealousy of Ephraim, and thus broke the energy of that tribe; just as during the splendid career of Napoleon, the republicans of France remained quiet. But, after Solomon's death, it burst out into a violent flame; and the consequence of neglecting the warning of our Psalm, was the melancholy division which inflicted a death wound on the Israelitish nation.

[a] Compare the important treatise of Verschuir, *De Æmulatione Isr. mutua.*

[b] Compare Verschuir, p. 85: "It arose from the jealousy and envy of the tribes, who eagerly seized every occasion of attempting a revolution, and of rebelling. . . . . not so much for the purpose of placing the son on the father's throne, as with a view to take advantage of a state of confusion, for the purpose of finding out a way by which to tear the kingdom from Judah, and to free themselves from his yoke."

The method by which the Psalmist seeks the accomplishment of his object, is by *directing attention to the events of the time of Moses.* These were peculiarly well fitted, *first,* to bring the Israelites to a sense of their ingratitude, during the period of the Judges, and to fill them with righteous abhorrence of their former sins,—a state of mind which supplies the most powerful of all warnings against fresh transgressions. This tendency is particularly obvious in the second historical paragraph, ver. 42—55. *And, second,* to exhibit this apostacy by the example of their fathers, and at the same time to open their eyes to the divine judgments, the perception of which formed their only security against fresh transgressions. This tendency is particularly predominant in the first historical paragraph, ver. 12—40. In this paragraph the Psalmist holds up before the people the history, which had been written for the very purpose of promoting his present object, as a glass in which they might see their own face.

The assertion is altogether unfounded, that the historical portion of the Psalm is only of secondary importance, and that the author acts contrary to his plan in going so much into detail. The introduction announces, almost in plain terms, that the peculiar object of the Psalm is to seek the good of the present generation, by directing attention to the events of the time of Moses. The assertion also is incorrect, that the author details the history of the Mosaic era and that of the Judges for warning. It is only the first of these periods that serves the author as a torch, (as it does to the author of the xcv. Psalm): the history of the Judges is the *subject to be illustrated.*

That the Psalm, which in the title is called " An Instruction of Asaph," belonged to the age of David, and was therefore composed by the *famous* Asaph, cannot be considered as doubtful, if we take a correct view of its contents. The last matters of *fact* on which the author touches, are the kingdom of David, which by the fut. in ver. 72 is exhibited as still standing, and the settlement of the sanctuary on Zion. His object is to warn the people against a possible revolt from David and from the sanctuary in Zion; he cannot therefore have possibly composed the Psalm after this event had taken place. He acts in the prosecution of his object with such great tenderness,—not naming expressly even once the disruption which it is his purpose to prevent, and making no express mention whatever of any inclina-

tion to this, which might exist at the time, but leaving his readers to make for themselves the practical application,—that it is obvious that he must have written at a time, when it was of importance not to irritate, for fear of increasing the dissatisfaction, by even supposing it to exist, and not to call forth the idea of the disruption, by naming it.

The passion for bringing down the Psalms to the latest possible date has been brought into exercise even in regard to this Psalm. To deny that the Psalm belongs to the time of David, manifests utter ignorance of its contents. Most of the recent expositors agree in the assumption, that it was composed after the captivity. De Wette, Ewald, and Koester, consider it as the "product of religious hatred against the Samaritans," proceeding on the assumption, which is contrary to history, that the Samaritans were the continuation of the kingdom of the ten tribes: compare against this the Beitr. P. II. p. 3, et seq. Hitzig assigns the Psalm to the age of Antiochus, because it warns against a *revolt*, in utter ignorance of the special object of the Psalm as dwelt upon in the concluding verses. The 69th verse shews that it must have been composed before the Chaldean destruction. The Psalm is made use of in the book of Job: compare at ver. 64. It has been urged against the antiquity of the Psalm, that it rises very little above the style of prose. But Venema has correctly observed: "the style is plain and easy, such as a narrative of events requires."

If the Psalm undoubtedly belongs to the age of David, it is evident that important results flow from it, bearing on the criticism of the Pentateuch. Those references to the Pentateuch, and that too as to the generally known and recognized book of national religion, by which all the Psalms of David's time are pervaded, occur here, in unusual numbers, and in a peculiarly literal manner,—a circumstance sufficiently accounted for by the length and character of the Psalm. Should any one be still disposed to maintain, that the Pentateuch in David's time did not exist in a *complete state*, and was not generally *acknowledged*, (which last presupposes its composition by Moses), he will find materials enough in this Psalm to shew him that such an opinion is utterly untenable.

The assertion has even been hazarded, that our Psalm is to be regarded as a product of "the national animosity" and arrogance of the Jews. The remarks made by Lange in the pre-

face to P. I. of the Life of Jesus, p. 10, with so much propriety against a similar hypothesis, which had been advanced in reference to the New Testament, apply with equal force to this assertion. Men display very little knowledge of the Scriptures, when they attempt to discover in them the petty passions of ordinary life. Asaph, who was undoubtedly recognized by Jewish antiquity as a *prophet* among the *psalmists*, (2 Chron. xxix. 30, Matt. xiii. 35), had indeed to say what was very unpleasant to Ephraim; but in this he acted not as a Jewish partizan, (an idea quite out of place with him, who belonged not to the tribe of Judah but to the tribe of Levi), but *as a servant of God.* The position which he occupies was not one which he had assumed himself; he comes forward, as Jeremiah also did, as an interpreter of the deeds of God. That the accusation, which he brings against the Ephraimites, in the first instance, and also against the whole people, was a well founded one, is rendered sufficiently obvious by the division of the kingdom, and by the subsequent history of the ten tribes, who may be considered as represented here by Ephraim. The same vile spirit which, in that history, is conspicuous throughout,—Jeroboam was its representative,—was assuredly in existence during the period of the Judges, and, at the time when Ephraim was the ruling tribe, wrought consequences as disastrous to the whole nation, as it did at a later period to Israel. We meet with this spirit in a very offensive manner on the two occasions above adverted to, in the history of the Judges.

The Introduction is ver. 1—4. The Psalmist resolves to recount the great deeds of the past, for the instruction and warning of the people of God, to transmit to posterity the inheritance of their fathers, so urgently called for and needed at the present time.—Ver. 1. *Receive my people my law, incline your ear to the words of my mouth.* Ver. 2. *I will open my mouth with a similitude; I will make known riddles from times of old.* Ver. 3. *Which we have heard, and know, and our fathers have told us.* Ver. 4. *We will not hold them back from their children, making known to the generation to come the praise of the Lord, and his wonders which he hath done.*—תּוֹרָה, in ver. 1, has never the sense of "doctrine," but always the sense of "the law"; and this sense is suitable here. The Psalmist comes forward as one who has authority: the "Seer," the "Prophet," does not deliver well meant exhortations, which he

submits to the judgment of his hearers, but *laws*, which leave no choice between obedience and destruction: compare Is. i. 10. "My people" indicates the love in which the effort of the Psalmist had originated. In reference to אביעה, in ver. 2, properly, "I will sputter out," compare at Ps. xix. 2; and on משל and חידת at Ps. xlix. 4. The Psalmist does not designate as similitudes and riddles, his remarks which follow, merely as such, but the historical events which his remarks expound to the people. This is evident from the expression "from times of old," and also from the 3d and 4th verses. These appellations are founded on the fact that sacred history has, in every part of it, a concealed back ground of *instruction*, that it is a prophecy turned in the contrary direction, to which throughout the maxim is applicable, *mutato nomine de te fabula narratur*, and upon which are virtually written in legible characters the words, WHOSOEVER READETH, LET HIM UNDERSTAND: comp. Gal. iv. 24, and particularly 1 Cor. x. 6. These appellations, moreover, call upon us to separate the kernel from the shell, and to press out the wine of instruction from the grapes of history. קדם, *past time*, is the common term applied to the Mosaic period, (compare Ps. lxxiv. 2, lxxvii. 5, 11), and is to be taken here in this sense, and not as denoting the whole of antiquity. In the quotation in Matt. xiii. 34 and 35, the emphasis is laid on the first clause, "I will open my mouth in parables," and the Evangelist gives this part of the quotation literally from the Psalm. A prophet of the Old Testament, leaving the field of abstract thought, teaches in parables, which he clothes with flesh and blood, conveys instruction in the form of history, and thus stamps with his authority this method of instruction as one adequate to accomplish the end in view. In all this the Evangelist, with good reason, beholds a prophecy, that Christ, the true prophet, the best teacher, who must fully employ every adequate means of instruction, will avail himself also of this method. In the second clause Matthew allows himself greater liberty, and gives rather an application than a proper translation. In ver. 3 the Psalmist explains more precisely what it is that he means by "similitudes" and "riddles:" these are the universally known, the well accredited deeds of the Lord, which had been handed down from generation to generation. We are not, with most expositors, to connect this verse immediately with the 4th verse:—the *similitude* and the *riddle* are, when taken by them-

selves, somewhat obscure, and require explanation. The last clause also, "which our fathers have told us," serves as a preparation immediately for verse 4. Exodus x. 2 ought to be compared: "that thou mayest tell in the ears of thy son and of thy son's son what things I have wrought in Egypt," also 2 Sam. vii. 22 and Ps. xliv. 1. Though the knowlege of the deeds of the Mosaic times is drawn from tradition, this is not exclusive of scripture. Even in the Pentateuch itself, oral tradition is mentioned (Deut. xxxii. 7), in reference to those very deeds of which it contains the full account; and in many passages we meet with pressing exhortations to be assiduous in continuing the stream of oral tradition. Scripture is the *stay* and *corrective* of oral tradition: it does not *supplant*, it *supplements* it. A single glance renders it evident, that the Psalmist himself drew his account directly from Scripture, and not from oral tradition. But the Scripture would have been to him a shut book, with which he would not have known how to commence any thing, had he not been surrounded from his early youth with the atmosphere of tradition. Ver. 4 intimates that it is the sacred duty of the church, at all times, not to keep up in a faithless manner the property of tradition entrusted to her care by her forefathers, but faithfully to deliver it over to posterity, and thus justifies the attempt of the Psalmist, who sets about the discharge of this duty in the following part of the Psalm. The Psalmist does not say "*our* children," but "*their* children," although he meant the former. His object is, to point out the duty of transmitting: what we have got from our fathers, we owe to our children, inasmuch as they did not hand it to us for our sakes only, but generally, for their children's. תהלות, properly *praises*, indicates the rich fulness of praise, which the Lord has acquired by his deeds. The "wonders" of the Lord form the centre point of the following representation. The Psalmist does not merely recount these: he represents also the position which the people, on the other hand, took up, and points out the disastrous consequences which resulted from their false position.

In the first paragraph we have the *destination of Israel*, the object which God has appointed him to fulfil: God has given him his law, containing a summary of his deeds and ordinances, in order that, by the transmission of it to posterity, they might be brought to a living trust in God and to obedience to his command-

ments, and might be preserved from the bad habits and the rebellious conduct of their fathers in the wilderness. This, therefore, was the problem proposed to Israel in the time of the Judges. Ver. 5. *He erected a testimony in Jacob, he laid down a law in Israel, which he commanded our fathers to teach to their children.* Ver. 6. *In order that the generation to come might learn it, the sons who should still be born, and rise up and relate it to their children.* Ver. 7. *And place their trust in God, and not forget the deeds of the Lord and keep his commandments.* Ver. 8. *And might not be like their fathers, a rebellious and refractory race, a generation which does not prepare its heart, and does not keep its spirit faithful to God.*— The paragraph relates to those passages in the Pentateuch, in which the people are exhorted, faithfully to transmit the law to their posterity; for example Ex. xiii. 14, Deut. iv. 9, 23, vi. 6, and following verses. By *the testimony* and *the law* in verse 5, are meant the whole contents of the Pentateuch, the direct commandments contained in it, and the deeds of the Lord which are to be considered as indirect commandments: for all the deeds of God contain a kernel of instruction, of duty, and of warning; "I have done this for thee, what dost thou for me?" "be very thankful," to day, hear his voice, harden not your hearts, as at Meribah, as at Massah in the wilderness, when your fathers tempted me, saw and felt my works," &c. That we are to exclude neither these indirect, nor (with Steir) the direct commandments is evident, from the *usus loquendi*, ("testimony" and "law" must certainly denote the law usually so called), from those passages in the Pentateuch, in which the exhortation faithfully to transmit to posterity, refers at the same time to the deeds and to the commandments, and finally and incontrovertibly, from verses 7th, 10th, and 11th, where the deeds and the commandments are expressly mentioned as the contents of the law. The *fathers* are specially the Israelites of the Mosaic period. By the *teaching* or making known is meant not a mere external transmission, but one of such a kind as goes from heart to heart. The Berleb.: "And even to persevere in teaching, and to press it upon them with all earnestness."—In ver. 6, the object to be taught and learned is the law and testimony, which God erected in Jacob and laid down in Israel. The *generation to come* is the Israelites existing in the time of the Judges. At יקמו (קום is not *to arise*,—of future time—but

to *rise up;* God has *erected,* in ver. 5, therefore they should *rise up),* the copula is designedly omitted, for the purpose of connecting closely together and blending into one "the knowing" and "the rising up": wherever, within the domain of religion, there is a true, a real knowledge, such as that spoken of in ver. 7, there, there is also *preaching:* whatever fills the heart flows out at the lips; whatever a man feels to be of vital importance, he endeavours to set it before his family. The subject in ver. 7 is "the following generation," the sons who should be born, Israel during the period of the Judges, which appears as the second generation succeeding the Mosaic one, which is the first. We cannot make the sons and the grandsons at the same time the subject. On the first clause the Berleb.: "The law which God erected in Israel, is a law full of love and truth. It requires nothing else, than that men know the blessings of God, that they be grateful to him for these, that they love him, that they depend upon him for his bounties, and that they surrender themselves to him without reserve." The fundamental passage is Deut. xxxi. 11, "Thou shalt read this law before all Israel.....in order that they may hear and learn, that they may fear the Lord your God, and observe carefully all the words of this law": compare on the last clause, Deut. iv. 40, xxxiii. 9.—In ver. 8th, the fathers are again the Israelites of the Mosaic time. The reproaches which Moses uttered against his contemporaries are to be compared, Deut. ix. 6, 7, xxxi. 27. The סורר, and מרה, are from Deut xxi. 18. The man who had a stiff-necked and rebellious son, as there spoken of, may be considered as an emblem of God, in relation to Israel: compare Deut. xxxii. 5. The phrase הכין לבו, cannot be interpreted by the נכון in ver. 37. It does not mean, "to set right the heart," but "to prepare the heart": compare Sir. ii. 17, "they who feared the Lord, prepared their hearts," ἑτοιμάσουσι, xviii. 22. This is clear from the want of "to the Lord," here, and in Job xi. 13, and from the construction with ל, in 2 Chron. xx. 33. In 1 Sam. vii. 3, the phrase signifies: to prepare the heart unto the Lord, so as to turn to him.

In ver. 9—11, we are told how far the Israelites, during the period of the Judges, satisfied the positive destination pointed out for them according to ver. 5—7:—they acted contrary to the very design of their existence. They did the very opposite of what

they ought to have done,—they forsook, in a cowardly spirit, the duties assigned to them in war, they did not walk in the commandments of their God, and forgot shamefully his deeds and wonders. Ver. 9. *The sons of Ephraim are (cowardly) bowmen, they turned back in the day of battle.* Ver. 10. *They did not keep the covenant of God, and would not walk in his law.* Ver. 11. *And they forgot his deeds and his wonders which he let them see.*—In ver. 9 the first clause is to be supplemented from the second, which contains the ground of the comparison of the sons of Ephraim to bowmen: they are compared to bowmen, because they turned back in the day of battle, and therefore they could be nothing else than *cowardly* bowmen. Those who do not supply in this way, suppose that bowmen are used figuratively, to denote those who turn their backs in battle and fly, because the practice of these troops is, when attacked, to fly, and in their flight to shoot at the enemy. But this *feigned* flight does not suit here. Others, with greater probability, suppose that the bowmen are named, because, from their light armour, they were better adapted for *real* flight. But of such an inclination on the part of the bowmen to fly, there are no traces whatever, and it is not even clear that they were light armed troops, although Jahn asserts that they were, Archäol. 2. 2. p. 424. The reason why they are named in this individualizing way, is undoubtedly because, among the Hebrews and the nations with whom they had to do, bowmen formed the *main body* of the army: comp. Hos. i. 5, Ps. lxxvi. 3, Ez. xxxix. 3. That the Ephraimites are *merely compared* to cowardly bowmen, and that it is only in a figurative sense that the Psalmist speaks of their flight in the day of battle, as indicating their apostacy in the day of their trial, appears from ver. 57th, where the Ephraimites, who are here compared to the *men*, are compared to *bows* which will not do their work, from the connection with what goes before, according to which we are led to expect here a description of the way in which Israel fulfilled the destination appointed him by God, and with what follows, which, from this point forwards, speaks of the violation of the covenant by Israel. The *sons of Ephraim* do not stand here at all in *opposition* to the rest of Israel, but they represent the *whole*, as they formed, during the period of the Judges, the ruling tribe. This is evident from the connection with ver. 5—8, where the Psalmist speaks of the whole of Israel during the period of the Judges,

and from the 41, 42, 56, and following verses, where what is here said of Ephraim is said of the whole of Israel. It is clear as day that the conduct of Ephraim and of the whole of Israel, as here described, belongs to the period of the Judges; and we must say, that that man understands nothing whatever of the whole connection and tendency of the Psalm, who finds here the apostacy of the ten tribes. The whole Psalm ends with the government of David. In the 41st and following verses, the Psalmist speaks of the same apostacy of Ephraim or Israel. In the 59th and following verses, he is expressly spoken of as existing in the time before the ark of the covenant was carried away by the Philistines; and this event, as well as the defeat, the rejection of Shiloh, and the bringing of the sanctuary to Judah, are represented as his punishment. The verb נשק signifies always "to be armed," and not, as Gesenius assumes, "to stretch the bow, contrary to 2 Chron. xvii. 17, and other passages, and contrary to the sense of נֹשְׁקִ. That רומי קשת signifies "bowmen," and nothing else, appears clear from Jer. iv. 29. The armed of the bowmen, are "those of the bowmen who are armed," or "those men who are both armed and bowmen." The הפך, in the sense of "to turn round," is from Judges xx. 39. The Berleb: "This representation is given to us for instruction and reflection, that we may not grow weak in faith, and fall away in the time of battle. This is commonly the case with those who rely too much upon themselves, and have not unreservedly surrendered themselves to God. They fancy themselves strong, so long as there are no enemies before them, and prepare to fight them in imagination. But as soon as real enemies come within sight, they fly before them and become unfaithful."—In ver. 10 we have the opposite of the duty assigned to Israel in ver. 7, "to keep the commandments of God;" and in ver. 11 the opposite of the "not forgetting the deeds of God." The *deeds* and *wonders* of God are those done in Egypt, and during the sojourn in the wilderness. These had been seen by the fathers, as the representatives of the Israelites of all times. This is clear from the expression: which he let them see.

The opposition between what the Israelites were, and what they ought to have been, is drawn in ver. 9—11, keeping in view the point at the conclusion of the paragraph which describes the destination of Israel, in ver. 8, viz. that they should

not be like their fathers, a rebellious race. The design of the Psalmist, is not merely to refer, in short terms, to the manner in which they acted in reference to this point, but to enter into detail, according to his purpose as expressed in the introduction, to hold up the glass of the fathers to the sons, in order that they might see in it their own image. He hence depicts, at great length, the way in which the fathers acted: the theme of the whole paragraph is: "the fathers were a rebellious and refractory race, a race who did not prepare their hearts, and whose spirits did not continue faithful to God." He next shews, in the 41st and following verses, that the Israelites, during the period of the Judges, were *like their fathers*.

We are first told in ver. 12—16, with a view to placing the rebellious and refractory conduct of the fathers in its true light, what God did to the fathers, how he allured them to love and to good works.—Ver. 12. *Before their fathers he did wonders, in the land of Egypt on the plain of Zoan.* Ver. 13. *He clave the sea and let them pass through, he placed the waters as an heap.* Ver. 14. *And he led them during the day by a cloud, and during the whole night, by the light of fire.* Ver. 15. *He clave the rocks in the wilderness, and let the waters flow down like a stream.*—The *wonders* of God follow each other in historical order. There are first, in ver. 12, the wonders and the signs in Egypt. These are only briefly referred to, because the Psalmist intends, at a subsequent part, and in another connection, (ver. 43—55), to take up the consideration of them at length. Ver. 12 cannot be connected with ver. 8—11, as many would do, in their excessive zeal for a strophe formation, of which there is not here one single trace. For it does not at all contain a *general* statement to be developed in what follows, but it forms part of a description of *particulars*, namely, the wonders in Egypt, which are succeeded in the following verse by others, the wonders during the sojourn in the wilderness. The clause "before their fathers," which refers back to the 8th verse, is to be considered as if printed in Italics. Next to *the land of Egypt*, in opposition to the sea and the wilderness, we have *the plain of Zoan*, the country round the ancient royal city Tanis, pointed out as the theatre of the great deeds of God. The author has pointed out, in his treatise on "Egypt and the Books of Moses," p. 41, that there is here expressly said, what is only alluded to in Num. xiii. 22. The פלא, stands collectively as at Ps. lvii. 12.

—In verse 13, there is the passage through the Red Sea. "As a heap", is from Ex. xv. 8, to which passage allusion is elsewhere made: compare at Ps. xxxiii. 7. The Psalmist reserves the נוֹזְלִים, in that passage, for ver. 16.—In ver. 15 and 16, the sending of the waters at Rephidim in Ex. xvii. 6, and at Kadesh in Num. xx., are joined together. That we must not, through excessive historical caution, (as in what follows, deeds are referred to which happened before the *second* of these events), refer the allusion merely to the first, is evident from the plural, צֻרִים, and from the undoubted quotation of the first half of the 16th verse, from Num. xx. 8. The agreement is verbal, with this exception, that instead of the prosaic word מַיִם, which is there used, we have here נוֹזְלִים: compare at ver. 13. Ver. 15th refers to both occasions, and verse 16, to the second as the greater. This is evident from the סָלַע, which, in the Pentateuch, is used only of the second occasion, because it was only then that water came from the *rock*. In Ex. the word צוּר is always used: compare the Beitr. III. p. 379. This, as the general term, (compare on צוּר, properly not a *rock*, but a *stone*, at Ps. xviii. 2), might be used in the plural, and applied to both occasions. He "clave," refers back, in the first instance, to, "he clave," in ver. 13th, but, at the same time, in connection with this first cleaving in *grace*, it directs attention to its opposition, that cleaving *in wrath*, in the days of old, of which we read in Gen. vii. 11, "all the fountains of the great deep were *broken up*": compare similar allusions to the history of the deluge in Ps. xxix. 10, xxxii. 6. It is only from the allusion to this passage, that we can explain how the *great flood* should send forth water, (as if it had something to do on the occasion), which at a former time, at the deluge, sent forth its waters for the *destruction* of the sinful world. We require only to see this allusion, to abandon the idea that רַבָּה, contrary to the accusative, may be considered as an adverb: *richly*. The plural תְּהוֹמוֹת denotes the flood in an absolute sense, the mundane sea, and is used in the same way as *Behemoth*, *Chokmoth*, Ps. lxxiii. 22. As in reality there is only one flood meant, the adjective stands in the singular number: compare Ewald, § 569. Berleb: "should they not now have drunk with the mouth of faith, and praised the great work of God."

There follows in ver. 17—20, the rebellious and refractory conduct, with which Israel requited God.—Ver. 17. *But they*

went on still to sin against him, and rebelled against the Most High in the wilderness. Ver. 18. *And they tempted God in their heart, to ask meat for their souls.* Ver. 19. *And they spoke against God, they said: will God be able to provide a table in the wilderness?* Ver. 20. *Behold he has struck the rock, so that waters gushed out, and the streams overflowed, will he be able also to give bread, or will he prepare flesh for his people?* —"They went on," in ver. 17, refers in reality to Ex. xvii. 2, where an account is given of the sinful and refractory conduct of the Israelites, previous to the first sending of water, when they said, "Is the Lord in the midst of us or not?" (Ven. sicut jam antea potus causa, ita et deinceps mox propter cibum), and also to Ex. ix. 34, where the *very same expression* is used of Pharaoh, the personification of obstinacy and rebellion. The expression, "they rebelled against the Lord in the wilderness," (properly "in a *dry* land," with reference to what is before recorded as to God sending them a supply of water), refers to the fundamental passage, Deut. ix. 7: compare ver. 24, xxxi. 27. The המרה here, and in ver. 40, occurs frequently in the Pentateuch. The construction with the accusative, which occurs also there occasionally, Deut. i. 26, 43, ix. 23, is to be explained from a modification of the sense:—with the preposition it is, "to act rebelliously towards," with the accusative "to treat."—The *tempting* of God in ver. 18, consists in this, that they unbelievingly and insolently *demanded*, instead of expecting in the exercise of faith, and supplicating. They wished to put God to the proof, with a view to renounce him altogether, in case he should not give them what they wanted, whereas they ought to have been firmly convinced, long before, that he was both able and willing to give, and that he would give in due time: compare Ex. xvii. 7, Deut. vi. 6, where the tempting of God by Israel is said to consist in their saying, "Is the Lord in the midst of us or not?" that is, "we shall now see and try, it will be shewn whether he is so." God has a right to try man, because man is a being of ambiguous and uncertain character: but man cannot try God without being guilty of great offence, and injurious conduct; God says, that we try him when we doubt whether he is God or not. "In their hearts," points to the evil fountain of the heart, from which the words of the mouth proceed, (compare Matth. xii. 35), and serves also to aggravate the offence. Man is always disposed to separate the mouth from the

heart, and to claim immunity for the latter: compare Matth. xii. 37. The emphasis lies on "*they demanded,*" not on "for their soul." The נפש denotes the animal, the food-craving soul, (comp. Rom. xi. 6, Deut. xii. 20), and not the desire for what is necessary. The sin lay not in what in they desired, but in the way and manner in which they desired it. What follows, shews that the Psalmist connects together a double demand and temptation, the one recorded in Ex. xvi. and the other in Num. xi. The first one was followed by the sending of manna, and preceded the first giving of water; but the Psalmist, with poetical freedom, has wrought together into one figure, the two occasions on which bread was given, as he formerly did with the water. It was enough, that the more aggravated temptation, and the more remarkable sending of food, happened later.—The 19th verse contains in substance exactly what the Israelites really said, and the 20th verse gives rather what they would have said had they spoken honestly and sincerely, with a view to exhibit clearly the unjustifiable nature of their conduct. It is characteristic of unbelief, to remain wilfully in ignorance of what God has previously done to exhibit his godhead; and it therefore acts towards him as if he had revealed himself for the first time. But when this cloak is removed, it stands in its entire nakedness. The לחם, is not *food,* but *bread,* compare Ex. xvi. 3, 12; the manna was given them as bread, ver. 25, the quails as flesh, ver. 27.

In ver. 21—31, we are told how God acted towards the rebellious and refractory generation: his wrath burned against it; he gave them what they desired, bread and flesh, and in this way made them ashamed of their unbelieving wicked doubts, and thus manifested his real godhead, but after this happened, there followed severe punishment. Ver. 21. *Therefore, when the Lord heard it he was angry, and a fire was kindled against Jacob, and wrath rose up against Israel.* Ver. 22. *Because they believed not in God, and trusted not in his salvation.* Ver. 23. *And he commanded the clouds above, and opened the doors of heaven.* Ver. 24. *And rained upon them manna to eat, and gave them the corn of heaven.* Ver. 25. *Every one ate the food of the strong, he sent them provisions to the full.* Ver. 26. *He caused the east wind in heaven to blow, and brought forward by his power the south wind.* Ver. 27. *And rained upon them flesh as dust, and feathered fowl as the sand of the sea.*

Ver. 28. *And let them fall in the midst of the camp round about their habitations.* Ver. 29. *And they ate and were fully satisfied, and he gratified their appetite.* Ver. 30. *They were yet indulging their appetite, the food was still in their mouth.* Ver. 31. *Then the wrath of God rose up against them, and he slew the fat ones among them, and struck down the young of Israel.* —"The Lord heard and was angry," in ver. 21, signifies "when the Lord heard, he was angry:" comp. Num. xi. 1. The *fire is* not a literal fire, as many imagine from an unseasonable comparison of Num. xi., where there is a narrative of an event which has no connection whatever with the passage before us, but *the fire of divine wrath:* comp. at Ps. xviii. 7. This is most manifest from the repetition in ver. 31, where it is only divine wrath that is spoken of, (it is also named here in the way of explanation in the third clause), and where its manifestations are likewise described as in Num. xi. The germ of this figurative representation occurs in Num. xi.: compare ver. 10, "and the anger of the Lord *was kindled* greatly," and ver. 33, "the anger of the Lord *burned* against his people." The נִשַּׂק is not, as Hävernick on Ez. p. 615, supposes, "to prepare," but "to kindle;" were it not so, why should the verb be always used in connection with fire? The עָלָה is used of ascending wrath in 2 Sam. xi. 20. On ver. 22 compare James i. 6, 7, "let him pray in faith, nothing doubting ..... let not such a man think that he shall receive any thing of the Lord." But when, as in the present instance, a man receives any thing for the gratification of those desires by which he has tempted God, he receives it in *wrath*, which could not happen to faith in the divine mercy. On "they believed not," compare Num. xiv. 11; on "in his salvation," Ex. xiv. 13, xv. 2. There is a reference in "he opened the doors of heaven" to "the windows of heaven were opened," in the history of the deluge, Gen. vii. 17, in the same way as in ver. 15. On ver. 24, compare Ex. xvi. 4, "behold I rain bread from heaven for you." On "corn from heaven," Berleb.: "instead of the fruit, from which, in ordinary cases, men are accustomed to prepare meal and bread." On the manna, see the author's treatise on Balaam. Ex. xvi. 6 renders it evident that by אִישׁ is meant "every man." The term "to satisfaction", in the second clause, which in like manner refers to the rich supply of provisions, corresponds to it. By "the strong ones," many, after the example of the Septuagint, the

Chaldee, and the Book of Wisdom xvi. 20, (for it is beyond a doubt that the expression ἀγγέλων τροφὴν ἐψώμισας τον λαόν σου refers to the passage before us), understand "angels," and others "men of rank,"—"bread of the nobles," "rare, costly food:" compare Judges v. 25, "in a lordly dish." Against this latter idea, it is urged, that the passages which have been adduced for the purpose of shewing that אבּיר, *strong*, is also used of princes and nobles, are not satisfactory. In Job xxiv. 22, xxxiv. 20, Ps. lxviii. 30, the sense of "strong" is demanded by the connection. In 1 Sam. xxi. 7, Doeg is called "the strong (one) of the herdmen," not at all as being the principal one among them. Decisive evidence as to the contrary of this is furnished by ch. xxii. 9, where he holds a *military office*, in all probability, however, as the commander of the troops who were entrusted with the care of the royal cattle:—*the strong guardian or patron of the herdmen.* On the other hand, the entirely analogical expression in Ps. ciii. 20, "the powerful heroes," shews that אבּירים is a very suitable term for referring to angels. We are not, however, to adopt the idea of "meat serving for the nourishment of angels,"—such a strange representation as this lies without the field of Scripture; the Psalmist, moreover, gives nothing new in reference to the history of the times of old; he merely clothes in a poetical dress the account given by Moses, —but of "meat from the *region* of the angels," corresponding to the bread or the corn of heaven in the Pentateuch, and in verse 24. This is the idea adopted in the Chaldee: "food which came from the habitation of the angels." The most complete collection of the translations which have been given of this passage, is to be found in Jac. Ode, de Angelis, p. 799, et seq., though he does not himself consider that this passage refers to angels. "He sent them provisions" refers to Ex. xii. 39, "they had provided no provisions." The לשׂבע is from Ex. xvi. 3.—The murmuring Israelites had desired not only *bread*, but *flesh*, according to ver. 20. The 26 and following verses describe how this was given to them. "He caused the east wind to blow in heaven," rests on Num. xi. 31, "and there went forth a wind from the Lord"; from which passage it is clear that "the heaven" is introduced as the *habitation* of God, corresponding to "from the Lord", and being parallel to "by his power." In the fundamental passage it is only the wind in general that is spoken of; we have here the east wind and the

south wind. The Berleb.: "Both of these are winds which by their strength carry along with them every thing that comes in their way; and were therefore employed to collect and carry forward the fowls." It is self-evident that the Psalmist does not understand the two winds as blowing together, but in succession. On ver. 27 compare Ex. xvi. 3, Num. xi. 31, 32. The ימטר assimilates the quails to the manna. On "he let fall in the midst of his camp," in ver. 28, (the suffix is to be referred to Israel), compare Ex. xvi. 13, "they covered the camp." On סביב, Num. xi. 31.—The expression, "they were fully satisfied" in ver. 27, shews that their wish was gratified not only completely, but to *excess*: compare Num. xi. 18—20. The תאוה, *lust*, is from Num. xi. 4. In preference to, "he gave them what they wanted," we may, on account of what follows, translate, "he brought to them (Job xlii. 11, 1 Kings ix. 9,) the object of their lust," or "the thing for which they lusted."—On ver. 30 compare Num. xi. 33, "the flesh was still between their teeth, it had not yet been finished," לא יברת. Corresponding to this last expression we have, "they were not parted from their lust,"—זור is "to turn back," "to be removed," "to be estranged from." Hence, and also in accordance with the parallelism, תאוה cannot here mean "lust," (several: still they did not go against their passion), but only "the object of lust." This translation also is the only one that corresponds to the history. The depopulating sickness originated even with the loathing and the surfeiting. Even while their wish was being gratified, their punishment was preparing: compare Num. xi. 20 with ver 33. The otherwise strange expression זרן has been introduced from the allusion to Num. xi. 20, "and it was loathsome," לזרא, properly, "for estrangement",—outwardly they were not separated, but inwardly they were all the more so. On ver. 31, compare Num. xi. 33, "and the wrath of Jehovah burned against the people, and the Lord smote the people with a very great plague." Among those who were struck down "the fat ones," (compare Is. x. 16, Judges iii. 29, Ps. cv. 15), and "the young," are singled out and brought prominently forward, as the healthiest and the strongest, who, in spite of their health and strength, were unable to resist the power of the depopulating disease which God sent among the people. The חורג with ב, is "to strangle among."

But the Israelites, in the days of old, fully manifested them-

selves to be a rebellious and a refractory generation, in that they were not, even by those severe visitations, brought to a right state of mind, but continued still to persevere in sinning against God. They were therefore visited with an annihilating divine judgment. They turned to God when this lay immediately upon them, but their repentance never was any thing else than superficial. It was thus that they acted towards their God, who was full of compassion and love. Truly, therefore, Israel, in the days of old, was a refractory and a rebellious generation:—this it was the immediate design of the Psalmist to shew.—Ver. 32. *With all this they sinned yet more, and believed not for his wondrous works.* Ver. 33. *Therefore he caused their days to be consumed in vanity, and their years in terror.* Ver. 34. *When he slew them, they inquired after him and returned and sought God.* Ver. 35. *And remembered that God was their rock, and God the Most High their Redeemer.* Ver. 36. *And they dissembled to him with their mouth, and they lied to him with their tongue.* Ver. 37. *And their heart was not firm with him, and they were not steadfast in his covenant.* Ver. 38. *And he is compassionate, forgives their iniquities, and destroys them not, and often turns away his wrath and awakens not all his zeal.* Ver. 39. *And he remembered that they were flesh, a breath which passes away without returning.* Ver. 40. *How often did they rebel in the wilderness, and vex him in the desert?*—It is evident from Num. xiv. 11, and also from the following verse, that "they sinned yet more," in ver. 32, refers to the conduct of the Israelites after the return of the spies. The correct translation of the following clause is not, "they believed in his wonderful works," but "they believed (God, comp. ver. 22) through his wonderful works." This is evident from the fundamental passage, Num. xiv. 11, "And the Lord said to Moses, how long will this people provoke me, and how long will it be ere they believe me for all the signs which I have shewed among them?" —Ver. 33 refers to the condition into which the Israelites were brought in consequence of the divine judgments subsequent to the sending out of the spies. The *vanity* denotes the useless character of their existence, and the entire state of helplessness into which they were brought. The *terror* refers to the extraordinary tokens of divine wrath which broke in upon them, and by which they were hurried off the earth: compare, "when he slew them," in the following verse and in Ps. lxxiii. 19.—The

expression, "when he slew them," in ver. 34, refers to the judgments from the sending out of the spies till the death of Moses, beyond which it is not possible to go, throughout this description, without destroying the entire organism of the Psalm. On ver. 36, Berleb.: "What a large book might be written on the similarity, in this respect, of the people in our own day! The seats of repentance might speak here!"—In reference to נכון, in ver. 7, compare at Ps. li. 10. In ver. 38 and 39, with a view to place the conduct of Israel in a correct light, prominence is given to the truth, that they acted in this way towards their God, who was full of compassion and love. Ver. 38 is thrown into a very general form, but the general affirmations are made with a special application, as the inserted preter. הרבה shews, to case on hand: *and he is, according to the proof afforded by his conduct at this time, compassionate*, &c. Allusion is made to the fundamental passage Ex. xxxiv. 6, 7;—instead of כפר there stands there נשא, and instead of השחית as in Deut. iv. 31, there is there נקה. Berleb.: "He destroyed them not altogether and suddenly; he did not direct against them any judgments which would have destroyed them utterly, so as to requite them in his wrath all at once, as he had often threatened to Moses that he would do," Ex. xxxii. 10, Num. xiv. 12, xvi. 21. On ver 39, compare "er kennt das arm Gemächte, Gott weiss wir sind nur Staub," &c. in the poem, Nun lob, meine Seele, den Herrn. The suffering and the brevity of this life, form a reason why God does not act altogether strictly with us: compare Ps. ciii. 14—16. On the second clause, compare the dependant passage in Job x. 24, "Ere I go without return (to the upper world), to the land of darkness and of the shadow of death."

The Psalmist, in considering the conduct of the Israelites during the period of the Judges, with a view to the exhortation, "be ye not like your fathers," having exhibited a picture of this rebellious and refractory race, now proceeds, in prosecution of his object, to shew the similarity of the Israelites during the period of the Judges. After a short notice, in ver. 41 and 42, there follows, in ver. 43—45, with a view to exhibit their guilt in its true light, a representation of the grace and the mercies by which God had laid them under obligations, no less than he had their fathers at an earlier period.—Ver. 41. *And they tempted God anew, and dishonoured the Holy One of Israel.*

Ver. 42. *They did not remember his hand, on the day when he redeemed them from the enemy.* Ver. 43. *Who laid down his signs in Egypt, and his wonders in the plain of Zoan.* Ver. 44. *He turned their rivers into blood, and they drank not their water.* Ver. 45. *He sent against them vermin, which devoured them, and frogs which destroyed them.* Ver. 46. *He gave to the caterpillar their increase, and their labour to the locust.* Ver. 47. *He destroyed their vines by hail, and their sycamore trees by frost.* Ver. 48. *He gave up their cattle to the hail, and their flocks to the flames.* Ver. 49. *He sent against them the fierceness of his wrath, anger and indignation and trouble, a host of affliction-angels.* Ver. 50. *He made a way for his wrath, he spared not their soul from death, and gave their life over to the pestilence.* Ver. 51. *And slew all the first born in Egypt, the chief of their strength in the tents of Ham.* Ver. 52. *Then he caused his people to go forth like sheep, and led them like a flock in the wilderness.* Ver. 53. *And he led them on safely, and they feared not, but the sea covered their enemies.* Ver. 54. *And he brought them to his holy boundary, the mountain which his right hand had procured.* Ver. 55. *And he drove out before them the heathen, and caused them to fall to them as an inheritance, and the tribes of Israel dwelt in their tents.*—That, in the 41st verse, Israel, during the period of the Judges, is the subject, is evident from the expression standing in opposition, in the 40th verse, "in the wilderness," from the circumstance, that in the enumeration of the wonderful deeds of God, the introduction to the land of Canaan is mentioned, and finally, from the 57th verse, where those here referred to are distinguished from the fathers in the wilderness. The *temptation* followed here, according to ver. 56, where the subject is resumed, in consequence of their apostacy to idol worship, by which they put God to the proof, whether he would indeed demonstrate his true godhead. There is no necessity whatever for endeavouring to seek the uncertain aid of the cognate dialects in interpreting הותוה. It occurs in Ez. ix. 4, undoubtedly in the sense of, "to set a mark upon": and in like manner, in the Pih. in 1 Sam. xxi. 14, Num. xxxiv. 7, 8. The *mark*, according to the connection, is one of *disgrace*, just as the Latin word *notare*, is used in the sense of dishonour, to disgrace. This sense accords well with the appellation given to God, "The Holy One of Israel:" compare at Ps. lxxi. 22. To cast reproach upon such a God, the Holy

and the Glorious One, is the height of iniquity.—On "his hand" in verse 42, *i. e.* "how his hand manifested itself at that time," comp. Ex. vii. 5, xiii. 9. On "the enemy," Deut. vii. 8. In reference to the paragraph, ver. 43—45, which the 42nd verse introduces, Venema remarks: "The design of this paragraph is, in the way of parenthesis, to exhibit in the most aggravated form the crime of tempting God, as conjoined with that of extreme ingratitude."—Ver. 43 is connected with verse 12. The signs, and the wonderful deeds of God, which were there shortly referred to, as exhibiting the depravity of the fathers, are here depicted at length, in illustration of the depravity of the sons, for whose sakes, as well as their fathers', these were brought to pass, and who were, equally with them, laid under the deepest obligations. The fundamental passage, to which also Ps. cv. 27 refers, is Ex. x. 1, 2, "I have hardened his heart, and the heart of his servants, that I might *lay down* these my signs before him, and that thou mayest tell to *thy son*, and to *thy grandson*, what I have done in Egypt, and my signs which I have laid down before them."—The enumeration of the wonders and signs begins with the first, and ends with the last; in the middle, however, the Psalmist speaks with considerable latitude.—In ver. 44, the first of the wonders wrought, or the first plague, was the *turning of the water into blood*. The יְאֹרִים is from Ex. vii. 19, (compare Egypt. p. 119), and denotes here in a wider sense, the *arms* and the *canals* of the Nile, the latter of which are called, in that passage, *streams*. The second clause refers to Ex. vii. 18, 20.—The *gnats* are altogether omitted; the third and the fourth plague are inverted in ver. 45. On *Arob*, properly *mixture, dirt*, then *flies*, compare Eg. p. 114. The expression, "and they consumed them", is not at all against this sense. Philo, in describing the dog-flies of Egypt, says: "They rest not until they have satisfied themselves with blood and flesh," Schäfer in Mich. Suppl. "it gorges itself with blood, and makes bloody boils, severe pains." The הַחֲשַׁחִית, is from Ex. viii. 20, where it is used of the vermin, here mixed up in one pair with the frogs.—On חָסִיל, in ver. 26, originally an appellative of the locust, 1 Kings viii. 37, and afterwards poetically a name given to them, (חָסָל is used in Deut. xxviii. 38, of "the feeding of the locusts"), compare Chris. III. p. 157.—The *vine* is particularly mentioned in the Mosaic record, as it is here in the 47th verse, and in Ps. cv. 33, in connection

with the devastation produced by hail. The "blunder against history" recoils upon the head of the critic, who brings such an accusation against the Psalmist. Compare the proof that in Egypt the vine was cultivated, and wine made from the earliest times, Egypt. p. 12.—In ver. 47, the destruction in the vegetable world is described, and after that, in ver. 48, the ruin that fell upon the cattle, and thus by gradual ascent, man himself is reached, ver. 49—51. The second clause refers to the fire among the hail, which is expressly mentioned in Ex. ix. 23, 24: compare also Ps. cv. 32, Wis. xvi. 16. The רִשְׁפָּ, means always *flame*, never *lightning*: although in this passage, it is certainly the fire of heaven, or lightning, that is meant. This observation also sets aside the miserable conjecture, דֶּבֶר, *pestilence*, for בָּרָד.—Ver. 49—51, refer singly and alone to the last and the severest plague, the death of the first born in Egypt, as is seen from the manifest reference to it in ver. 49. The three days' darkness, as well as the gnats and the destruction of the cattle, are passed over wholly in silence. In the first half of ver. 49th, the accumulation of terms, signifying divine wrath, is designed to set forth the dreadful nature of this last judgment, which is mentioned for the first time in plain language, at the end of the whole description in verse 57. In the second clause, רָעִים is to be taken in the sense of *mala*, as for example, at Prov. xii. 12, the genitive in the object.: compare מַלְאֲכֵי מָוֶת, in Prov. xvi. 14. The fundamental passage is Ex. xii. 13, 23, according to which, the death of the first born in Egypt is said to have been accomplished by the *destroyer*, הַמַּשְׁחִית: compare Heb. xi. 28. It is doubtful whether the מַשְׁחִית is used in Exod., collectively, for an army of destroying angels, as in Lam. xiii. 17, or denotes merely the angel of the Lord appointed to execute vengeance, a sense which is favoured by 2 Sam. xxiv. 16. In this latter case, the Psalmist must be supposed to point expressly, only to the *retinue* by which the "Captain of the Lord's host," as the Angel of the Lord is called in Jos. v. 15, would, as a matter of course, on such an occasion be attended: —the commander goes forth to battle, only at the head of his army. The translation, "an host of *evil* angels," might, if necessary, be justified grammatically,—*angels who belong to the class of evil angels.* But the reference to the passage above quoted in Exod., where no mention whatever is made of evil angels, and where the destroyer appears as in intimate com-

munion with God,—the analogy of the judgment of God upon the Assyrians, which was effected by the Angel of the Lord, 2 Kings xix. 34, and the whole doctrine of Scripture, on the subject of angels, are altogether against it:—Jac. Ode, de Angelis, p. 741, et seq., shews *that God sends good angels to punish wicked men, and employs bad angels to chastise good men.* The idea, however, that "bad" stands instead of "evil bringing," is undoubtedly contrary to the language. It is better to translate: angels of the wicked, *i. e.* sent to punish them.—In ver. 50, the דבר requires attention. In the account, as given in Exod, there is nothing expressly said, as to the death of the first born being occasioned by pestilence. Still, chapter ix. 15, and the natural analogies, lead to this: compare Egypt, p. 126, et seq.—In the 51st verse, "the beginning of their strength", a poetical expression for "the first born", is taken from Jacob's blessing, Gen. xlix. 3; as it is also in Deut. xlix. 3. Egypt is called the land of Ham, in reference to Gen. x. 6, according to which, the Egyptians descended from Ham.—In ver. 52, "he made his people to go forth," is from Ex. xii. 37: compare xv. 22. The *wilderness* began on this side the Red Sea, Ex. xiv. 3, so that the guidance of the Israelites through it, which in ver. 53 is brought prominently forward, as the point from which their being guided like a flock is viewed, forms a portion of their guidance through the wilderness.—In "they were not afraid", it is not the faith of the Israelites, according to the connection, that is praised, but the grace of God, which removed from them all cause of fear. The second clause renders it evident, that the Psalmist's thoughts are chiefly dwelling upon the passage through the Red Sea: compare Ex. xv. 19, where the safety of the Israelites, and the destruction of the enemies, are both connected together.—In ver. 54, Mount Zion is named next after the holy land, as the centre of it, and as representing it. Although this mountain was not brought under the power of the Israelites till the time of David, it is viewed, as if from the beginning it had formed part of the land. It had already been hallowed, by a transaction which occurred in patriarchal times, Gen. xxii. (compare the Beitr. III. p. 195), and in the dim obscurity of prophecy, it had been pointed out, as the spiritual centre in future times of the land, Ex. xv. 13, 17. The verse before us is founded on this last passage. These fundamental passages, especially the concluding clause of the second, "to

the sanctuary, O Lord, which thy hands have prepared," exclude a reference, which several expositors have sought to find to the land of Canaan, in connection with Deut. iii. 25, where it is called "this goodly mountain." Ewald's idea that Shiloh is referred to, is set aside by the considerations, that it would have been utterly inconsistent with the object which the Psalmist had in view, to have given prominence to Shiloh, and that the Mount Zion, which the Lord loves, appears as the definite seat of the sanctuary, (compare Ps. lxxiv. 2, lxviii. 16), and finally, from the circumstance, that the ruins of Shiloh are situated upon a little hill, which is overshadowed by the mountains in its neighbourhood, Robinson, III. 1, p. 303.—That in ver. 55, we must interpret, "he caused them, (*i. e.* their territory), to fall as an inheritance," (the חבל is properly the *measuring-line*, and not unfrequently, *the portion of land measured*, compare at Ps. xvi. 6), is evident from the fundamental passage, Num. xxxiv. 2, "this is the land which has fallen to you as an inheritance," בנחלה, and from the parallel passage, Ps. cv. 11.

In ver. 56—64, the representation of the rebelliousness of the Israelites is continued during the period of the Judges, and attention is directed to the divine judgments which overtook them, as they had overtaken their fathers in a former age, after they failed in fulfilling the appointment which had been made to them, not to insult God as their fathers had done. Ver. 56. *And they tempted and grieved God the Most High, and did not observe his testimonies.* Ver. 57. *And turned back and were faithless, they changed like a deceitful bow.* Ver. 58. *And enraged him by their high places, and provoked him by their idols.* Ver. 59. *When God heard, he was angry, and cast Israel far off.* Ver. 60. *And forsook the habitation of Shiloh, the tabernacle which he erected among men.* Ver. 61. *And gave up his strength to captivity, and his glory into the hand of the enemy.* Ver. 62. *And gave over his people to the sword, and was wroth against his inheritance.* Ver. 63. *The fire consumed their young men, and their maidens were not celebrated.* Ver. 64. *Their priests fell by the sword, and their widows did not weep.*—On ver. 56—58, compare Judges ii. 7, and following verses.[a] Ver. 56 refers to

[a] Venema: "The prophet having brought to a close this parenthetical review of the judgments of God, upon the enemies, and of the benefits conferred on Israel, resumes the thread of his discourse, and enlarges at considerable

Deut. vi. 16 and 17: " Ye shall not tempt the Lord your God, as ye tempted him at Massah: they observed not the commandments of the Lord and his *testimonies*."—" As their fathers," in ver. 57, points back to ver. 8. " They changed," in contrast to what they should have been and had been, indicates an incipient change of conduct *for the better:* compare Judges ii. 7.—A *deceitful* bow, is one which disappoints the trust placed in it, just as streams which, in summer, when they are most needed, become dry, are said to be *deceitful and faithless*, Is. lviii. 11, Job vi. 15. The Israelites, instead of being compared to cowardly soldiers, as they are in ver. 9, are here compared to useless weapons. Hos. vii. 16, " they are like a deceitful bow," depends on our passage. The תכעים, in ver. 58, is from Deut. xxxii. 21, and the הקניא from Deut. xxxii. 16, 21: comp. Ex. xx. 5.—Ver. 59 is intentionally the same as ver. 21:—they were faithless like their fathers, and therefore there is repeated upon them the punishment of their fathers. Israel is here the *whole nation*, as at ver. 55. It is against them, and not against the ten tribes only, that the charge of apostacy is brought, ver. 56—58, it was upon them that the punishments described in the following verses fell, from the forsaking of the sanctuary in Shiloh onward, which involved them in all that followed, and from which all Israel, and not Ephraim only, had to suffer. On ver. 60 Calvin: " It is a most impressive expression, that God should have been offended by the constant transgressions of his people, so as to be constrained to forsake the only place which he had selected upon earth." The holy tabernacle was at Shiloh, during the whole period of the Judges: compare the Beitr. III. p. 52, et seq. That God did forsake his sanctuary in that place, so that it became like a *dead carcass* without a soul, was visibly demonstrated to all men, by the catastrophe described in the following verses, and more especially when the ark of the covenant actually came into the hands of the Philistines. The men of those days were informed, by facts which took place before their eyes, that God would never again dwell in Shiloh:—the ark of the covenant was not brought back to that

length, upon the statement which had been briefly made in ver. 41, as to the temptation and rebellion of the people." On this, we would observe, that the word, " parenthetical", must be either removed, or at least, explained and modified. Compare the introduction.

place, and the holy tabernacle was removed from it, first to Nob, 1 Sam. xxi. 2, and subsequently, after the destruction of that city by Saul, to Gibeon, 1 Kings iii. 4. Jeremiah represents this catastrophe, as a declaration made by God in deeds, that he would not again dwell at Shiloh. In chap. vii. 12, after warning the people not to substitute a blind confidence in the temple, in room of true repentance, he says: "Go to my place at Shiloh, where I caused my name to dwell, at the beginning, and see what I have done to it, on account of the wickedness of my people Israel:" compare ver. 14, xxvi. 6, passages which do not at all refer to a destruction of the place by enemies, of which the history knows nothing, but to a desolation of it, following in consequence of the removal of the sanctuary, which in reality proceeded not from man, but from God. The matter, however, did not end with this removal. The sanctuary was, and continued to be a corpse, until it rose in a glorified form on Zion: compare ver. 68 and 69, according to which the true sanctuary passed directly from Shiloh to Jerusalem, Beitr. III. 48. שכן signifies in Pih. *to make,* or *to cause to dwell,* (compare Deut. xii. 11, and other passages), and never *to dwell.* Luther falsely: when he dwelt among men. "To cause to dwell" is applied to the sanctuary in Jos. xviii. 1, "And the whole congregation of the children of Israel assembled together at Shiloh, and they made to dwell there (the Hiph. instead of the Pih.) the tabernacle of meeting:" compare ch. xxii. 19. The erection of the holy tabernacle was only in a lower sense, that is, as far as its boards, &c. are concerned, the work of men, who even here wrought under the direction of God. As far as regards its substance, the sanctuary was singly and alone, the work of God, who, in fulfilment of his promise, "I will dwell in the midst of you," Ex. xxv. 8, breathed into the body the living soul, and caused his name to dwell there, Deut. xii. 11. The church is, in spite of all builders and carpenters, always built only by the Lord. It is only in consequence of not adopting this spiritual sense, that some expositors have felt themselves obliged to have recourse to the violent assumption of a double ellipsis:—*the tabernacle* (*where*) *he caused* (*his name*) *to dwell among men.* Compare Ez. xi. where the substance of the tabernacle, the Shechinah, went back into heaven. The words call down a woe upon the wickedness of the people,

by which they rendered themselves unworthy, and robbed themselves, of such a glorious privilege.—In ver. 61, the ark of the covenant is called *the strength* of God, (עֹז has only this sense), because it was the pledge of the manifestation of divine power on behalf of Israel, and, as it were, its seat and fountain, so that, in consequence of the loss of it, they were given up as a helpless prey to their enemies: compare Ps. cxxxii. 8, 1 Sam. iv. 3, and the Beitr. III. p. 54. In like manner, the ark of the covenant is called *the ornament* of God, as the place of manifestation of his glory. As such, the ark of the covenant is called also the honour or the glory of Israel, 1 Sam. iv. 21, to whom Luther, after the example of the Septuagint and the Vulgate, falsely refers the suffix in this passage.—Ver. 62 refers more particularly to the great slaughter by the Philistines, in which thirty thousand Israelites perished, 1 Sam. iv. 10.—In ver. 63, the *fire* is the fire of battle: compare Num. xxi. 28. Instead of, *they were celebrated* or *praised*, Luther has: *they must remain unmarried.* The praises of the bride used to be celebrated on the day of her marriage. Now, that the young men are slain, the voices of the bridegroom and of the bride are alike hushed in silence.—The first clause of verse 64 refers to the death of the sons of Eli, 1 Sam. iv. 11, 17. The *weeping* is the *solemn mourning:* compare Gen. xxiii. 2. This presupposes the presence of the dead body, and takes place at the interment. Compare Jer. xxii. 18, where it is said of Jehoiakim: "They shall not lament for him, saying, Ah, my brother, Ah, Lord, he shall be buried with the burial of an ass." It is clear as day, that our passage is the original one, and that Job xxvii. 15, "where his widows weep not," occurs word for word, is the copy. The singular affix, as there used, where it is the ungodly that is spoken of, has a strange appearance as applied to an ideal person; and this strange appearance is assuredly of itself sufficient to indicate the original.

Now the Lord has again received his people into favour, but, in the exercise of his sovereign authority, he has at the same time made a change in regard to internal arrangements; and woe to the man who will not acquiesce in these appointments! Ver. 65—72.—Ver. 65. *Then the Lord awaked like one sleeping, like a warrior rejoicing with wine.* Ver. 66. *And he struck back his enemies, he gave them an eternal reproach.* Ver. 67.

But he rejected the tents of Joseph, and selected not the tribe of Ephraim. Ver. 68. *And selected the tribe of Judah, the Mount Zion which he loved.* Ver. 69. *And built like high mountains his sanctuary, like the earth which he has founded for ever.* Ver. 70. *And he selected David his servant, and took him from the flocks of sheep.* Ver. 71. *He brought him from the suckling sheep, that he might feed Jacob his people, and Israel his inheritance.* Ver. 72. *And he fed them with upright heart, and guided them with skilful hands.* In the song of Moses, it is said to be the way of God, that he first punishes the sins of his people, and then delivers them out of the oppressive power of the instruments of his punishment. The Psalmist announces, in ver. 65 and 66, that God, on this occasion also, adopted this method. These verses refer to the prosperous events which happened under Samuel, Saul, and David, the commencement of which is related in 1 Sam. v. The מהרונן is not to be derived from the imaginary root, רון, to *overpower*, Hiph. *to be overpowered*, which would furnish an incongruous (for a man recovering from intoxication does not rejoice) and an ignoble figure, such as is never employed in Scripture, but from the very common root רנן, *to rejoice, to shout for joy* :—a warrior rejoicing with wine, one who has increased by wine the strength and courage which always belong to him : compare Ps. civ. 16. It has been erroneously said, that this does not suit with the "awaking." There might be some force in this objection, were the expression, instead of "like one sleeping," "from his sleep," which, in Judges xvi. 14, 20, is used of Samson. "To awake," however, is used in a figurative sense, and denotes the return from repose to action.—On ver. 66 Luther, instead of "back," has, "on the back parts," with reference to 1 Sam. v. 9. But אחור, in such connections, always signifies "back," although sometimes it has the sense of "behind," and, at the most, there is an allusion to that circumstance and double sense. The *eternal* shame is in accordance with the history. The Philistines went downward step by step, till they disappeared from the scene altogether. The expression, "and he rejected," refers back to ver. 59 ; the rejection of all Israel had come to an end, but the rejection of the house of Joseph, and specially of the tribe of Ephraim, who held the sceptre of that house, still remained. This rejection is limited by the connection. It did

not relate to their forming part of the Lord's people. This privilege Ephraim at that time retained in all its integrity: and even at a later period, when he had actually apostatized, it was not wholly withdrawn; as the sending of the prophets from time to time made manifest. It relates singly and alone to the *precedency*, which was transferred to Judah. Ephraim irrevocably lost this. In ver. 48, the Psalmist says in general, that the Lord had selected Judah and Mount Zion; and Zion comes into notice as invested with a twofold excellence;—it is the seat of the sanctuary and of the Israelitish monarchy. And in ver. 69—72, both of the prerogatives, imparted to Judah and Zion, are mentioned separately; the sanctuary in ver. 69, and the monarchy in ver. 70—72.—The *first clause* of ver. 69 refers to the *glory* and *spiritual excellence* of the sanctuary on Zion; and the second to its *unchangeableness*, in opposition to Shiloh, from which it was removed:—it is high as the mountains, firm as the earth, and therefore it presents an impenetrable bulwark against every attempt which might be made to remove it. רמים, *high*, not *heights*, is a poetical expression for high mountains. To the eye of faith, the sanctuary in Zion, which at that time presented externally an insignificant appearence, seemed to rise like a mighty giant to heaven. Against the translation, "like heaven's height," we may urge, that רם is the common term applied to a mountain, (comp. for example, the רמה, in so many of the proper names of high-lying places), while it is *never* applied to heaven, and that the sanctuary on Zion is never compared to heaven, but frequently to high hills,—comp. Ps. lxviii. 15, 16, and the passages quoted there. On the second clause, comp. Psalm lxviii. 16, "the Lord shall dwell there for ever," and Psalm cxxxii. 14, "this is my rest for ever." The Psalmist has no anticipation of an impending destruction of the temple, foretold as it was by the oldest of the prophets. Still, this is not absolutely excluded by the expression, "for ever." For even the eternity of the earth is not absolute, according to the doctrine of the Old Testament: comp. Ps. cii. 27.—The call of David from the condition of a shepherd, ver. 70, 71, indicates "the pious and prudent shepherd-concern of the chosen king." (Steir): Who is the man that would rebel against such a king, graciously granted by God, instead of rendering him thanks! "It is for this reason also, that mention is made of the suckling sheep, because, in at-

tending to these, the faithfulness of the shepherd is most conspicuously seen:" comp. Is. xl. 11, and for the whole, 2 Sam. vii. 8, "I have taken thee from the sheep-cote, from following the sheep, to feed my people Israel," 1 Chron. xi. 2. The רעה with ב, is "to tend," or, "to perform the duties of a shepherd *among* the sheep."—Stier: "Serve therefore this king whom God has given you with faithfulness, come together under his shepherd's rod to the sanctuary of Zion, and do not revolt like your fathers:"—this is the concluding fundamental tone of the whole Psalm.

END OF VOL. II.

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